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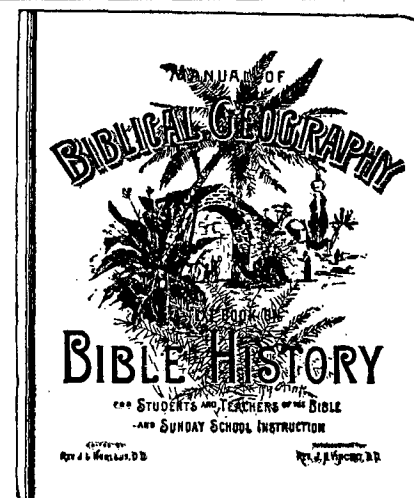
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OAKLAND, CALIFORNIA, MONDAY, NOVEMBER 6, 1893.

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MILTON C. WILCOX, EDITOR.

"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."

"LOVE is of God," "for God is love." Love is his nature; love is the moral atmosphere in which he dwells. Love is the motive of all his acts and purposes. He is infinite in wisdom, but the wisdom is the wisdom of love. He is infinite in power, but the power is exercised in love. All this must be true, "for God is love."

It was in love that God created man; it was in love that he made man a free moral agent, capable of choosing and appreciating; it was in love that God prohibited sin, and said unto man, "Thou shalt not." It was also in love that infinite wisdom made righteousness life, and sin death. Righteousness in perfection, physical, mental, and moral, means perpetual being; and thus the fittest survives. Transgression of good laws means inevitable death. Thus sin becomes, in the very nature of the case, its own destruction, and the sin-accursed life reaps the most merciful thing—not an existence of continued and increasing sin and misery, but extinction of being, the fruit of the individual's own choice. It is the most merciful thing that Love can do.

BUT God loves the sinner. Infinite love is not content in permitting the sinner to have his own way, because love knows better; and love believes in the greatest good to the greatest number. But love will not, cannot, compel the sinner to turn from the way of sin and death to the way of righteousness and life. And so love entreats, persuades, pleads, "Turn ye, O turn ye, for why will ye die?" In a myriad of voices love speaks. Of the beauty of life love speaks in the glistening dew, in the various colored flowers, in the sparkling spring, in the songs of birds, in the graceful curve of wing and flight, in ten thousand other ways. Of infinite power and wisdom love speaks in the glories of the heavens, the rolling suns, the ever recurring

seasons, and the adaptability of the various parts of nature to each other. And of the horrors of sin, love speaks in every form of death and destruction which our eyes everywhere see—all came because of sin. These all are voices of Infinite Love saying righteousness is joy and life; sin is misery and death.

BUT God has done more than all this to prove his love; he has done all that he could do; he gave his only-begotten Son, he who was from the beginning with him, to die for a race of sinners, those who had rebelled against his authority. And all that Christ did was a manifestation of the love of God to guilty man, in order that man might be made righteous and so live forever. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Sinner, will you not respond to God's love?

### TWO POWERS—TWO PRINCIPLES.

THE word of God presents before us two great opposing powers—God and Satan. The One is the great Creator of the heavens and earth, the self-existent God, the only One who has any right to say: "I am God; and there is none else." "I am Jehovah; and there is none else." "There is no God else beside me; a just God and a Saviour; there is none beside me." "I have made the earth, and created man upon it; I, even my hands, have stretched out the heavens, and all their host I have commanded." "I am the first, and I am the last; and beside me there is no God." "I, even I, am Jehovah; and beside me there is no Saviour." "I am Jehovah, your Holy One, the Creator of Israel, your King." Such expressions as the above are abundant, especially in Isaiah, chapters 40-49. They declare as emphatically and clearly as human language can express thought, that the Author and God of the Bible is the one only Creator, Redeemer, and Saviour, possessing eternity and immutability of being, the source of all life and power, the One who created all things by the word of his power (Ps. 33:6, 9), and the One who "giveth to all life, and breath, and all things;" "for in him we live, and move, and have our being" (Acts 17:25, 28). Even such, and more than language can tell or mind comprehend, is God.

The opposing power is Satan, the adversary. He was once one of the highest and most

glorious beings in the universe, none greater save the Father and the Son. At that time his name was Lucifer, the "light bearer," or "daystar." Now he is called Satan, "the adversary;" the Devil, or "the accuser;" Abaddon or Apollyon, "the destroyer," and by still other names indicative of his character. Everywhere he is treated as a personality, chief over a multitude of evil spirits, or demons, who are his angels, or messengers. He is frequently called The Evil One, because in him evil found its origin. He is called the "father of lies," because he was the first that proved false. He is called the king of Babylon, because he controlled the literal king of that monarchy. In Eze. 28:12-19 he is called *king* of Tyre, in contradistinction to the earthly king of Tyre, who is called the *prince* of Tyre, because controlled by the spirit of Satan.

In the last-named scripture his exalted position in heaven before sin entered, is thus set before us:—

"Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was prepared in thee the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Eze. 28:12-15.

At that time in the counsels of God, when all heaven was harmony, was to be executed his purpose of creating the earth, of which the Lord thus speaks to Job (38:4-7):—

"Where wast thou when I laid the foundations of the earth? . . . when the morning stars sang together, and all the sons of God shouted for joy?"

"The Bright and Morning Star" now and always is Michael (who is like God), or Christ (Rev. 22:16); and second in brightness under the Father was "Lucifer, son of the morning" or "daystar" (Isa. 14:12). In that morning of earth's creation all was peace; all the angels of God shouted for joy, and Michael and Lucifer sang together. But the honor rested with Michael, the One like God, the One through whom the rolling suns and planets were created and the ages constituted, the One to whom the Father spake, "Let us make man." See 1 Cor. 8:6; Heb. 1:2, 8-10; Gen. 1:26.

Here crept in the first transgression in the universe, by just what process we do not know; for it we can give no reason, for there is no reason for sinning. The choice of honoring God and Him on whom God placed his honor, rested with Lucifer, as with all oth-

ers. He could choose or refuse. God must have willing service, for no other would be loving service, and nothing but loving service would glorify God and perpetuate happiness. He must therefore leave to angels and to men the awful prerogative and responsibility of choosing or refusing. Lucifer refused the loving service of his Creator. He looked upon himself; he saw the beauty which God had placed upon him, and, instead of giving glory to God, he glorified himself.

In these two powers we have the two actuating principles,—

#### LOVE AND SELFISHNESS.

"God is love," and all that he did for his creatures was done in love. Love comprehends every moral attribute of his character. It would be absolutely impossible for him to act in any other way save in the way of love. In our finite knowledge and limited perception we may not be able to see how love may enter into all of God's dealings with his creatures, but we should remember that we see only the present; God sees the end from the beginning. The kind surgeon may seem to be cruel to the uninformed bystander when he amputates the limb of the wounded man, but the wisdom of the surgeon knows that the act is necessary to save the life of his patient. So infinite love is guided by infinite wisdom and controlled by infinite power to the best good of not only the greatest number, but also for each one who will choose the way of that love.

It is by love that God would win the hearts of men; it is love which he would implant in them. It is by the motive of love that he would have their service to him rendered. The divine injunctions, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "thy neighbor as thyself," are not only commands but implied promises; for God will enable man to perform all that he commands him, if man will but choose so to do. But the choice rests with man. God will not destroy man's individuality. He only asks willing, unselfish service. He sets before man "life and death, blessing and cursing," and then pleads with man to "choose life," that both he and his seed may live.

All this is for man's highest good. Were man capable of perfecting a righteous character in himself alone, his character would be no broader than himself, and his immediate environments and attachments. It would besides be an intrinsically selfish character. For every achievement self would be honored. For every victory self would be glorified. It does not require special discernment to understand that a number of such characters associated together would cause endless strife. Each one would naturally feel his own superiority, would boast of his own achievements, and would think that he himself would be the only one fitted to rule. Such a state of things would change heaven into a hell. But faith in an infinitely wise and holy Being would continually draw man out of himself, enlarge his conceptions, expand his mind; and yet at the same time, while contemplating the Infinite, and growing ever more and more like God, man would

have less and less conceit and love of himself, and more of God and his fellowmen. Forgetting himself for others' sake, he would find the highest and purest happiness while seeking the happiness of others. And this is God's plan; this is God's love; this is the teaching of the Bible; this was the life of Christ, and is still in his followers. But the actuating motive of Satan is self-aggrandizement, self-praise, self-advancement, selfishness in every form. The manifestation of these two principles as shown in Lucifer and the Son of God, will be considered in our next.

**The Church of Christ.**—The one organization given of God and fully equipped with spiritual gifts and all necessary offices and power, is the church founded by our Lord Jesus Christ. For the fullness of these blessings and gifts see 1 Corinthians 12; Rom. 12:4-8; Eph. 4:4-16. Whatever success, therefore, may attend the church, to God will be all the glory. Men will not boast themselves, nor glory in men, because of the triumphs of the body of Christ. All the glory will be given to the Head, which is Christ. But of the very necessity of the case a different spirit is manifest in the exploiting of the success which has attended the work of the church through some other organization. It is what the Sabbath school has done, or the Endeavor Society has done, or this society or that association, and, therefore, you ought to belong to this or that, by paying a dollar or fifty cents or twenty-five, whereas the church of God, and Jesus Christ its Head, get second glory at best. It is the, "WE have done." And yet every power, every talent, which will make any work effectual for God, must come through the church. Jesus Christ has honored the church, and honor paid his church in his way is honor paid to him. But when human organizations, with human conditions of membership, come in between the people and the divinely ordained agencies, it is man, not God, who gets the glory. Organization for work is good, but let the organization be such as will not interpose itself between Christ and the people. There are simpler, better, more effectual ways, all of which God will develop among his faithful ones in due time. Oh, for more of his Spirit for the purging of the carnal and human, for the development and manifestation of the power of the Divine!

#### IS THIS THE REIGN OF CHRIST?

THIS is what the W. C. T. U. column of an Eastern paper has to say of the opening of the Parliament of Religions:—

Cardinal Gibbons came to the platform, leaning on the arm of Judge C. C. Bonney, president of the World's Congresses, followed by Mrs. Potter Palmer and Mrs. Chas. Henrotin, of the Woman's Auxiliary, these succeeded by Rev. John H. Barrows, D.D., chairman of the Parliament of Religions, and after them the most brilliant and cosmic cortège of ecclesiastics—among which were two women—the world has ever seen. Archbishop, bishop, and priest of the Greek Church marched with Judaism, Christian and Confucian, Hindu with Mohammedan, Parsee and Presbyterian, Buddhist with Shintoist—until ten different faiths of the world were seated on the rostrum, gorgeous in many-hued pontifical robes. Cardinal Gibbons led in the universal prayer of our Lord in the opening of the solemn and majestic event of the World's Parliament of Religions. A

Hindu [Dharmapala] said that twenty centuries ago a ruler of India had called a similar gathering of faiths in that cradle of religion at the foot of the Himalayas, but it was demonstrated that such a crowning glory as the fraternal union of religions has not been possible till within the last fifty years, when steam and electricity and science have thrown down the barriers between nations. In this "more than imperial feast" men eager for the truth have come together with mutual respect and tolerance, and without surrender of what each holds most dear. In this new, great act in the historic evolution of the race, the supreme fact is the universal brotherhood in the family of God; and a joy dawns in every devout heart that this day, when "acid sect dissolves in Christian charity," is the precursor of a reign of the Spirit which shall ultimate in universal love and peace. "Joy to the world, the Saviour reigns! Let earth receive her king."

This is what the Woman's Christian Temperance Union thinks. Mr. Dharmapala thinks that the Western civilization was never ready to receive Buddhism till now. What kind of a religious meeting must that be which is so especially cheering and hopeful to both "Christian" and "Buddhist"? If Christianity were a compromise religion, we could understand the matter, but it is not. It stands for Christ, the Alpha and Omega of all salvation, with Jesus himself the only Saviour. Buddhism, and other isms also there represented, hold that man is his own saviour. The only Bible reconciliation possible is for all to yield to God's love, and that would obliterate every religion save that of Christianity. The only union between these religionists is for the so-called Christian to compromise Christianity, and then they are no longer Christians. Jesus Christ said, "My kingdom is not of this world," and his Spirit said, "What concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?"

In 1884 Seventh-day Adventists published the following:—

As the defenders of the truth refuse to honor the Sunday sabbath, some of them will be thrust into prison, some will be exiled, some will be treated as slaves. To human wisdom all this now [1884] seems impossible; but as the restraining Spirit of God shall be withdrawn from men, and they shall be under the control of Satan, who hates the divine precepts, there will be strange developments. The heart can be very cruel when God's fear and love are removed.—*Great Controversy*, Vol. 4, edition of 1884, p. 426.

The jails of Arkansas, Tennessee, and Maryland are witnesses to the first prediction; the streets of Paris, Teum., witness to the third in the Sabbath keepers who were worked on the streets in the chain gang, as slaves are worked; and Russian Colonies witness to the second; and how long ere "free America" will do the same?

On September 28-30 was held the International Congress on Sunday Rest in Chicago. The meeting served to show the growing universality of feeling on the question over the entire world. Says the *New York Observer*:—

It was an interesting sight to see Protestants and Catholics, ministers and laymen, women as well as men, artisans as well as professional men, soldier and civilian, indeed, all classes of the community, combining to emphasize the need of Sunday rest and urging the duty of its religious observance. The meetings were well attended and throughout the interest was firmly sustained.

Sunday is becoming the great rallying center of the nations, the Diana of apostasy,



## General Articles.

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

## A PRAYER.

Our Father, while our hearts unlearn  
The creeds that wrong thy name,  
Still let our hallowed altars burn  
With faith's undying flame.

Not by the lightning gleams of wrath  
Our souls thy face shall see;  
The star of love must light the path  
That leads to heaven and thee.

Help us to read our Master's will  
Through every darkening stain  
That clouds his sacred image still,  
And see him once again—

The Brother Man, the pitying Friend,  
Who weeps for human woes,  
Whose pleading words of pardon blend  
With cries of raging foes.

If, 'mid the gathering storms of doubt,  
Our hearts grow faint and cold,  
The strength we cannot live without  
Thy love will not withhold.

Our prayers accept; our sins forgive;  
Our youthful zeal renew;  
Shape for us holier lives to live  
And nobler work to do.

—O. W. Holmes.

## A REVIEW OF SUNDAY LEGISLATION IN CENTURY NINETEEN.

BY PROF. P. T. MAGAN.

All tyranny is bad; but the worst is that which works with the machinery of freedom.—*Macaulay.*

## Introductory.

I PURPOSE in this paper to sketch the history of Sunday legislation from the dawn of the present century to the autumn of the third year of its closing decade, at which time this treatise will go before the public. I shall endeavor faithfully to recount the principles to which this government was committed by the founders, whose names have been immortalized by grateful posterity, because they gave birth to a Constitution which has been justly styled by the greatest statesmen of the age as "the most wonderful work ever struck off at a given time by the brain and purpose of man; and among its greatest features none is more interesting than its full provision for complete separation of Church and State."\* I shall trace the course of innovation upon the inalienable rights of a free people,—rights with which they have been endowed by their Creator, and which in the fundamental law of their land—the Declaration of Independence and the national Constitution, those sacred charters of liberty and historic renown—they have expressly stipulated shall be held inviolate. I shall prove that these innovations have been conceived in the minds of, and persistently advocated by, the ministry of the altar,—a class of men from whom, were it not for the lessons of history, one would least expect them to emanate,—"those subtle prelates, seldom superstitious, but skillful in practicing on the superstitions of others, false, as it is natural that men should be whose desire it is to impose upon all who are not saints the necessity of being hypocrites, more attached to their own creeds than to the welfare of humanity, and ever seeking, though perhaps unwittingly, to guide the politics of the United States with a constant side glance at Rome."†

\*W. E. Gladstone.

†The thought of these lines is borrowed from Macaulay's "Essay on Lord Bacon," paragraph 9, and adapted.

Finally I shall show that Sunday legislation is the chrysalis, from the womb of which is to emerge the death warrant of the grandeur and greatness of the only nation in the history of the world which ever established "a constitution in time of profound peace by the voluntary consent of a whole people."

By Sunday legislation I understand, not merely the enactments of Congress and the different State Assemblies, but also the decisions of judges in courts, both State and national, in reference to Sunday observance. For in these days judicial precedent appears to carry as much weight as written statute; and the aphorism of Dr. Howland that a lawyer is nothing but a bundle of precedents, with red tape in every button-hole, and a green bag, has become nearly, if not quite, true.

I am well aware that the subject is a stupendous one, and that the task of unknotting the tangled labyrinth of its meshes is complicated rather than simplified by the necessary brevity of this paper. The words of Shakespeare can best describe the sentiment of the author as he entered upon his work:—

"Pardon, gentles all,  
The flat unraised spirit that hath dared  
On this unworthy scaffold to bring forth  
So great an object."

## THE PRINCIPLES OF THE FOUNDERS OF THE UNITED STATES GOVERNMENT.

"The United States exhibits to the world" not only "the first instance of a nation unattacked by force, unconvulsed by domestic insurrections, assembling voluntarily, deliberating fully, and deciding calmly concerning that system of government under which they and their posterity should live,"\* but it also may justly lay claim to, if can be a far greater and more sacred honor, namely, that of establishing "the first national government on the earth that accords with the principles announced by Jesus Christ for mankind and for civil government";† for it is a fact that no nation till the United States "ever thought of vindicating religion for the conscience of the individual in accordance with that Voice from Judea which had enjoined to render to Cæsar only that which is Cæsar's."‡

The American Revolution consisted of, not merely a separation from the yoke of Great Britain, but the birth and establishment of two principles, unknown to and unadvocated by all the great statesmen who had gone before. With the first of these principles this paper has nothing to do, while the second,— "that government is of right entirely separate from religion,"—is its anatomy.

That such was the sentiment of the framers of the Federal Constitution is clearly evidenced by Article VI of that document: "No religious test shall ever be required as a qualification to any office or public trust under the United States."

And in terms more emphatic, standing out in bold relief, gloriously contrasting with all the constitutions that had ever preceded it, are the words of its first amendment,— "CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION OR PROHIBITING THE FREE EXERCISE THEREOF."

This principle is as old as the world, but it had ever been a "sleeping beauty." The human mind may have dreamed of it, but it had never been put into operation. How grandly has it worked, how large and ingenuous a

factor has it been in winning for the United States the fulfillment of the prophecy of James Otis: "The world is at the eve of the highest scene of earthly power and grandeur that has ever yet been displayed to the view of mankind. Who will win the prize is with God." Yes, it was with God, and to the United States he awarded it.

These simple statements of the Constitution are sufficient to show the principles to which this government was committed by the founders. Other public documents drafted by these same men, and private letters written by them, might be cited as further allegation on this point; but such would be superfluous.

## THE SENTIMENT OF THE CHRISTIAN MINISTRY AT THE TIME OF THE BIRTH OF THE NATION.

The principles governing the American Revolution were conceived in the Declaration of Independence and given birth to in the Federal Constitution. During the period which is adorned by these two remarkable productions of the genius of diplomacy and statecraft, the ministers of the Christian religion as a rule seemed to have been uncompromisingly opposed to any interference on the part of the civil power in religious matters. They were strenuous advocates of that immortal doctrine that the government of the United States is and of right ought to be FREE AND INDEPENDENT OF ALL ECCLESIASTICAL OR RELIGIOUS CONNECTION, INTERFERENCE, OR CONTROL.

The Declaration of Independence had no sooner been heralded abroad than the Presbyterians of Virginia memorialized the government to "remove every species of religious bondage." Some of the sentiments of that memorable document were expressed as follows:—

We would also represent that dissenters from the Church of England in this country have ever been desirous to conduct themselves as peaceable members of the government, for which reason they have hitherto submitted to various ecclesiastical burdens and restrictions that are inconsistent with equal liberty. . . . In this enlightened age, and in a land where all of every denomination are united in the most strenuous efforts to be free, we hope and expect that our representatives will cheerfully concur in removing every species of religious as well as civil bondage. Certain it is that every argument for civil liberty gains additional strength when applied to liberty in the concerns of religion; and there is no argument in favor of establishing the tenets of Mohammed by those who believe the Alcoran; or, if this be not true, it is at least impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith, without erecting a claim to infallibility, which would lead us back to the Church of Rome.

We beg leave farther to represent that religious establishments are highly injurious to the temporal interests of any community. Without insisting upon the ambition and the arbitrary practices of those who are favored by government, or the intriguing, seditious spirit which is commonly excited by this, as well as by every other kind of oppression, such establishments greatly retard population, and, consequently, the progress of arts, sciences, and manufactures.

Neither can it be made to appear that the gospel needs any such civil aid. We rather conceive that, when our blessed Saviour declares that his kingdom is not of this world, he renounces all dependence upon State power; and as his weapons are spiritual, and were only designed to have influence on the judgment and heart of men, we are persuaded that if mankind were left in quiet possession of their inalienable religious privileges, Christianity, as in the days of the apostles, would continue to prevail and flourish in the greatest purity by its own native excellence, and under the all-disposing providence of God.

Therefore we ask no ecclesiastical establishments

\*Elliot, "Debates on the Federal Constitution," II., p. 427.

†A. T. Jones, "Two Republics," p. 663.

‡Baneroff, "Formation of the Constitution," vol. 2, p. 352.

for ourselves; neither can we approve of them when granted to others.\*

The result of these pleadings was that State aid was discontinued to the Episcopalian Church. Soon after an attempt was made to have a law enacted to provide for the maintenance of ministers of all denominations. This was also strenuously opposed by the Presbyterians, Baptists, and the Quakers, whose memorial contained the following statements, worthy of preservation:—

The only proper objects of civil government are the happiness and protection of men in the present state of existence, the security of life, liberty, and property of the citizens, and to restrain the vicious and to encourage the virtuous by wholesome laws, extended to every individual; but that the duty we owe to our Creator and the manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge.

To judge for ourselves, and to engage in the exercise of religion agreeably to the dictates of our own consciences, is an inalienable right.†

The synod of the Presbyterians of New York and Philadelphia, a denomination inflexibly devoted to its own creed, in their pastoral letter of May, 1873, published their joy that "the rights of conscience are inalienably secured and interwoven with the very constitutions of the several States."‡

In 1788, when the proposed Constitution was at bar before the Massachusetts Convention, "a farmer of Worcester County complained: 'There is no provision that men in power should have any religion; a Papist or an infidel is as eligible as Christians.' John Brooks and Parsons spoke on the other side; and Daniel Shute, the minister of Hingham, said: 'No conceivable advantage to the whole will result from a test.' William Jones, of Maine, rejoined: 'It would be happy for the United States if our public men were to be of those who have a good standing in the church.' Philip Payson, the minister of Chelsea, retorted: '*Human tribunals for the consciences of men are impious encroachments upon the prerogatives of God. A religious test, as a qualification for office, would have been a great blemish.*'"§

On February 1, in the same convention, Rev. Isaac Backus, the minister for Middleborough, and one of the finest of New England historians, arose and said: "Mr. President, I have said very little to this honorable convention; but I now beg leave to offer a few thoughts upon some points in the Constitution proposed to us, and shall begin with the exclusion of any religious test. Many appear to be much concerned about it; but nothing is more evident, both in reason and the holy Scriptures, than that religion is ever a matter between God and individuals, and, therefore, no man or men can impose any religious test without invading the essential prerogatives of our Lord Jesus Christ."||

It will be seen from the above statements that it was the Christian ministry which steadfastly opposed the entrance to the domain of morals by the civil power. This fact is rendered the more remarkable on account of the great deflection from that immortal platform that there has since been among Christian ministers of the same denominations.

#### AGITATION FOR RELIGIOUS LAWS COMMENCED.

During the period between 1810–15 petitions and protests came pouring into Congress with reference to the handling of the U. S. mails on Sunday. On account of the disturbed state of the country, the war with En-

gland, and the generally dangerous political aspect, comparatively little notice was taken of these petitions. The government however refusing to alter the existing law, which provided for the opening of post offices and the transfer of mails on Sunday.

In the year 1829 a vigorous warfare was inaugurated by the clerical fraternity to induce Congress to prohibit the handling of the U. S. mails on the first day of the week, commonly called Sunday. Their memorials to Congress were referred to the Committee on Post-offices and Post-roads, and when the report of this committee was brought before the Senate, Richard M. Johnson, the chairman of the committee, stated that he believed that these petitions and memorials in regard to Sunday mails were but the entering wedge of a scheme to make this government religious, instead of a social and political institution, and that nothing was more improper than the interference of Congress in this matter. Some denominations, said he, considered one day most sacred, and some looked to another, and these petitions did in fact call upon Congress to settle what was the law of God. It was but the first step toward legislating upon religious grounds, and it made no sort of difference which was the day asked to be set apart, which day was to be considered sacred, whether it was the first day or the seventh, the principle was wrong.

From the report I quote the following paragraphs:—

It is not the legitimate province of the Legislature to determine what religion is true, or what false.

Our government is a civil and not a religious institution. Our Constitution recognizes in every person the right to choose his own religion and to enjoy it freely without molestation. Whatever may be the religious sentiments of citizens, and however variant, they are alike entitled to protection from the government, so long as they do not invade the rights of others. The transportation of the mail on the first day of the week, it is believed, does not interfere with the rights of conscience. The petitioners for its discontinuance appear to be actuated by a religious zeal, which may be commendable if confined to its proper sphere; but they assume a position better suited to an ecclesiastical than to a civil institution. They appear in many instances to lay down as an axiom that the practice is a violation of the law of God. Should Congress in legislative capacity adopt the sentiment, it would establish the principle that the Legislature is a proper tribunal to determine what are the laws of God. It would involve a legislative decision on a religious controversy, and on a point in which good citizens may honestly differ in opinion, without disturbing the peace of society or endangering its liberties. If this principle is once introduced, it will be impossible to define its bounds.

Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has wisely withheld from our government the power of defining the divine law. It is a right reserved to each citizen; and while he respects the rights of others, he cannot be held amenable to any human tribunal for his conclusions. *Extensive religious combinations to effect a political object, are, in the opinion of the committee, always dangerous.* This first effort of the kind calls for the establishment of a principle, which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the government will be strongly marked if not eventually controlled by the same influence. *All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of the country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.* . . . What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which govern-

ment cannot deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them.

Resolved, That the committee be discharged from any further consideration of the subject.

The report and resolution were concurred in by the Senate.\*

This took place during the second session of the twentieth Congress.

In 1830, during the first session of the twenty-first Congress, the agitation concerning Sunday mails was renewed, and again Congress proved faithful to its trust and refused to legislate in the matter. Hon. R. M. Johnson, who was at this time chairman on the Committee on Post-offices and Post-roads, in the House, in his report stated that the committee might pass the argument of the petitioners, on the ground that the question referred to them "does not come within the cognizance of Congress; but the perseverance and zeal with which the memorialists pursued their object seem to require a further elucidation of the subject."† And this Congress also concurred in the report of the committee. The sentiments of that patriotic body are well set forth in the following extracts from the report:—

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. . . .

If a solemn act of legislation shall, in one point, define the law of God, or point out to the citizen one religious duty, it may with equal propriety proceed to define every part of divine revelation, and enforce every religious observation, even to the forms and ceremonies of worship, the endowment of the church, and the support of the clergy. . . .

Do the petitioners allege that they cannot conscientiously participate in the profits on the mail contracts and post offices, because the mail is carried on Sunday? If this be their motive, then it is worldly gain that stimulates to action, and not virtue or religion. Do they complain that men less conscientious in relation to the Sabbath obtain advantages over them by receiving their letters and attending to their contents? Still their motive is worldly and selfish. But if their motive be to induce Congress to sanction, by law, their religious opinions and observances, then their efforts ought to be resisted, as in their tendency fatal both to religious and political freedom. . . .

Resolved, That the committee be discharged from the further consideration of the subject.‡

Such was the action of Congress; but the spirit of the clergy was aroused to a point of irascibility which illy became followers of the meek and lowly Jesus. In Philadelphia they went so far as to stretch chains, secured by padlocks, across the roads on Sunday to prevent the passage of the mail coaches. And we have seen in print this very summer that the iron posts to which these chains were fastened are still to be seen by the side of some of the main roads entering Philadelphia.

The action of Congress in refusing to enter the domain of conscience was highly commended everywhere throughout the land, and the idea contained in the memorials of the so-called Christian people—ideas more befitting the twilight of despotism than the noonday of liberty—suffered the defeat which they deserved.

Such was the spirit of the times in 1829–30, and guided by faithful hands the ship of State sailed safely and proudly on.

The theory of the agitators at that time

\*Id., pp. 89–100.

†Id., p. 105.

‡Id., pp. 106–124.

\*Baird's "Religion in America," Book III, chap. 3, par. 9–15.

†Id., par. 21, 22.

‡Bancroft's "Hist. of the Formation of the Constitution," Vol. II, p. 325.

§Id., p. 268.

||Blakely, "American States Papers," pp. 42–46.

seemed to be that the promulgation of religious truth is one of the duties of government, as such. In the opinion of such, to say that the ends of the government are temporal and not spiritual, is equal to saying that the temporal welfare of the human race is of greater importance than the spiritual welfare. But this is a palpable error. "The question," says Macaulay, "is not whether spiritual interests be or be not superior in importance to temporal interests, but whether the machinery that happens at any moment to be employed for the purpose of protecting certain temporal interests of a society be necessarily such a machinery as is fitted to promote the spiritual interests of that society. Without a division of labor the world could not go on. It is of very much more importance that men should have food than that they should have pianofortes. Yet it by no means follows that every pianoforte maker ought to add the business of a baker to his own; for if he did so, we should have both much worse music and much worse bread. It is of much more importance that the knowledge of religious truth should be wisely diffused than that the art of sculpture should flourish among us. Yet it by no means follows that the Royal Academy ought to unite with its present functions those of the Society for Promoting Christian Knowledge. . . . For the effect of such folly would be that we should have the worst possible Academy of Arts and the worst possible Society for the Promotion of Christian Knowledge. The community, it is plain, would be thrown into universal confusion if it were supposed to be the duty of every association which is formed for one good object to promote every other good object."\*

#### THAT "DYING THIEF."

A MAN was once asked, "Are you a believer in the Christian religion?" "Oh, certainly!" "You are a member of some church, then, I suppose?" "Member of a church? No, indeed. Why should I be a member of a church? It is quite unnecessary; the dying thief wasn't a member of a church, and he went to heaven." "But of course you have been baptized; you know the command—" "Been baptized? Oh, no; that is another needless ceremony! I am as safe as the dying thief was, and he never was baptized." "But surely, since you will not join a church or be baptized, you will do something in acknowledgment of your faith. You will give of your means—you will help the cause in some way?" "No, sir; I do nothing of the kind. The dying thief—" "Let me remark, my friend, before you go any further, that you seem to be on pretty intimate terms with the dying thief. You seem to derive a great deal of consolation from his career. But, mind you, there is one important difference between you and him. He was a *dying* thief—and you are a *living* one."—*Selected.*

CONTEMN riches, and thou shalt be rich; glory, and thou shalt be glorious; injuries, and thou shalt be conqueror; rest, and thou shalt gain rest; earth, and thou shalt gain heaven.—*St. Chrysostom.*

"THE only thing that walks back from the tomb with the mourners and refuses to be buried is character."

#### "HEREAFTER THOU SHALT KNOW."

BY FANNIE BOLTON.

"What I do thou knowest not now, but thou shalt know hereafter."

Not always shall the way be dark.  
Sometime we shall look back,  
And see our Great Heart strike his spark,  
Lift torch upon the track,  
And all the unfathomed mystery,  
And every grief and woe,  
Made bright by love. What wist not ye  
"Hereafter thou shalt know."

"For what I do thou knowest not now."  
Oh, no, it all seems pain!  
The lines of care trace deep the brow,  
And tears drop, drop in vain.  
And yet we now may take His hand,  
And look up as we go,  
And trust Him in this weary land.  
Hereafter we shall know.

"For what I do thou knowest not now."  
And, lo, a loved one lies  
With folded hands and brow of snow,  
And death-sealed lips and eyes!  
Oh, in our lonely home we weep  
In utter desolate woe,  
And yet the heavenly harp strings sweep  
With music, "Thou shalt know!"

Loves unrequited, pleasures missed,  
Ambitions perished, oh,  
The castles fallen, lips unmissed  
We've kissed in dreams, although  
There not for us! O rebel heart,  
Thine arms must be laid low!  
To-day to suffer is thy part;  
Hereafter thou shalt know.

Some day the books shall opened be—  
O record of the years!  
And all the mystery we shall see,  
And understand our tears,  
And where we've wept, we'll sing, I trow  
And praise God for the woe;  
For what he does we know not now,  
Hereafter we shall know.

And there we'll see that pain was gain,  
For, though it pierced us so,  
It made us fly to Christ, and then  
His love made sweet our woe.  
Chastened, rebuked, and humbled low,  
Refined through grace, e'en so;  
We comprehend but little now;  
Hereafter we shall know.

And yet it shines, as though we saw  
Through glass but darkly now.  
We stand aside sometimes in awe  
And to God's great will bow,  
For seems a Presence draweth near,  
Walking with us in woe;  
A flash of something great doth cheer.  
Hereafter we shall know.

Is pain the chisel in his hand,  
Making the statue fine?  
Is pain the wheel on which we wind,  
Shaping to mould divine?  
Is pain the furnace fire to eat  
The dross from out the whole?  
Is't Love craves on to shape most sweet  
Its image in thy soul?

Submit to God and he'll complete  
The image of the Holy,  
Mould thee a face, oh, heavenly sweet,  
And spirit meek and lowly,  
Give thee a robe and starry crown  
With gems of light aglow!  
Oh, meekly to the cross bow down!  
"Hereafter thou shalt know."

#### DANGER OF SPIRITUAL BLINDNESS.

BY MRS. E. G. WHITE.

"AND Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees that were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth."

The Pharisees were spiritually blind, and were leaders of the blind. The physical blindness that Jesus had healed in the man born blind, was not as dangerous as the moral blindness of those who had evidence piled upon evidence in regard to the divine character of the world's Redeemer, and yet who closed the eyes of their understanding, and refused to see, because they were too self-exalted to be instructed by Christ. They claimed to be learned in the Scriptures, to have spiritual eyesight, yet they made the plainest specifications concerning Christ a different matter from that which the records testified. "The land of Zabulon, and the land of Nephtholim, by the way of the sea, beyond Jordan, Galilee of the gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." The light of the world was shining amid the moral darkness, and the darkness comprehended it not. The darkness that blinded the minds of the Pharisees was much more deplorable than was the darkness that blinded the eyes of the man who had been born blind.

The Pharisees had said to the believing man who had had his sight restored, "Thou wast altogether born in sins, and dost thou teach us?" Their foolish hearts had been darkened. He who is blind in a physical way is incapable of distinguishing the tints of the flowers, and things of beauty are nothing to him. The beautiful canvas of the heavens, the stars marshaled in order, the solemn beauty of the sun and moon, are not seen, their forms not discerned. Thus it is with the man who closes his eyes to light and knowledge. Spiritual things are spiritually discerned. The man who refuses to have his understanding quickened by the Spirit of God is in a state of blindness. He cannot appreciate the beauties of holiness, neither can he discern the deformity of sin. What a dreadful thing is willful spiritual blindness. Those who are spiritually blind, claim to be able to lead the blind; but they have closed their eyes to the light which has been graciously given them of God to show them the way to heaven, and in place of traveling the royal path cast up for the ransomed of the Lord to walk in, they follow another leader, even Satan.

How precious to the Jewish nation would have been the light of the Sun of Righteousness! What Christ would have been to the people was all shadowed forth in the types, offerings, and prophecies. They would have been justified through his blood, sanctified through his Spirit. They would have known what it was to have the combined work of the Son and the Spirit in the soul. But the scribes and the Pharisees became blind by failing to acknowledge the spiritual light that God sent to them. "If therefore the light that is in thee be darkness, how great is that darkness!" Blinded by unbelief, they refused to accept the evidences God had graciously given them, and clung to the traditions and maxims of men, that God had not given them. They walked in a way of their own choosing, because it agreed better with their sinful practices than the way of the Lord, and they did not discern the fruit of holiness; for they had chosen darkness rather than light.

He whose heart is not open to receive the bright beams of light from the Sun of Righteousness, will meet with terrible loss; for the light that is in him will become darkness, be-

\*Macaulay, "Review Essay on 'The State in Its Relations with the Church,' by W. E. Gladstone," par. 9.

cause of the rejection of additional light, and he will walk in darkness, and lead others out of the path of peace and joy and righteousness in the Holy Ghost. He who is thus blinded will cease to grow in grace. The Lord Jesus is waiting to give the light of life to those who are in darkness, in order that they may show forth the praises of Him that hath called them out of darkness into His marvelous light. If the rejectors of the Lord Jesus Christ could have seen what would be the result of turning away from the world's Redeemer, of cherishing their own ideas and exalting themselves in their own wisdom, what a picture would they have beheld!

The miracles that Jesus worked, the spirit and power that attended his ministry, were a live, conclusive testimony to every unprejudiced mind. It was not evidence that was wanting, but an honest heart of faith. With what power Christ worked to save the Jewish nation! He foresaw the result, yet he did not waver in his purpose to bring every evidence to convince them, notwithstanding the fact that Jerusalem would despise the day of her visitation, and the people would fasten themselves in prejudice and unbelief. Christ left no means untried in order that he might win them. The guilt, the responsibility of their rejection of his mercy, lay with themselves.

(Concluded next number.)

#### PRAYER.

BY ELDER WILLIAM COVERT.

ALTHOUGH man was by sin shut away from Paradise, yet the way to heaven is open through prayer, and none are denied the privilege of petitioning the throne of the universe.

Man is weak and his wants are many, yet the bounties of heaven are sufficient for all his needs, and the needy are encouraged to ask for large things, because the Lord is a liberal giver.

The invitation is, "Ask, and it shall be given you." Then, that those in want might be induced to make their requests known, a promise is subjoined to the invitation, saying, "Everyone that asketh receiveth." Matt. 7: 7, 8.

Not only does the suppliant receive the blessings of heaven for the asking, but the supplication itself is made to be a blessing as great as the thing that is asked for; thus the petitioner receives double as much as he requests.

Prayer leads the mind to meditate upon things that are lovely and pure; and it associates the intellect with themes that are heavenly. It is the channel of communication opened for man directly from earth to heaven. It gives poor, erring man direct access through Jesus Christ to the Father, who has in store riches of infinite value to bestow upon the poor and the afflicted who will in humble faith ask for them.

None can say, I have no need of these blessings, for all are helpless and undone, only as they are relieved from their distresses by the help bestowed from heaven. Walking in the light and joy of heaven is possible for the one who prays much and by faith accepts the gracious offers which are held out by the hand of God. It is the prayer of faith that keeps the heart drawn out toward God and open to the reception of the Spirit's influences.

Satan cannot darken the mind and dis-

courage the heart of him who through meditation and prayer dwells in the presence of God.

It is John who writes, "God is love," but Jude waits to tell those who accept this love how they may keep themselves in it. His words are: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God." Verses 20, 21.

It is here seen that praying is done in the Holy Spirit, and that prayer is designed to keep God's children constantly in the stream of his love. It is through unceasing prayer and unbroken faith that the Christian building is continued. The neglect of prayer will then most certainly result in doubt and weakness, and let the love of God leak out of the heart.

Paul says: "In everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4: 6, 7.

What a wonderful promise is joined to the instruction that is given regarding prayer! What greater inducement could possibly be offered for the encouragement of prayer than is contained in the above?—heart and mind kept through a peace that passeth understanding, by prayer, supplication, and thanksgiving.

The summing up of what the apostle states is this: Pray, receive, thank the Lord for what he gives, enjoy a peace so full and sweet that it excels all understanding; and this peace keeps the mind and the heart still reaching out to God in holy communion.

Prayer and supplication, as set forth in the admonition above noted, lift the soul up to heaven, thus enabling the praying one to live in the society of angels and with God. It is only such a life as this that can escape the corruptions that are in the world, and enable its possessor to enjoy purity of heart.

Is it not in this manner that Jesus is with his children always? His promise is that his presence is with his followers constantly to the end of the world. He does not come down to earth bodily and follow each one of his children, but by the Holy Spirit he commingles their minds and hearts with himself. He puts his mind in them through his Spirit and word, and their mind is in turn drawn to him in their meditations, watchings, and prayers, making a complete union between the Saviour and the saved even in the present life. This union was most beautifully expressed as Jesus prayed just before he suffered in the garden. His union with the Father as he prayed was to him an illustration of what his union is with his sons and daughters. To his Father he says, "Thou, Father, art in me, and I in thee." With himself forming the union between his Father and his children, he said it is "I in them and thou in me." This connection makes one perfect union, in which the child of God is severed from the power of sin and translated into the kingdom of God's dear Son.

Although the connection is made, yet the Christian attitude is constantly that of sobriety and watching unto prayer. His joy and his safety depend upon his watching and praying. He will break away from the light and joy without this communication through prayer.

Burlington, Vt.

#### WHAT IS COMING?

BY HENRY SCOTT.

THIS is a very pertinent question, and one born of the present condition of the social, religious, and political world. Disturbances and complications present themselves on every hand. Daily there arise social problems the solution of which baffles the wisdom of this world. The cry of hard times ascends in a wail from nearly every quarter of our globe, while a bountiful providence has supplied all that is necessary for man's sustenance. Storm and pestilence occur with ever-increasing frequency, causing desolation, misery, and death. Political complications and perplexities daily become more perplexed and insoluble. In the religious world there is a manifest lack of piety and true religion. While the form of godliness is maintained, it is painfully evident that the church has almost wholly lost its power. The ministry, by word and action, acknowledge this truth, and in their own spiritual blindness are endeavoring to regain it by applying to the State instead of going to the only Source of spiritual life and power.

All these things combine to produce a condition truly appalling; and there is an intensity of feeling, an almost breathless waiting on the part of the masses for something to occur that will change the scene and relieve the situation. We say again, The question at the head of this article is a pertinent one; but how irrelevant and vain are the answers given by those learned in the wisdom of this world, yet unenlightened by that true wisdom which comes down from above (James 3: 17), and which came into the world to enlighten every man (John 1: 9). Their answers have no power in them to satisfy the questioner or allay the feelings which are causing men's hearts to fail them "for fear and for looking after those things which are coming on the earth." Luke 21: 26.

But is there no answer that can be given to this question that has power to satisfy the inquiring mind and revive the fainting heart?—We believe there is. To our mind, the word of God contains a full and complete answer, and it is to what the word says in reply to the question that we would invite serious attention.

The very condition of the world above cited proves that we are in an extremely perilous period of its history, perilous from whatever standpoint you may look at it. On this point the word says, "This know also, that in the last days perilous times shall come." 2 Tim. 3: 1. What we see around us, then, is but the fulfillment of God's word, and shows us that we are living in the closing scenes of this world's history. The sands of time have nearly run out, and the eternal state is about to be ushered in. By reading a few verses further in the chapter just noted, it will be clearly seen that the writer is referring to this time, for he gives a most forcible statement of the condition of the religious world as it is at the present. There can be no mistaking the application of the Scripture.

Referring to the social and political condition of the world in the last days, the word says, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth,"



Luke. 21:25, 26. Again it says: "Ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places." Matt. 24:6, 7. "This day is this Scripture fulfilled in your ears." No one can deny it who is at all acquainted with the condition of the world to-day. We can see clearly from these texts where we are in the world's history. The end is not yet, but it hasteth greatly. But what is the answer to our question? Let us read again. "Then," when these things come to pass, "shall they see the Son of Man coming in a cloud with power and great glory." Luke 21:27. Yes, dear reader, the things that you see around you in the world to-day are but omens of the advent of our long-expected Lord. And he comes not as the lowly and despised Nazarene, but as the triumphant "King of kings and Lord of lords." "Let not your heart be troubled," for he comes to those that are looking for him, without sin unto salvation. Though the tribes of the earth may mourn, it is your privilege to "look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

"I long to behold Him arrayed  
With glory and light from above;  
The King in his beauty displayed,  
His beauty of holiest love."

#### WHERE IS THE CHURCH?

EVERY line of demarkation between the decent part of the world and the vast majority of the church is entirely obliterated, and it is impossible for the keenest eye to detect a particle of difference between them. Where this is written there is quite a gathering, two hundred or more, of nice, genteel, respectable people, most of them members of the church, and with scarcely an exception they have card parties evening after evening, take part in the voluptuous waltz, attend theaters, and some, ladies at that, openly talk of betting on horse races. These and other forms of worldliness they rush into with the greatest eagerness, without a qualm of conscience, without the slightest impression of impropriety in their conduct, nay, with a stare of surprise that anyone can be so "narrow" as to suppose that there can be anything in such amusements in the least unbecoming a Christian profession and walk.

Nor is this intense and thorough worldliness confined to any particular part of the country, or to any particular branch of the church. Protestants and Roman Catholics alike are "in the swim." Baptists, Congregationalists, Episcopalians, Methodists, Presbyterians, and all other denominations, are on the swift current and hurrying down the stream—whither? Very soon the great mass of professing Christians will need to read Carlyle's famous essay, "Niagara and After." But it is useless to attempt an arrest of the descending torrent; it is folly to protest against the popular demand for pleasure; it is madness to talk of the exercise of ecclesiastical discipline to stay the evil. Thirty years ago the rod of authority was wielded with some degree of effectiveness in most of the churches to put down offenses less glaring by far than those committed at present ten thousand times every day, but it cannot be handled

now, and will never be lifted up again. The church has not at all succeeded in converting the world, but the world has almost accomplished its work of converting the church.

Meanwhile there are 50,000,000 more in the United States than there were at the beginning of the century who are not yet saved. There are at the lowest calculation 250,000,000 more in the pagan and Mohammedan world, offset by a gain of 3,000,000 of professing Christians during the last hundred years. In other words, the growth of the nominal church does not begin to keep pace with the increase of the ungodly in our own country, nor with the frightful addition to the population of heathen lands. The salvation of one soul is worth all the expenditure of men and money needful to achieve the result, and if even one soul had not been saved, the obligation would have pressed with just as much force upon the conscience and heart of the true church to obey our Lord's last command, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. But let us not forget that so-called Christian England forced opium upon the unwilling Chinese at the cannon's mouth, and that the so-called Christian United States, for every missionary sent to Africa, sends thousands of gallons of rum to brutalize and murder the natives.

But this, bad as it is, is not all, nor the worst. The church generally has lost her hold upon God's word, and it is difficult to decide whether there is more infidelity within her gates, or among the avowed enemies of the Bible, who are seeking by bold blasphemy its overthrow. The higher critics boast that they have two hundred scholars on their side, and every one of these delights to pick the Scriptures to pieces, and to show to the common people that there is scarcely a chapter or verse in the Book that is trustworthy. They dig up their arguments against the authenticity and genuineness of its various parts, and their illustrations of its imaginary errors and mistakes, from the graves of Voltaire and Tom Paine, and then with a great show of learning parade them as their own. If these two blasphemers were infidels, it follows logically and unavoidably that the men who accept and reproduce their creed, or, rather, no creed, although they may be preachers and professors in theological seminaries, are also infidels, as much worse than Voltaire and Paine as a wolf in sheep's clothing is more dangerous and detestable than a wolf in its native hide.

There are thousands of young men, professing Christians, who throw up their caps and loudly cheer Professor Briggs, Professor Harper, and, still stranger, Professor Drummond, whose stupendous folly and undisguised infidelity did not in the least check the enthusiasm of admiring crowds, that seemed to regard him as a prodigy of learning, in his recent tour through this country. In the inspired Scriptures we read that "God said, Let us make man in our image, after our likeness" (Gen. 1:26); but this admired charlatan repeatedly and deliberately declares that we are made in the image, after the likeness, of, protoplasm, tadpole, and fish, from the last of these getting our ears. Every person of ordinary intelligence knows that men like Dawson, Owen, and Virchow, so far his superiors in science that he might consider it an honor to black their shoes, utterly scoff at his nonsense; but he was fêted and

followed by troops with whom his influence is "only evil continually." Alas for the church, when such a man is a recognized and respected leader of thought!

But so it is, and so it will be unto the end of the age, for "evil men and seducers shall wax worse and worse, deceiving and being deceived." The description of the last days, given in the inspired word, is a vivid picture of our own passing days, when professing Christians shall be "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts." 2 Tim. 3:4-13. To say that it has always been so brings very small comfort, for it only proves that man from the beginning, at his best estate, has been a failure and a humbug, bent on going to the devil, in the face of the grace that seeks to save him. How anyone with his two eyes open can see in any verse of the Bible, in the history of the past, or in the outlook of the present, the faintest shining of hope that the sham, called the church, will ever convert the world to real Christianity, it is difficult to understand. It is far easier to understand the words of our Lord, "Many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." Matt. 24:11, 12.

It will scarcely be denied by persons of ordinary intelligence that his testimony as to the close of the present age is very unlike the preaching which encourages the delusive expectation of the triumph of the church, until a reign of righteousness shall be gradually introduced. As it was in the days of Noah and Lot, during a reign of unrighteousness, "even thus shall it be in the day when the Son of Man is revealed." Luke 17:26-30. "When the Son of Man cometh, shall he find faith on the earth?" Luke 18:8. "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then [at such time] shall they see the Son of Man coming in a cloud with power and great glory." Luke 21:25-27. It is not pleasant to contemplate such an end of boasted human achievements, and hence the great majority will not consider it for a moment, but prefer to go on blindly to a fancied result, that is far more flattering to the pride of the heart. It remains true, however, that ignorance, indifference, unbelief, open opposition, or even the opinion of the church, cannot in the least change "the word of God, which liveth and abideth forever." 1 Peter 1:23. The church in its last state, marked by lukewarmness, pride, and blindness as to its real condition, is to be spued out of the mouth of our Lord. Rev. 3:16.—*The Truth.*

#### WAIT.

"WAIT, though the waiting  
And gloom shall be dreary;  
Wait, e'en though patience  
And courage grow weary,  
Sometime and somewhere  
The sunlight shall reach thee,  
And the why and wherefore  
God's angels shall teach thee."

## SUFFERINGS.

BY ELDER I. E. KIMBALL.

ALL are required to drink the cup and be baptized with the baptism of Christ's sufferings. We sometimes question why it is necessary, and possibly the full reason may not appear to us while here. But the suffering somehow works out a "far more exceeding and eternal weight of glory;" we ought not therefore to repine or wish to be excused from it.

As Christians, those who suffer in the flesh cease from sin. The flesh lusteth against the spirit. The two are contrary. He who trusts to the flesh trusts not to the spirit. Paul prayed thrice for bodily infirmity to be removed; however, Christ could not grant the request, but promised grace sufficient, telling him his strength was made perfect in weakness. Hence Paul's bodily weakness made more perfect—that is, revealed more perfectly—the strength of the Great Deliverer.

We suffer the loss of all things—friends, relatives, brethren, children, houses, and lands, yea, and our own life also—that we may live in the Spirit, see according to the Spirit, and work in harmony therewith.

But every successive step whereby we get out of the flesh and into the Spirit, brings the cross, suffering, and self-denial. This suffering and giving up part of the religion of Christ is not taken hold upon as it ought to be by Christ's followers. The dark purple cup of Christ's suffering must be drunk if we would partake of his fullness. Paul tells of the afflictions which pressed him out of measure, and how God comforted him in it, that he might be able to comfort others with the comfort wherewith he was comforted of God. So we drink the dregs of the cup of trembling sustained by the Almighty, that we may inspire confidence in those who shrink from it.

Again, were we to gain the victory easily and triumph in the fullness of Christ, we would never be able to sympathize with those who have so terrible a conflict as some have, to get the victory. We might think they ought to get the victory as easily as we, and forget sympathy, tenderness, and earnest solicitude for them, not rendering the help that we might, if we ourselves had been in the balances of despair. Then and only then can we appreciate the awful gravity of the situation, and give that sympathy and help we ought.

Thus everyone must endure a severe, painful struggle in giving up and subduing the flesh. The more perfectly we give up the flesh, the more perfectly is Christ's strength revealed in us.

Finally, tribulations, trials, and temptations are to teach us to take hold upon the eternal Strength. How much strength through God have we to endure? No trial comes but what we are able to bear. As they come a little harder and harder, it should evince to us that God's grace is to be given more freely—equal to every emergency. Thus would God bring us into the fullness of his strength.

Let all who suffer commit the keeping of their souls unto God, as unto a faithful Creator.

*Jamaica, Vt.*

## HOLINESS—WHAT IT IS.

WHAT it is not: It is not absolute perfection, nor angelic perfection, neither is it Adamic perfection. The individual who attains this experience is not placed where he cannot fall, neither is he free from temptations and trials. It is not mental perfection, neither is it physical perfection or wholeness, for many holy people have diseased bodies.

Holiness is wholeheartedness—a heart filled with godlikeness. Such an one is perfectly clean throughout soul, mind, spirit, and body. "Blessed are the pure in heart, for they shall see God." Matt. 5:8. The pure in heart do not speak impure language, "for out of the abundance of the heart the mouth speaketh." Matt. 12:34. Read also Luke 6:45; Eph. 4:29-31; 5:4. The holy people obey the injunction, "Be ye clean that bear the vessel of the Lord." Their lips, mouths, teeth, and breath are not polluted by tobacco. The question is sometimes asked, "Did God create the tobacco plant? It must have been for some good purpose." Yes; God made the tobacco plant, and for a purpose, doubtless. I have been told that it is a good antidote for snake bite; also that it will prevent moths from ruining clothes and carpets. But it was never intended for food for the human race, and its users do not use it as such. They require their meals regularly, just as if they were not using the filthy stuff.

God's real holy people are the cleanest people on earth, in their thoughts, words, and habits. Some individuals are very neat and clean in appearance when we see them at church or in society, and very untidy in their homes. Holy people do not cover up filth and dirt, but clear it away. . . . A holy person is not a careless sloven, going about with soiled linen and untidy, unkempt hair. My mother, when I was a child at home, used sometimes to say, "My child, your hair looks as though the mice had slept in it; bring the comb quickly." I have thought that this language would be appropriate to some men and women as well as half-grown children. No, no. If you never were particular before about your personal appearance, when your heart is made pure and holy, there will be a wonderful revolution in your case.

Holiness puts energy and life into the individual that gets this grace into his heart. The principle, "What is worth doing at all is worth doing well," or right, will now rule your life, while you remain a wholly sanctified person. Sister, the dinner plates and teacups and saucers will no longer have a sticky, murky appearance, but will shine with cleanliness. . . .

A holy man or woman is not a grumbler. Jesus has cured them of that disease (if they ever had it) long ago; neither are they all the while pitying themselves. Oh, no! If you are a whole-hearted Christian, you are thankful for the good things of earth you are permitted to enjoy, and do not allow yourself to think too much of the unpleasant surroundings, except when contrasting them with the glorious home which you know is being prepared for you up yonder. Then the contrast brings "joy unspeakable and full of glory."

A holy person is not troubled with doubts and unbelief. Really and truly, pilgrims, when holiness of heart is your condition, you are completely cured of skepticism. You trust and have no doubt. . . . We have a divine Saviour, not a dead Christ, but a real

living Jesus. Reader, is your heart clean before God? If not, why not? The price has been paid. Jesus suffered without the gate to sanctify you with his own precious blood. Why not be a whole-hearted child of God?—*Free Methodist.*

## PARADISE LOST.

BY ELDER H. A. ST. JOHN.

WHEN this world of ours first came from the hands of its Creator, it was very beautiful. It must have fairly sparkled with brilliancy and glory, for the all-wise Creator himself pronounced it "very good." But there was one spot on that fair domain upon which the Almighty with lavish hand spread the gorgeous beauties of nature more profusely than anywhere else. That inclosure was named the Garden of Eden, or Paradise. It was the surpassingly magnificent focal point of all that wonderful creation.

When fully completed, adorned, and embellished with everything good and beautiful, with no mingling of evil or decay, the all-wise Father made it the home of his first earth-born children. Adam and Eve, the father and mother of all living, at the beginning of their happy existence and blessed union, were instated in the lovely Eden. It was their blissful home—all theirs, and forever theirs, upon condition that they keep it pure and perfect as when committed to them. For a time, how long the page of revelation does not record, they addressed themselves to the pleasing and delightful task assigned them, and all was harmony and melody in peaceful Eden.

But there came a day, sad day, when by this one man and one woman sin entered into the world, and death by sin. Rom. 5:12. It will never do for that gem of creation, that shining Paradise, to be dimmed and marred by the curse of sin and of death, and hence the Creator drives out the first human pair from their *first estate*. Like the fallen angels before them, they kept not their "first estate," and, like them also, they kept it not because they sinned. With bowed heads and sad hearts they went out, turning their backs upon their fair Eden home. The gates of Paradise were closed behind them; they carried none of its treasures with them; and they never after were permitted to enter, or even to look into, the sinless homestead of *Paradise lost*.

Sin, that cruel, unreasonable, unexplainable, unjustifiable thing, caused it all. Sin—disobedience to God, the transgression of his law—was the cause of the fall of our first parents from their first estate, and sin has caused all the trouble in this world from that time to this. Man's second estate, his present state, has ever been one of trouble and sorrow, because of the presence of sin and death. And man's condition in this respect will never wholly cease until he recovers his first estate. Can and will the fallen, sinful, dead, and dying race of Adam ever recover beautiful Eden? Is Paradise lost, long lost, forever lost? By driving sin and sinners out of it, did God mean to preserve it intact from the curse? And did he purpose to raise up a second Adam to lead sinful man out of his second sinful state, and back to his first estate—to Paradise? Thrilling and momentous questions are these, and our answer will be rendered soon, for the word of the Lord is not silent upon these important things, but speaks with clearness.

THE true servant of God is ready to help in every kind of need.

## 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.*

### BABY OR BOY.

BY SUSAN B. BEST.

THE youngest in our household  
Is Sammy, six years old;  
His cheeks are reddest roses;  
His hair is purest gold.

We often call him "baby,"  
And "darling," "dear," and "pet,"  
And if he hadn't stopped us,  
We'd call him these names yet.

One evening when his papa  
Was sitting all alone,  
The little fellow sought him  
And made his wishes known.

"I want to tell you something,"  
He said, with serious eyes:  
"I wish we had a baby,"  
To papa's great surprise.

"Well, I declare!" said papa;  
"What makes you wish so, dear?"  
And little Sammy answered,  
In accents calm and clear—

"I'm tired of being 'darling,'  
And 'dear' I don't enjoy.  
I wish we had a baby,  
So I could be a boy."

—Selected.

### "AN UNEXPECTED PRIZE."

BY MRS. F. A. REYNOLDS.

#### CHAPTER VI.—"THE LAWN PARTY."

"A LETTER, mamma!" cried Hope, dancing up the walk to the piazza, where Mrs. Manton sat sewing. "And I believe I know what it is too, mamma," she added, as her mother opened the envelope.

"Well, what is it?" asked Mrs. Manton smiling, as she held the folded letter covered in her lap.

"Grace Noble is to have a sort of lawn party Wednesday evening, and she said her mother had written to ask me to attend—Paul too, I believe. Her cousin Alice is to come to-day, and it is to introduce her. Grace graduates from the A grade next week, you know, and Alice comes to see her. They are going away to school together next year, and—but I am right?" she exclaimed interrogatively, as her mother opened the note.

"Yes, dear."

"And we may go?"

"Yes, if you will arrange to prepare your lessons properly, as usual."

"Oh, yes, I'll get them before I go! It will be just lovely—full moon—Chinese lanterns, and—"

Mrs. Manton laughed.

"It seems rather absurd to mention Chinese lanterns in the same sentence with the evening lamp God has hung in the sky. However, I suppose they are ornamental and somewhat useful."

"Yes, indeed. And, mamma, what shall I wear?"

"Your white dress, I presume; you have nothing more suitable."

"But, mamma, it is so plain, and I've worn it so much, and—and—Bertha Allen is going to wear such a pretty new pink silk net. Why can't I have one like it, or blue, or anything but that old white?"

"Hope," said Mrs. Manton severely, "I never knew you to rebel before. It would be sufficient for me to express my desire, but I

will explain why you must wear the white. In the first place, we are obliged just at present to avoid extra expense, as papa is just about to pay off the last of the mortgage resting upon our pretty home, and it will take all he can command. So you see it is impossible to buy a new dress now. But if I had thousands of dollars to spare, I do not think I could buy you a more suitable dress to wear to such a gathering than the one you have. Plain white is always pretty and becoming to girls of your age."

Hope's face wore a very discontented look. It was evident she did not agree with her mother.

"The girls will all know it is my old white dress," she muttered, with tears gathering in her eyes.

"Run and wash your face, dear," said her mother, "and then come out and read your history lesson over to me."

Hope obeyed, but she was not her usual sweet self.

About six o'clock Mr. Manton and Paul appeared, both looking very happy.

"Hurrah!" cried Paul, waving his hat. "Ivy Lodge is free," he added, lowering his voice.

Mrs. Manton looked inquiringly at her husband.

"Yes, I made a collection to-day I was not expecting to, and made up the amount, so I went around and settled up, and our home is ours again."

"Thank God!" murmured Mrs. Manton.

"Yes, and with his help we will not run in debt again," added Mr. Manton.

Hope said nothing. Even the knowledge that her home was free from mortgage was just then of less importance than a pink silk net dress.

The next day was Friday, and when Hope came home, her eyes were bright with some new idea.

"Mamma, several of the girls are going to wear white, with lovely new Roman sashes. Now can I have a sash? It won't cost nearly so much as a dress, and it will make my old dress seem almost new."

Mrs. Manton shook her head.

"My dear, I told you there must be no extra expense just now. We are obliged to eat, and our food and fuel are all we can afford for a month or two."

I am sorry to say that Hope became really sulky.

Mrs. Manton paid no attention to her daughter's naughtiness, and so Hope made herself quite wretched until Monday evening, when she appeared more like herself.

With her mother's permission she went out to walk after school, and returning she slipped up quietly to her room, coming down to dinner just as the rest were gathering at the table.

"Mamma," said Paul, "I've been thinking about the tenth commandment, 'Thou shalt not covet,' you know; I looked up the word 'covet' in Webster, and he says, 'To wish for earnestly, to desire inordinately,' etc. Now of course it is not right to want wrong things, but if I see something pretty and nice—something that would not hurt me, why is it wrong to wish for it earnestly?"

"It is not always wrong, Paul. We are told to 'covet earnestly the best gifts.' But I think Webster gives another definition, 'To desire unlawfully.' You have a right to desire to get for yourself all that is good, noble, beautiful, but you must be willing to get them by proper means, and you must never allow yourself to long for, inordinately, anything that belongs to a neighbor. There are good reasons for that command."

"In longing for what you cannot get, because someone else has it, you make yourself wretched. And, besides, in coveting, you are preparing yourself to violate the eighth commandment."

"Thou shalt not steal," repeated Paul slowly.

"I don't know about that," he added; "I hardly believe I would steal, even if I did really covet."

"Christ teaches that a strong desire to do a wrong act is, in God's sight, really committing the deed, so if you say to yourself: 'Oh! that pony is so nice; I wonder why I can't have one as well as Arthur! I do wish I had it,' the thought becomes an intense desire, until you would take it for your own if you could do so without exposure. One may break the tenth commandment without stealing, but one will seldom steal without a covetous desire. In any case, one cannot indulge in covetousness without being miserable, and running a risk of further wrongdoing."

The conversation was turned at that point by the entrance of the girl with the fruit, and Hope, whose face had crimsoned with some emotion, seemed to recover her usual self-possession. They all noticed she did not talk, and Paul, boy-like, teased her until his father quieted him.

Paul and Hope studied ahead Wednesday noon and after school, and about six o'clock were ready to go to Mrs. Noble's.

Hope's white dress had been nicely done up, and her mother had arranged her bonny brown hair its prettiest.

"I shall put on my sash and flowers after I get there, mamma," said Hope, as she showed a light box under her cloak.

"Very well, my dear. I wish you could have had a new sash, but your blue one is very nice still."

Hope kissed her mother and went out to the gate, where Paul impatiently waited.

Arrived at the house, Hope was shown to the dressing room, where she very soon made ready to join her friends.

When she was dressed, it was not her pretty blue sash but a gaudy Roman sash that girded her waist and hung in long loops against her white skirt.

When she went below, the girls gathered around her, and admired and criticised the new sash.

"Very pretty, my dear," observed Mrs. Noble quietly, "but I like your blue one much better."

Hope murmured a confused reply, and they all went out upon the lawn, where already a number were flitting about under the trees in the light of the swinging Chinese lanterns.

It was a beautiful scene. Everybody seemed gay and happy, yet Hope could not enjoy herself, and was glad when they began to disperse. Mrs. Manton met them at the door and said kindly, "Did you have a pleasant time?"

"Yes, indeed!" they both responded, and Hope added, "Only my head aches, and I guess I'll go to bed and let Paul tell you about it."

So Hope went upstairs, after kissing her parents good-night, and Paul described with boyish enthusiasm the details of the party.

Next morning Hope looked pale and ill, and her father said parties did not agree with schoolgirls, but at the table Paul brought it up again.

Suddenly he said: "And say, Hope, where did you get your rainbow sash? Thought yours was a blue one."

Hope's face burned crimson. She had trusted to Paul's lack of observation in matters of dress to prevent discovery at home.

Mrs. Manton looked with surprise at her daughter, and said, "Surely, Hope, you didn't borrow finery!"

"Oh, no, mamma," interrupted Paul, "it was hers! I heard her tell the girls how much it cost and where she got it, and I thought it was funny I hadn't heard of it at home. I usually do hear of such things."

"Did anyone give—?" began Mr. Manton,

but again Paul cried, "Of course not! She told the girls *she* got it, and Bertha Allen said she thought it wasn't Mrs. Manton's taste."

"Hope," said her mother, "where did you get the money to buy the sash? When we talked of it and I told you we could not afford it, you did not say you had any money to get it with, and if you had, it would have been better to have told mamma and had her judgment in the buying. And then—I am sure you told me you sent your last dollar for those books."

Hope burst into tears and ran from the room.

Mrs. Manton finished her breakfast in grave silence, and then went to Hope's room. The door was locked, but Hope slowly unfastened it when her mother spoke.

Mrs. Manton sat down in a low chair and said quietly, "Now, dear, tell me all about it."

Hope threw herself on her knees, buried her head in her mother's lap, and sobbed out, "Oh, I am so unhappy!"

"Why, dear? Was it not quite so nice as you thought it would be to have your own way at any rate?"

"O mamma, it was worse than that! I stole!"

Mrs. Manton involuntarily jumped, but restrained herself, and, sitting down, asked, "What can you mean?—stole the sash?"

"Not exactly that, but it amounts to the same thing. You know baby Ora's gold piece that Uncle Roy gave her! I—I took it to buy the sash."

Mrs. Manton sat still in utter astonishment, and after a little Hope went on: "It was—was just as you said, mamma. I coveted a sash, and I stole to get one. I did not think it was that when I took it; I just didn't think until I heard you and Paul say it right out. I've been so miserable since, and I did—did not enjoy it a bit last night."

"The way of the transgressor is hard," quoted Mrs. Manton.

"Oh, it is, mamma! I'll tell papa, but must I tell Paul?"

"He already knows you did something wrong—wouldn't it be best?"

"Send him up now, mamma."

Hope and Paul had a long talk, and Paul said, as he kissed his sister, "God had a reason for it all."

(To be continued.)

#### "IF I WERE A BOY."

If I were a boy I should keep my own secrets, except as I revealed them to my father and mother for the sake of securing their advice; I should never speak a word to anyone who might be worried by it, and speak kind words of others, even of enemies, in their absence. I should put no unclean thoughts, pictures, sights, or stories in my memory and imagination, and no foul words on my tongue, give no smiles, but give the rather black frowns and prompt and fierce reproof, to any comrade who dared, in my presence, to utter a filthy speech. I should want to say, as the pure-minded and noble Dr. George H. Whitney, president of Hackettstown (N. J.) College, can say: "I have never pronounced a word which I ought not to speak in the presence of the purest woman in the world."

I should treat my little folks kindly, and not tease them, show respect to servants, be tender toward the unfortunate—and all this I should strive to do for the sake of being a comfort to people, a joy to my parents, a help to the next century, and in the seventh decade of it should hope to be a wise and cheerful old man, who learned, when he was a boy, to govern himself, to be firm in right willing, and to keep up the terraces in God's garden on the hillside.—Dr. J. H. Vincent.

#### THE AIR WE BREATHE.

BY MRS. M. G. CALL.

WE have two as healthy children as may be found in a day's travel. There are so many pale, delicate children, I have wondered if my experience in one point might not be helpful to younger mothers. Though gray-haired women were fully convinced that our little ones would not survive my "careless" treatment, our ten-year-old daughter has never had but one regular visit from a physician, and our sturdy boy of twelve knows almost nothing of medicine or sickness.

Do not fancy me a model mother; I am as the average, but I have tried to use the spark of common sense God gave me for their benefit.

No wonder so many children wake up cross, where they are left to take their nap in a room where all is bustle and noise, with no protection from flies, and covered so closely they are nearly suffocated. We read that the brain does not rest in the light, but it never occurs to us to apply our knowledge for the comfort of our weary darlings, by regulating the shade, but leave their faces turned toward a bright window.

Everyone knows, or should know, that the purity of the blood depends upon the amount of oxygen in the air we breathe. If someone should convince us that oxygen was poison, and outdoor air our worst enemy, many mothers would not find it necessary to change their treatment of their children. We fasten windows so that they may not be opened, and breathe over and over again the exhausted air of our homes. If the baby ventures toward an open door, we snatch him away as if there were pestilence in every breeze. Sunlight and pure air are free to most of us, but we choose to shut the sun from our rooms for fear of fading the carpets, and we are morally certain that an open window would make us catch our death.

My observation tells me that the children who are kept indoors constantly, whose sleeping room is seldom, if ever, properly aired, and whose mothers are in a constant worry lest they should "catch cold," are the very ones who suffer most.

In our severe climate it is difficult to secure perfect ventilation and keep warm at the same time, but our sleeping room windows may be thrown open every morning, and an ingenious mother can find a way to let in a little oxygen even on cold nights, without risk to her family. Warm clothing, cool sleeping rooms that have been well aired and sunned, wholesome food, and outdoor exercise in all seasons—to these, we believe, our children are indebted for their nearly perfect health.

Much has been written upon this subject. We read it all, and still toss restlessly, unable to sleep in close rooms, with a kerosene lamp burning somewhere to help use up the little oxygen that steals under our doors. We wonder what new medicine we had better try now. The children throw off the clothes and nearly tumble out of bed, and we cannot guess the cause of our long, weary nights. Open the windows, and doors too if necessary, and let in a good sweep of God's pure air; put out your light, and draw long, refreshing breaths, and the next thing you know it will be morning.

A shawl or sheet may be arranged as a screen if necessary. A double window hung on a hinge opening outward is very convenient in winter.—*The Voice*.

Potsdam, N. Y.

WHATEVER I do, study ought to be engaged in with all my soul; for I will be eminent in something.—*Longfellow*.

#### Mission Fields.

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

#### THE MOMENTS PASS.

THE moments pass, the hours fly,  
The days and months go quickly by,  
The years roll on with lightning speed—  
How rapidly they all succeed!

My life is passing like a dream  
In joy's warm glow and pleasure's gleam,  
And soon the winter shall appear,  
With sorrow's shade and tempests drear.

Bright pleasures of my childhood hours  
Pass like the summer's gentle showers,  
And age, like winter's chilling blast,  
With hurrying steps will soon be past.

Let me each moment's space improve  
In deeds of kindness and of love,  
That, when life's joys and sorrows cease,  
I may repose in perfect peace.

—*Mahlon M. De Levis*.

#### SOUTH AMERICA AND THE PAPACY.

BY REV. GEORGE W. CHAMBERLAIN, D.D., BRAZIL.

MEMBERS of the congress of all American nations visiting in the "City of Brotherly Love" said to the gentleman who led them in worship at Girard College: "There is not a man of us who does not know that the greatest foe of liberty of our nations is Rome," not Rome of *Victor Immanuel*, but Rome of "*his holiness*." "The Pope and the Council" has been allowed to run out of print in its English edition, which is only one of the many symptoms of the blindness which has happened to English-speaking peoples. A Portuguese edition lies before me, translated and edited, with a notable introduction, by a foremost statesman of South America. "Of all emergent questions," he says, "none equals in reach, none exceeds in urgency, the religious. . . . No one ignores that the pontifical church is an organization universal, an ambition universal, a plan universal. . . . The evolutions of her tactics are reproducing themselves in America with the same strategy as in Europe. The features of the Papacy will be always identical with those of to-day, and each time more accented, because on the one hand *its spirit*, child of a gestation multi-secular, incarnated in the most marvelously wise of all centralizations, and chained to the interests of an innumerable caste, *can by no man be transformed*; and on the other, the galvanic life of this institution, inwardly decomposed by the vices on which it feeds, has its secret in the reactionary audacity which constitutes its type. The Papacy goes its way; . . . it can perish more easily than go back."

Availing himself of the book of "Janus," "the most notable product and the most expressive symptom of Christian re-birth of the nineteenth century," "one of those rock books of perennial tempestivity which abide, transmitted from generation to generation," this writer contributes some solid material to the instauration of religious liberty in the South American States. He speaks, not from the religious, but from the political standpoint, when he says: "It may be seen there (in 'Janus') with noonday clearness how from that millennial superposition of vices, abuses, and crimes, . . . from a system of falsification, employed indefatigably upon the Holy Scriptures, upon canonical and patristic collections, upon acts of synods, the liturgy, and the imperial history, arose and was formed that idolatry of pontifical infallibility, which places the whole invincible abyss of the go-spel between the Church of Rome and the



Christ. . . . The substantial character of the book ["The Pope and the Council"] is a rigorously historic demonstration of the intimate and *excusively political nature of the Papacy.* It is demonstrated that Romanism is not religion but politics; and the most vicious, the most unscrupulous, and the most pestilent of all politics. Sketching rapidly the "incursions of the pontifical primacy in national churches, its usurpations in the bosom of States, and the repeated and peremptory denials of Catholicity to the infallibilist presumptions of the tiara," evidencing "the absolute identity between the idea of infallibility and that of omnipotence in the jurisdiction of heaven and in that of earth," proving "the incompatibility, philosophically and practically irreconcilable, between the *syllabus*—that abominable symbol of papolatry—and any modern constitution," he ventilates the religious question in all its relations, and indicates the natural and definite solution of the problem.

#### A FREE CHURCH IN A FREE STATE.

A State free from the dominion of the church and the church free from the Papacy is an aspiration of young South America. For three centuries she held her breath at the bidding of the pope, but her breast is heaving with the breath of the Almighty. It becomes articulate in the language of South American statesmen: "A *curia Romana* has been at all times a potency only nominally religious, and always intimately, essentially, and indefatigably political. Religion, moral authority, for long centuries has not been for the Papacy anything else than the occasion, the means, or the pretext for interference in the temporal administration of the State."

"The heresy of domination is the greatest of heresies against the cross, because it transforms into a word of discord for human societies the word of Him who, to bring them peace, instituted the universal city in the higher world."

"Rome has not renounced the principle that the pope is the lord over crowned heads, and has power to release subjects from their oaths of fidelity." "Gregory VII. left in his doctrines to Papal Rome a tradition which has not ceased until now to be the soul of the Roman Church." "If the holy see received from God the power to pronounce sentence in spiritual things, why not in temporal things also? The episcopate is as much superior to royalty as gold is superior to lead; well did Constantine know it when, among bishops, he took the last place."

"The prince (or in modern States the government, parliaments, and cabinets) who incurs in heresy loses all authority. Subjects can, and ought when they can, rebel against him. This theory is a point of faith admitted by all theologians worthy of note in Rome. . . . It is to be noted that Rome has not repudiated these principles. She has left them in reserve, because she lacks coercitive resources."

"Papal centralization, . . . the continual invasion of the temporal authority by the church, gave us Protestantism. The 'heresy' dominant in the sixteenth century was resistance to the abusive Roman unity. . . . A counterblast was needed. The Jesuits appeared. Instituted in a century full of vital energy, in a century of intellectual, political, and religious resurrection, they consolidated in themselves in an unheard-of degree all the principles hostile to these three vivifying forces of the world. Rome breathed her soul into the company. The order is not the evil genius of the Papacy, but its delectable offspring. A rule of evangelical wisdom, proverbial everywhere, teaches us to know the tree by its fruit. Wherever Jesuitism has taken root, no one can find any difference between its fruits and those of the soil where the Papacy reigns directly, absolutely, visibly."

"Cast your eyes on the states of the church before the fall of the temporal power—sad evidence of the sterilized virtues of the theocracy. There the observer encounters the most authentic and instructive example of the absorption of the individual conscience by absolutism exercised in the name of heaven. The social state, wherever their principles have been filtered in during generations, was never anything but the lowest."

"There is Paraguay—*Paraguay*, the prime work of the Jesuits, their boast, the miracle of their beneficent propaganda, the mysterious land of blessing, with which they deluded, in Europe, even sincere and illustrious men like Chateaubriand! Even to this day they describe that as a paradise. 'Paraguay,'\* says Padre Sabin, 'presented marvels similar to those of the first Christian centuries.' 'In a few years,' says another Jesuit, praising his own order,† 'the most savage tribes formed, under their influence, model societies, such as philosophy could never create in the bosom of civilized peoples, the most perfect reproduction of Eden which it has been possible to obtain from our fallen nature.' 'These marvels,' he adds, 'the Catholic apostolate created in the past century in Paraguay, and can yet renew them.' Says the Brazilian author: 'Yet five years of war, in which our armies (the allied forces of Brazil, Argentine, and Uruguay) penetrated the interior of that country, enabled us to judge of the *Edenic* state idealized and desired by Jesuitism.'"

"Everyone knows what we found there,—a nation of creatures debased below slavery, without law, without rights, without tribunals, without government, without morality, social or domestic, without family, without instruction, without industry, without commerce,—a tribe of fanatics poor to penury, savage even to ferocity. This is Jesuistic Catholicism, which Roman Catholicism boasts of as the most perfect image of heaven on earth, as an ideal superior to all civilized peoples. . . . Behold the prosperity which our Catholic party (political) reserves for their fellow-countrymen."

I have quoted largely from the book, "*O Papa e O Concilio*," by the eminent writer and patriotic Brazilian senator, Ruy Barboza, that the readers of the *Missionary Review of the World* may see, not through the eyes of a missionary, but of an enlightened South American statesman, what Papacy has done and is expected to do in this region of the world.—*Missionary Review*.

\**Da Compatrie, Histoire du Concile*, Lyon, 1872.

†*Ramire, Les doctrines romaines*, Paris, 1870.

#### SUBSCRIBE FOR THE "MEDICAL MISSIONARY."

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### TRUST IN THE LORD.

BY J. M. BENNETT.

In peace and in gladness,  
In billows of sorrow,  
In joy or in sadness,  
On life's ocean wave,  
Stand firm in the right,  
Though the change of to-morrow  
Is gleaming with sunshine,  
Or as dark as the grave.

Remember the hairs of  
Your head are all numbered;  
Your thoughts in the balance  
Of justice are weighed;  
There is nothing that's wakened  
From where it has slumbered  
That has not received  
From the Master its aid.

Why grieve o'er past trials?  
All wrongs will be righted  
By the Father that notes  
E'en the frail sparrow's fall.  
At the sound of his voice  
The just are delighted;  
They receive their reward  
At the last trumpet call.

They hail their great King,  
Their Saviour and Master;  
He breaks all their bonds  
Of death, sin, and strife;  
He frees them from death,  
Brought by Adam's disaster;  
He clothes them with robes  
Of his immortal life.

—Selected.

### LET THE PREACHERS GO TO THE UNCONVERTED.

THE following was part of an article written by Brother Joseph Clarke in 1858. Is it not applicable now?

Let us who are the children of the light not be outdone by the world. Let us learn wisdom by every means. Let us go right to God with our troubles and trials, and he will help us. Are we cold and lukewarm? let us cry mightily to God, then shall our light break forth speedily. What is the use of our crying out, Oh, if Brother Cornell, or Brother White, or Brother Waggoner, or Brother Loughborough, or Brother Holt, or some other preacher would come and preach to us, then how we would rise, surely!

No, no, let these messengers go with the message to the millions who have not heard a lip of it, to the benighted millions over whom the seven last plagues impend. Yes, go, go, and we, the churches who have a flood of light, will walk in the light. We have more light now than we use. Go, ye messengers of mercy, to the cities and villages of our land, while the church in the light bears its own burdens. To the church belongs the duty of sustaining a spirit of devotion. Yes, let the church encourage and inspire its messengers, and bear them on. Let the church nourish its own young, strengthen the feeble, comfort its mourners, in short, bear its own burdens.

### THE LANGUAGE OF PREACHING.

IN making the offer of the gospel to the world there are two extremes. The one is to use the slang of the uncultivated multitude, and the other is to use the technical language of theological schools. In both these classes there are men of world-wide fame. Notwithstanding this, both modes are to be avoided.

The language of the Bible, especially the

language of the New Testament, should be our mode in this matter. There is not a single sentence of slang in the Bible from Genesis to Revelation, neither are there any metaphysical discussions. In the use of slang in the pulpit there is a seeming want of reverence for the place and business in hand; and in the use of technical words and expressions, in an ordinary sermon, there is at least the appearance of an effort to make a display of human learning. It is an evidence, however, of a want of Bible knowledge.

As a general rule, the man who has a thorough knowledge of a subject can speak to the edification of others in plain, simple words. Drs. Archibald Alexander and Gardiner Spring were learned men, yet a schoolboy never has to read a sentence twice which either of them wrote in order to understand what he meant. The pulpit has a powerful effect upon the masses in the use of language. If the preacher uses slang, his hearers will either be disgusted or fall into the use of slang. If the preacher uses metaphysical expressions, his hearers will either not be edified, or follow their preacher in the use of words and phrases to which they can attach no intelligent meaning.—*Dr. Lathan.*

### FIELD NOTES.

ELDER MATTHEW LARSON reports nine converts at Pringhar, Iowa.

A HOUSE of worship has been purchased for the use of the church at Burlington, N. J.

ELDER R. A. UNDERWOOD has been obliged to resign his position as president of Wisconsin Conference on account of ill health.

At Pendleton, Ore., the *Reaper* reports a good interest, thirty-one having accepted the faith, and others being deeply interested.

At Boise, Idaho, where Elder W. W. Stewart recently began labor, four had presented themselves for baptism at date of last report.

ON recommendation of the General Conference Committee, Elder F. M. Roberts changes his field of labor from Virginia to Indiana.

ELDER E. W. WEBSTER, who recently engaged in labor at Spartanburg, S. C., reports that five adults are now keeping the Sabbath of the Lord.

A CAMP meeting will be held in or near Melbourne, Australia, from December 29 to January 9, 1894, preceded by a workers' meeting of one week.

By authorization of the General Conference Committee, the Tennessee River Conference has been enlarged to include the States of Tennessee and Kentucky.

IN connection with the last quarterly meeting services at Spokane, Wash., fourteen souls were baptized by Elder G. W. Davis. Three had been baptized a short time before.

IN connection with the last quarterly meeting at Los Angeles, Cal., Elder E. E. Andross baptized five candidates, and Elder F. M. Wilcox baptized a like number at San Diego.

At the October quarterly meeting at Jamaica, Vt., ten young persons were baptized and sixteen were taken into the church. So writes Brother C. Hale to the *Union Record*.

THE church at Ford's Store, Md., dedicated their new house of worship on the 5th inst. The week following (the present week) seven of the members are to stand trial for having labored on Sunday.

THE General Conference Bible School, being a special course in Bible study, now in session in Battle Creek, Mich., numbers 200 students, besides 130 in the Sanitarium medical missionary and special classes.

ELDER DAN. T. JONES will start for Mexico the present month to look out a location for opening the work in that field. And Sister Ora Osborne is expected to go to that field in December to engage in missionary work.

ELDER F. M. WILCOX left Oakland for Battle Creek, Mich., on the 23d ult. He goes to take the position of secretary of the Foreign Mission Board, made vacant by the removal of Brother W. A. Spicer to London.

UNDER the labors of Elder W. B. Hill and Brother J. F. Pogue, at Pine City, Minn., twenty-four have signed the covenant and fifteen have been baptized. A meeting house has been so far completed that meetings are held in it.

At Mt. Williams, Va., a new house of worship has been inclosed and so far completed that meetings are held in it. Elder F. M. Roberts had the work in charge. He reports the baptism of four candidates there and two at Winchester.

ELDER W. A. COLCORD arrived in Oakland from Battle Creek, Mich., on the 27th ult. He will sail for Australia on the 16 inst., in the meantime holding an institute in the church here for instruction in religious liberty principles and work.

ELDER J. O. CORLISS, who is preparing to go to the Australian field, at the call of the Foreign Mission Board, formally severed his connection with the church at Washington, D. C., October 11. He made a short visit to his aged mother at Bath, Me.

THE Board of Foreign Missions recommend that Brother W. M. Crothers, of Missouri, go to New Zealand to act as canvassing agent. Also that Brother W. G. Kneeland be invited to go to British Guiana, South America, to engage in missionary work. It is also designed to send a ministerial laborer to the West Indies this fall.

ELDER E. E. FRANK reports, with reference to the work in Jersey City, N. J., that the "Sabbath school starts out with about seventy-five members," and that the people are moving in the matter of building a house of worship. Writing to the *Union Record*, he says:—

We meet fanaticism in all its different phases in this city. One church here is a complete counterfeit of Seventh-day Adventism with just enough truth to deceive. They pretend to keep the Sabbath, remaining in their homes on that day, devoting it to physical rest, refusing even to attend meeting. They hold their meeting on Sunday, claiming that the "beast" is the world, and "the mark" worldliness. They have three pastors; one is a lady who has, or pretends to have, visions. She was formerly a Spiritualist medium, and shuts herself away when she wishes to have a vision. Satan always works in darkness. Their churches are called "Tabernacles of the Testimony," and the ground on which they are built "Mount Zion." They have a large following, many being wealthy. Spiritualism is also at work here. Sunday night lectures are given on "Religious Spiritualism," "Spirits in Open Gaslight," etc.

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THE tract society in Topeka, Kansas, solicits clean copies of the *Signs*, *Review*, and *American Sentinel*, for missionary work. Address, Mrs. N. E. Holaday, 400½ Kansas Avenue, Topeka, Kan.

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PESHAWAR, India, Sept. 9, 1893.

EDITOR *SIGNS OF THE TIMES*—Dear Sir: May I be permitted to appeal through your columns for the soldiers, both in barracks and hospital, in this large garrison, for literature in the way of anti-infidel, temperance, and other tracts, and good wholesome stories. I addressed a similar appeal to the *Christian*, an English journal, and have had a very kind response. But the supply does not exceed the requirement, and if some liberal Christian gentlemen or ladies would address me an occasional package it

would be helping a good work, and surely they will not fail of their reward. My visits among the soldiers are apart from my regular work, but I love it, and it is working for the Master, and in that lies the joy of it all. Yours in His service.

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The purpose of the book is not so much to induce parents to place their children in any particular school, as it is to prepare the parents to properly meet the responsibilities resting upon them. No one, however, can fail to be impressed with the fact that it is becoming more and more evident that the education of our children and youth cannot with safety be intrusted to those not in harmony with the great truths for this time.

Any system of education which is not based upon, and carried forward in accordance with, the principles laid down in this work, must necessarily fail of attaining the best results.

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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:

**MICHIGAN.**  
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.

**INDIANA.**  
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.

**NEW YORK.**  
Your Granola is the best-selling invalid food I have ever handled. I have already sold nearly two thousand pounds.  
A. J. BROUGHTON.

**CONNECTICUT.**  
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-

nola, Wheatena, and Gluten are the only foods that I can eat with safety.  
WM. M. MERWIN.

**INDIANA.**  
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.

**OHIO.**  
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.

**MINNESOTA.**  
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.

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 VIII.—SUNDAY, NOVEMBER 19, 1893.

### IMITATION OF CHRIST.

[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, Eph. 4:17-32.

17. This I say therefore, and testify in the Lord, that ye no longer walk as the gentiles also walk, in the vanity of their mind.
18. Being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart;
19. Who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness.
20. But ye did not so learn Christ;
21. If so be that ye heard him, and were taught in him, even as truth is in Jesus;
22. That ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit;
23. And that ye be renewed in the spirit of your mind,
24. And put on the new man, which after God hath been created in righteousness and holiness of truth.
25. Wherefore, putting away falsehood, speak ye truth each one with his neighbor; for we are members one of another.
26. Be ye angry, and sin not; let not the sun go down upon your wrath;
27. Neither give place to the devil.
28. Let him that stole steal no more; but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need.
29. Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear.
30. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption.
31. Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice;
32. And be ye kind one to another, tender hearted, forgiving each other, even as God also in Christ forgave you.

Golden Text: See verse 32.

### SUGGESTIVE QUESTIONS.

1. What exhortation is given in the first verse of the lesson?
2. In what condition are all men outside of Christ? Verses 18, 19.
3. How had not believers learned Christ? Verse 20.
4. How had they learned him? Verse 21.
5. What has Christ taught sinners to do? Verse 22.
6. What is the life of sin called?
7. What is the nature of the old man?
8. In putting off the old man, what renewing will take place? Verse 23.
9. What should be put on? Verse 24.
10. After whom has the new man been created? Verse 24.
11. In what has it been created?
12. How will one thus changed speak? Verse 25.
13. What exhortation is given to the angry man? Verse 26.
14. What should one who has stolen do? Verse 28.
15. What is said of the speech? Verse 29.
16. Of what benefit is sound speech?
17. What should we be careful not to grieve? Verse 30.
18. What should be done with wrath, malice, bitterness, etc? Verse 31.
19. What should be the bearing of each toward the other? Verse 32, golden text.
20. How and why should forgiveness be exercised?

**RELIGIOUS LIBERTY PAMPHLETS.**—"Religious Intolerance in the Republic," price two cents. "Due Process of Law and the Divine Right of Dissent," price 15 cents. "The Captivity of the Republic," by A. T. Jones, price 15 cents, or the three postpaid for 30 cents. Address, Pacific Press, Oakland Cal.

**THE PROHIBITION PARTY AND FREEDOM OF CONSCIENCE.** Showing how a political party, on a specially moral pretext, really advocates the religious enslavement of the people. 8 pp.; \$1.00 per hundred, Pacific Press Pub. Co., Oakland, Cal.

LESSON VII.—SABBATH, NOVEMBER 18, 1893.

### LOVE FOR ONE ANOTHER.

Lesson Scripture, 1 John 3:16-24.

16. Hereby know we love, because He laid down his life for us; and we ought to lay down our lives for the brethren.
17. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?
18. My little children, let us not love in word, neither with the tongue; but in deed and truth.
19. Hereby shall we know that we are of the truth, and shall assure our heart before him,
20. Whereinsoever our heart condemn us; because God is greater than our heart, and knoweth all things.
21. Beloved, if our heart condemn us not, we have boldness toward God;
22. And whatsoever we ask, we receive of him, because we keep his commandment, and do the things that are pleasing in his sight.
23. And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment.
24. And he that keepeth his commandments, abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.

### SUGGESTIVE QUESTIONS.

1. How is the love of God shown?
2. How far ought the spirit of self-sacrifice to be carried?
3. What gives evidence of a lack of this love?
4. To what kind of love are the believers exhorted?
5. What will be known as a consequence?
6. When the heart condemns, can it be expected that God will commend?
7. What follows when the heart does not condemn?
8. Then how much is received?
9. For what reason?
10. What is his commandment?
11. What union is predicated of commandment keepers?
12. How may we know that he abideth in us?

### NOTES.

1. VERSES 16-18.—The Revised Version renders the first clause of verse 16 thus: "Hereby know we love, because," etc. The cross of Calvary is the grandest display of love which the universe has ever seen. John 3:16. "Jesus died because God loved the world. The channel had to be made whereby the love of God should be recognized by man and flow into the sinner's heart in perfect harmony with truth and justice." "The resources of infinite love have been exhausted in devising and executing the plan of redemption for man." It is love which draws man to God (Jer. 31:3) and leads him to repentance (Rom. 2:4), and "the Lord has no reserve power with which to influence men. He can give no greater manifestation of his love than that which he has given." "Oh, what a God have we! What a Benefactor! What claims has he upon our love! Having collected all the riches of the universe and laid open all the resources of infinite power, he gave all the heavenly treasure into the hands of Christ, and said: "All these are for man. Use them to convince him that there is no love greater than mine in earth or heaven. His greatest happiness consists in loving me, and giving his heart to me, who hath loved him with an infinite love." "He who has shared in the grace of Christ is thereby placed under obligation to others (Rom. 1:14), and this grace is more sacred to him than life (Acts 20:24)." "The plan of salvation was laid by a sacrifice, a gift" (2 Cor. 8:9), and the same spirit should characterize all Christians (Matt. 10:8) as was shown by the Macedonians (2 Cor. 8:3-5). "Thus while our gifts cannot recommend us to God, or earn us favor, they are an evidence that we have received the grace of Christ. They are a test of the sincerity of our profession of love." "He tests the love of his professed followers by committing to their tender mercies the afflicted and bereaved ones, the poor and the orphans." Deeds should accompany words in order to make them effective. James 2:15, 16.

2. VERSES 19-24.—A clear conscience is a good thing (2 Cor. 1:12), but God is the final judge (Rom. 2:16), and the life record determines the result (Rev.

20:12). "Believers, as such, ask only what is in accordance with God's will; or if they ask what God wills not, they bow their will to God's will, and so God grants them either their request or something better than it."—*Farissel*.

God can bestow special blessings upon those only who will use them to his glory, which is always for their good. Deut. 6:24. The obedience of faith is evidence of such a purpose. As Christ pleased not himself (Rom. 15:3) but the Father (John 8:29), so we are to do; but this is not natural to man (Rom. 8:8), and is accomplished only through faith (Heb. 11:6). Belief in Christ insures salvation (Acts 16:31), and is the work of God (John 6:29). Love to man is the outgrowth of this experience. Christ dwells in genuine Christians (2 Cor. 13:5), as in Paul (Gal. 2:20), and works in us through his power (Phil. 2:13) to obedience (Rom. 5:19).

## Question Corner.

"If ye will inquire, inquire ye." "But avoid foolish questions."

[From time to time we will reply under this head, if deemed advisable, to such candid inquiries as may be sent us. Correspondents wishing a reply to their questions must give their full name and address, not for publication unless they wish, but as an evidence of good faith on their part, and to give us opportunity to reply by letter if deemed best. It is always well to inclose stamp. Let the questions be short and pointed, and such as may be answered in limited space. The questions will be numbered continuously.]

### 121. ORIGIN OF FIRST-DAY OFFERINGS.

Please explain 1 Cor. 16:2. Is this the origin of our first-day offering?

The verse reads as follows: "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collection be made when I come." Revised Version. The apostle simply instructs each member of the churches of Corinth and Galatia to lay by him, or to put aside in his own house, money for the saints at Jerusalem, and, that it might not be neglected, this duty was to be done the first day of each week. The origin of this and the origin of first-day offerings is the same; it is found in the necessities of the cause of God. This instruction of the apostle is not given as an obligation and universal rule. But it was one sanctioned by the Spirit of God then, and it is equally good now, as showing that the plan is scriptural; and it certainly asks of no one more than he is able to do. It has precious blessings for all who are able to avail themselves of its privileges.

### TO THE WORLD'S FAIR.

#### Weekly Excursions.

ARE you going? If so, it will be to your interest to call on, or write to, the undersigned before arranging for your trip.

The "Santa Fe Route" being the only line under one management from California to Chicago, we can offer you advantages, for a safe and pleasant journey, unsurpassed by other lines.

It is the only line running Pullman Palace and Tourist sleeping cars through to Chicago, every day, without change, on the same train.

Select Overland Excursions leave every Tuesday, with manager in charge through to Boston. Baggage checked to destination. Steamship tickets sold to and from all European points, via all the popular steamship lines. J. J. Warner, Agent, 972 Broadway, Oakland, Cal., or W. A. Bissell, G. P. A. 650 Market Street, Chronicle Building, San Francisco, Cal.

Though "Dark Care

**MAY RIDE**

behind the swiftest horseman," it never perches on a

**Columbia Bicycle.**

Catalogue free at agencies, or by mail for four cents.

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**THE ATONEMENT.** Part I, "An Atonement Consistent with Reason." Part II, "An Atonement as Revealed in the Bible." Pacific Press Pub. Co., Oakland, Cal. Cloth, \$1.00.



## News and Notes.

FOR THE WEEK ENDING OCTOBER 30.

## RELIGIOUS.

—Elder Miles Grant, a representative of the American Advent Missionary Society, sailed from New York for India, October 11.

—The former home of Stephen A. Douglas, and also of the late Justice Bradley, in Washington, has been purchased for Satolli, the papal legate.

—Twelve hundred beds at a penny a night each are offered to London's homeless poor in a new Salvation Army shelter, erected on the banks of the Thames, near Blackfriar's Bridge.

—The Lafayette Grocers' Protective Association of Indianapolis, Ind., has filed articles of incorporation. The organization was formed for mutual benefit and to promote the proper observance of Sunday.

—The pope has consented to act as godfather to the boy king of Spain at his approaching confirmation and first communion. Monsignor Cretoni, the nuncio at Madrid, will represent the pope at the ceremony.

—Another nominally Christian military organization is proposed for the boys, to be called the Epworth Guards. Protestants complain of the Catholic armed societies, and keep on instilling the same military spirit into the minds of their own boys.

—The West Pennsylvania Lutheran Synod has adopted resolutions pledging the Synod to use every means to abolish the iniquitous business of the rum traffic and calling for church discipline upon all ministers or members who in any way aid or encourage persons in securing license to sell intoxicants.

—A new Sunday move is reported in Chicago, and it is said that both employers and employees are signing petitions for a Sunday-closing ordinance. It seems too bad that men are so anxious to close their places of business on Sunday, yet cannot comply with their conscientious scruples without a law compelling them to do so.

—The M. E. Church Conference recently in session at Dixon, Ill., adopted temperance resolutions, carried without debate and with a storm of applause, declaring that "it is the supremest trifling for us to waste our ballots in support of any political party which does not intend to declare war against the entire unholy business" of the liquor traffic.

—The faculty of the theological seminary of Princeton (N. J.) College has decided against football playing by students of that department, claiming that it is beneath the dignity of divinity students. There is said to be great indignation among the embryo theologians, which, it would seem, is also beneath their dignity—if they have any.

—The *Christian at Work*, commenting on the act of an Episcopal minister of New York City in celebrating a nuptial mass in his church, says: "Where the titular 'Protestant' fits into such an Episcopal Church is not easily discernible to the ordinary observer." Well, it fits in just as first-day-of-the-week sabbath observance does into any other so-called Protestant church. The mass and the Sunday sabbath have the same origin.

—In the recent mad rush for land and town lots in the Cherokee Strip, there were seven Congregational ministers wrestling for church lots in as many different town sites. One of the leading papers of the denomination calls their success "one bright feature of the disgraceful invasion." But, candidly, was not this contest of the church with the world, in a pell-mell race for pecuniary gain, really the most "disgraceful" part of the scene?

—Rev. Wm. R. Noyes, whose application for appointment as foreign missionary has been in the hands of the Prudential Committee of the American Board of Foreign Missions for the past four years, has just succeeded in gaining his desired credentials. Although he has actually served several years as a missionary to Japan, his indorsement by the committee has been withheld on account of his belief in at least the probability of a future probation. His recognition was finally secured by a vote of the board, 106 to 24, advising the committee to make the appointment.

—In a vision at Troas, Paul saw a man imploring him, saying, "Come over into Macedonia and help us." Had Paul been a modern "evangelist" of the popular sort, he would have first demanded that a certain sum of money, or a certain portion of the proceeds, be guaranteed before he would go. But Paul was an "ambassador for Christ," and not for mammon; so he went right along without any question as to temporal remuneration, and when his work there was about to close, he and his companion, Silas, received in part pay a public whipping and a night in jail. But their effort was successful and acceptable to God.

—General Scofield, commanding the United States Army, has issued an order condemning those chaplains and others who have written to the *Voice* about the corrupting influence of the army "canteens," where liquors are sold to soldiers by soldiers. He threatens court martial for any repetition of the offense. Language fails to express the absurdity of a professed Christian minister occupying a position where his acts and sentiments as a minister are subject to the arbitrary commands of a rum apologist.

—A correspondent of the New York *Voice*, writing from Richmond, Va., says: "Richmond is noted for its many saloons, and drinking is indulged in freely by many members of the church. The clerk of one of the largest churches in the city is a wholesale liquor dealer. Some churches exclude the dealer in liquors, but he is soon into another church provided he pays money. I am informed by leading members of the church that twenty-five out of every hundred members are confirmed sots, and fifty more are confirmed drinkers. This is the condition of affairs among the colored people in the Baptist Church."

—An ex-priest named Slattery delivered a lecture against Catholicism before a large audience in St. Louis, on the evening of the 27th inst. An excited mob gathered in front of the building, and when the lecturer came out he was greeted with a shower of stones. Windows were broken, and Mr. Slattery was somewhat injured. He and his wife, who is an ex-nun, were hurried off to the hotel under escort of the police and some personal friends, followed by the yelling mob, said to number thousands. Catholic lecturers frequently denounce Protestantism, but we never hear of their being mobbed for it in the United States.

## SECULAR.

—Emma Goldman, the New York Anarchist speaker, has been sentenced to one year's imprisonment.

—The total expenditure for the World's Fair up to the 10th inst., as shown by the treasurer's account, was \$30,261,480.

—Thirty-one tribes of Moors are said to have pledged themselves to fight in a war of extermination against the Spaniards at Melilla, Morocco.

—The Supreme Court of Illinois has decided as unconstitutional the law requiring employers to make weekly payment of wages to their employees.

—The new suffrage bill introduced in the Austrian Reichsrath by the government gives the right of suffrage to 3,000,000 citizens not heretofore entitled to vote.

—Some of the U. S. Senators are waking up to the fact that there is danger of a controlling interest in the Nicaragua Canal passing into the hands of English capitalists.

—Since the closing of the rolling mills in the Mahoning Valley, Ohio, on the 1st of July last, 10,000 workmen have been idle, and their families are said to be in want of the necessities of life.

—The paid attendance at the World's Fair last Sunday was 146,821. That "Christian sentiment," which it was claimed kept the people away on Sunday, seems to be wearing off at a rapid rate.

—From a Victoria, B. C., dispatch we learn that two English war vessels will leave that port November 27 for Honolulu, and that the flagship will visit Pitcairn Island to present a lifeboat given to the islanders by Queen Victoria.

—The conduct of British forces in South Africa, in the war against the Matabeles, is said to be so cruel that even the English papers speak out against it. Annihilation of the natives to secure their land seems to be the main incentive in the contest.

—The sultan of Turkey has assigned a fund of 80,000 pounds to build a hospital in El Hejaz, on the Red Sea. The sultan's purpose is to repress the cholera among the pilgrims to Mecca. He himself will defray the running expenses of the hospital.

—A lieutenant attached to an Italian war vessel at Merkah, a seaport of East Africa, was killed a few weeks ago while on shore, and in retaliation the town was bombarded. A number of the inhabitants were killed, and much damage was done to the town.

—The Postmaster General has authorized a standing reward of \$1,000 for the arrest and conviction of any person who shall rob the mail while being conveyed in a mail car; \$500 for anyone who shall rob the mail while passing over star routes, and \$250 for anyone who shall attempt to rob the mail in transit.

—The revolutionary conflict at Rio Janeiro has waged for several weeks with varying results. The revolutionists, which comprise the principal part of the Brazilian Navy, have not yet succeeded in overthrowing the government, though they have more than held their own in the conflict, with a strong probability of success unless the president be better supported than he has been so far. Rear-Admiral Stanton, commanding the South Atlantic squadron of the U. S. Navy, has been relieved of his command for prematurely saluting the flag of the revolutionists.

—On the night of the 27th inst. Hon. Carter Harrison, mayor of Chicago, was shot to death in his own house by a man named Prendergast. The murderer gave as a reason for the deed that Mr. Harrison had declined to appoint him to a position for which he had applied.

—The new U. S. cruiser *Oregon*, the largest war vessel yet built at San Francisco, was launched on the 26th inst. It is 350.9 feet long and 69.3 feet greatest beam. She will carry forty-eight guns of different sizes, and in vital points her armor plate will be seventeen inches thick.

—A recent eruption of the Chilean volcano Colenco is said to have caused incalculable damage in the surrounding country. Many residents have been compelled to abandon their houses because of the great fall of ashes and cinders, and hundreds of acres of growing crops have been ruined by the run of lava.

—The Pacific Mail Steamship Company's large steamer *City of New York*, which left San Francisco early in the morning of the 26th inst., for China, went on the rocks in a dense fog, off Bonita Point, just outside the harbor, and became a complete wreck. No lives were lost, and a considerable portion of the cargo was saved. The loss is estimated at \$500,000.

—Six hundred men employed on the new buildings of the Mutual Reserve Fund and Postal Telegraph Company of New York City struck on the 26th inst. against a sub-contractor who refused to discharge non-union men. The strike was expected to extend throughout the city. An effort is being made to have the building trades of Boston cooperate in the strike.

—It is rumored that U. S. Minister Thompson, at Rio Janeiro, is apprehensive of European designs to overthrow the Brazilian Government and establish that of the revolutionists, because of the favorable commercial treaty existing between Brazil and the United States. The Secretary of the Navy has ordered the cruiser *New York* to Rio to reinforce our naval squadron now there.

—About midnight of the 28th inst. a number of masked men, armed with guns, ordered all the Chinese in the gardens of the Cahuenga Valley, between Los Angeles and the ocean, to leave the valley. The Chinese were badly frightened and scattered in all directions. Their friends have placed the matter in the hands of an attorney who will bring suit for damages against all of the mob who can be identified. It is said they were all farmers.

—A fierce battle between the Spanish forces at Melilla, Morocco, and the Moors occurred on the 27th and 28th insts. The Moors fought desperately, and but for the Spanish gunboats would have been victorious. The Spanish commander, General Margallo, was killed. The Moors are determined that Spain shall not permanently fortify Melilla, and it looks as though a large force of troops will have to be maintained in that country if the Spanish design is accomplished.

—A Pittsburg dispatch of the 29th inst. tells of a cruel attempt to poison non-union workmen in the glass works at Wellsburg, W. Va., by putting some kind of acid in the blowpipes while the men were at dinner. The sudden effect upon one man saved a large number by putting them on their guard. Putting the pipe to his mouth, it seemed to be set on fire, and he ran for water, which only carried the fire into his stomach, making the matter worse, and causing his death.

—There is now no doubt of the passage by the U. S. Senate of the Voorhees Silver Repeal Bill, which has been a bone of bitter contention for several weeks. The Democratic opponents of the bill have at last yielded to the wishes of the Administration. The only difference between this and the Wilson Bill which passed the House is that the Senate Bill more explicitly declares the policy of the government to continue the use of silver as a money metal. Either measure effects the repeal of the Silver Purchasing Bill now in force.

—Congressman Wheadon, of Michigan, has introduced a resolution for an investigation into the methods of the American Protective Association, an anti-Catholic political association. He alleges that in Michigan, at least, it is dominated by the most ignorant Canadian Orangemen; that it resembles the old Know Nothing Party, except that instead of being directed against all foreigners, it is only against Catholics; that it has issued alarming circulars as to the aims of the Catholic Church in this country, which have caused a reign of terror, and members of the organization are arming themselves to repel an invasion of the pope. We have no interest in the operations of the A. P. A. other than as it seems to be a feature of the irrepressible conflict of the last days; but it is safe to say that there will be no Congressional investigation of any of the several Catholic societies of whose military preparations the A. P. A. and others are loudly complaining. Such a resolution as that introduced in Congress by Mr. Wheadon, should at least be impartial, and take in all societies which threaten the peace of the country.

# Signs of the Times

OAKLAND, CAL., MONDAY, OCTOBER 30, 1893.

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

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Our last page has, as frequently before, been found too small for this issue. Other matters will appear later.

We print for this issue a cover in which is advertised important publications. It will pay our friends to preserve this cover for future reference in ordering books.

An index to the last volume of the SIGNS has been printed. It will be sent to all those who request it. If you wish an index for your volume (and if you bind your papers, you certainly do) just drop a postal and it will be sent, but send at once.

On the first page of this issue begins an article entitled "Two Powers—Two Principles." This will be followed by several others, developing the thoughts expressed in the first one. We ask our readers to follow us as we endeavor to gather from the great ocean of gems a few precious jewels of God's truth. The study of the subject will well repay them.

It will be seen in this number that our Doctrinal and Miscellaneous departments are merged in one, that of General Articles. Some of the most intensely doctrinal articles are the most intensely practical. All articles pertaining to Christian teaching, life, or work are, to a greater or less extent, both doctrinal and practical. We are sure this change is for the better.

Says a news item: "The Columbian Liberty bell will be a visitor at the Midwinter Fair. The bell will be sent to Washington after the World's Fair and remain until December 1, when it will be brought to California by way of Richmond, Charleston, Savannah, Atlanta, New Orleans, and the City of Mexico." And we know of no place where the bell of liberty has any more right to be rung than in California. The State as a State is still free.

**Health Foods.**—We have been advertising for six months the health foods of the Sanitarium Health Food Company, Battle Creek, Mich. These foods are all they are said to be. We have used them to a greater or less extent for more than a half score of years, and we know whereof we affirm. We are sure that our readers east of the Rockies would do well to procure them and make an intelligent use thereof. Those west of the Rockies may obtain the same from the Rural Health Retreat, St. Helena, Cal.

## THOSE ROMAN CATHOLIC ARTICLES.

THOSE articles from the *Catholic Mirror* which were published in the *Sentinel*, we refer to. They are issued as a November number of the *Bible Students' Library*, No. 113. See article on "Bible Students' Library" on this page. They are now ready; order at once.

## "WHITHER IS THE NATION DRIFTING?"

THE above is the title of a little tract which we received some time ago. It has for a sub-title "Christians in the Chain Gang for Conscience' Sake in the United States." The author is Elder W. H. Littlejohn, of Battle Creek, Mich. The price (postpaid) of the tract is 5 cents single copy, six for 25 cents, and 100 for \$3.00. It is a candid, and by no means radical, setting forth of the question, and is such as would appeal to every fair-minded man. We hope it will have a wide circulation, and believe it will do much good. Address the author as above.

## FOR IMMEDIATE CIRCULATION.

"SUNDAY CLOSING OF THE MIDWINTER EXPOSITION" is the title of *Sentinel Library* No. 56. This tract has been called out by the assumption of the Christian Endeavor Societies and leading ministers in the matter of pressing the closing on Sunday of the Midwinter Fair in San Francisco. It is based on the fact that if the Exposition be opened on Sunday, no law, State, Federal, or Divine, will be violated. Furthermore it goes to show that the movement for Sunday closing has in view the further purpose of a precedent for a State Sunday law. This important matter should have an immediate and wide circulation on the Pacific coast, especially in California. It contains 8 pages, price, \$1.00 per 100; \$8.00 per 1,000. Address California Tract Society, 1059 Castro Street, Oakland, Cal.

"THE MIDWINTER FAIR—PETITIONS FOR SUNDAY CLOSING," is the title of a four-page leaflet issued as *Sentinel Library* No. 57. The matter is a reprint of an article in the *San Francisco Examiner* of October 14, 1893, and bears on the general principle of petitions, with special reference to the resolutions of San Francisco ministers to circulate petitions throughout the coast in behalf of the Sunday closing of the San Francisco Fair. It shows that such a petition cannot be to secure anyone's rights, as no one's rights are in jeopardy, and that it is an unwarranted assumption to petition for the deprivation of another person of his rights. It also shows that "the Sunday-closing petitioner now enjoys, and will enjoy with Sunday opening, all the rights and privileges which others enjoy." Price of this leaflet, 50 cents per 100; \$4.00 per 1,000. Address California Tract Society, 1059 Castro Street, Oakland, Cal. Let it go broadcast throughout the coast.

## "BIBLE STUDENTS' LIBRARY."

We wish to call especial attention to the above important publication. It is now undergoing thorough revision as rapidly as is consistent with thoroughness and other circumstances. Some of the last numbers issued and about to be issued are as follows:—

No. 107. "Who Changed the Sabbath?" This is the old title of a new and much better tract. It should be circulated everywhere. It shows by the Scripture who did not change and who would seek to change the day, and it confirms the Scripture testimony by Roman Catholic and Protestant witnesses. Price 3 cents.

No. 108. "Life, Its Source and Purpose." This is a ten-cent pamphlet by Elder Wm. Covert, on the positive side of the life question. It shows how we may obtain life in Christ Jesus our Lord. The last chapter, and there are nine in the little work, is worth the price of the pamphlet.

No. 111. "Tormented Forever and Ever; or God's Test of Immortality." This tract of 16 pages treats on the fearful fate of the wicked, as shown by such texts as Rev. 14: 11; 20: 10; 19: 3; Matt. 25: 41, 46; Mark 9: 43-48, and others, in a new and reasonable light. Read and circulate. Price 2 cents.

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No. 113. "The Christian Sabbath," from a Roman Catholic view-point. This is the reprint, by importunate request, of the articles in the *Catholic Mirror* which have recently appeared in the *American Sentinel*. It shows very conclusively the inconsistency of Protestants in holding to Sunday as a Bible Sabbath, and that while professing to go by the Bible and the Bible alone, they are following the tradition of the *Roman Catholic Church*. Price 4 cents.

No. 114. "The Identical Seventh Day." There are three stock objections brought against the Sabbath: (1) "The round world;" (2) "the question of 'lost time,'" and (3) "the seventh part of time." These questions have hitherto been considered in three tracts, Nos. 7, 21, and 39, aggregating 64 pp. These three numbers are now discontinued, and these questions are treated clearly in a tract of 16 pages. Let it be remembered, No. 7, "The Definite Seventh day;" No. 21, "The Seventh Part of Time;" and No. 39, "The Lost Time Question," are discontinued. All essential arguments are given in No. 114, "The Identical Seventh Day." Price 2 cents.

No. 115. "The Waymarks to the Holy City; an Exposition in Daniel 7." This is a revision of what was once No. 5. But as it needed revision, and as the former title was to some extent a misnomer, it has been revised and issued under the above number. Price 2 cents.

No. 116. The first number for January, 1893, is the Sabbath School Lessons on Luke. There will be one year's lessons in this book, and each quarter's lessons should be preserved. Price 5 cents.

No. 117 (January, Extra). "Prophetic Lights." This is that most worthy little work written by Elder E. J. Waggoner some years ago. It is just the book for circulation among those who know not the truth. It is finely illustrated, and is issued as a number of the *Library* at 50 cents. It is also given as a premium to the SIGNS, postage free. The SIGNS one year and "Prophetic Lights" for \$2.00.

No. 118. "Christ Tempted as We Are," by Mrs. E. G. White. This is a most precious, comforting, and strengthening number. Price 2 cents. Order by number. Address, Pacific Press, Oakland, Cal.

It is a fine bit of irony in which "Comforter" indulges in the *Examiner* of October 14 on the subject of "Don't Run the Machinery" on Sunday at the Midwinter Fair. He says:—

Have more singing and sacred concerts, so that church-going people may rejoice in the place, for this is a Christian nation, and the President kisses the Bible every four years, does he not? We do not yet know how much machinery will be running, for "eyes have not seen and ears have not heard" of the marvels of the Fair yet, but suppose that they will make nails and bob wire there, and suppose that ladies will run sewing machines, but we do not want to see such things on Sunday. Ah, yes, get the Salt Lake singers [Mormons] to sing on Sunday, for everybody wants to hear them, and you men know what nice things are, and let us have them, and in doing so you will come as near pleasing everybody as need be!

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