

Signs of the Times.

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

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SIGNS OF THE TIMES,

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MILTON C. WILCOX, EDITOR.

THE only means of salvation is Jesus Christ. No works of men will avail. "By the deeds of the law shall no flesh be justified in his sight;" "for all have sinned."

God's law is the standard of God's righteousness. It comprehends, therefore, in the exceeding breadth of its spirituality, all righteousness, and condemns all sin. The fullness of its righteousness is the fullness of the righteousness of God's character. It also comprehends all love, for "God is love." As it is therefore impossible for finite man to comprehend infinite righteousness and infinite love, it is impossible for him to comprehend the requirements of God's law; and he therefore cannot intelligently do the law.

THIS would be true of man if he had never sinned. He could not of himself do God's will, or attain to God's righteousness. This lack in man God designed to supply through faith. If our first parents had believed God, he would have given them infinite enlightenment through his Holy Spirit, with power to do his will. Man would have been continually called out of himself, and would have gone on to all eternity with ever increasing though perfect love. That is, his love would be defective in its fullness of knowledge, but not in its intrinsic quality.

BUT man sinned, and ever more unfitted himself to obey God. He yielded to the devil and became the slave of sin. His very impulses to good are brought under bondage by the power of sin within him. He cannot rescue himself from his cruel master, because he has within himself only the power of self to do it, and self is the very one which brought him into bondage. He by himself cannot lift himself above himself, nor out of himself. His case, of himself, is utterly "without hope." He is "without strength."

BUT here God's love comes in; "for when we were yet without strength, in due time Christ died for the ungodly." And he "died

for all;" he "came to save sinners;" he "died for the ungodly." What does he ask on their part, that he may save them from sin?—Nothing but faith, simple faith. "Man is justified by faith without the deeds of the law." "Abraham believed God, and it was counted unto him for righteousness." "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead."

SIMPLY faith! God asks no more. He does not say, "Wait till you are better, and then I will accept you." No, indeed; he says: "Come now, come just as you are, all laden with sin, all covered with filth, all filled with the leprosy of sin, deceitful above all things, and desperately sick; come, and I will undo the heavy burden; I will cleanse you from filth; I will heal you from disease; I will give you a new heart and new spirit; I will clothe you with my own spotless robe of righteousness; I will put upon you the garments of salvation. I have bought you just as you are, and I will take what I purchase and make it to the praise of the glory of my grace." This is Christ's message to you, sinner. Will you not believe him, and yield all to him? If not, why not?

"BUT what about the works?"—Never mind the works; God will care for them. It is true he requires good works; but the secret of performing them lies in the faith. Faith puts Christ in the heart (Eph. 3:17; Gal. 2:20), and Christ will do the work. You will be then working *from* life, not *for* life. As you believe God, you will daily, hourly, momentarily, yield all to him, to wait, to watch, to do, to suffer, and his strength will all be vouchsafed for every trial. But leave all that to him and the future. Come now and find him a Saviour from sin. He wants to help you. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?"

"THE DEATH KNELL OF POPULAR LIBERTY."

FOUR years ago this present month the Roman Catholic Congress of Laymen was held in Baltimore, Md. That congress was a great step in Roman Catholic progress in this country. Shortly after that a prominent paper of London, England, the *Christian Commonwealth*, published the following editorial, portions of which we have italicized:—

From across the Atlantic come many *ominous warnings of a great struggle soon to come*. The great

republic is awaking to the prospect of a battle which can in no way be decided, for it is simply a fact of *inevitable destiny that the people of America must pass through a conflict with Rome*. Rome! Name of unspeakable portent! The very word calls up a whole panorama of lurid apocalyptic visions. Paganism and popery, the beast and Babylon. Antichrist and Armageddon spring up and cluster round that monosyllable, which seems to monopolize the history of the world, the flesh, and the devil, just as Jerusalem evermore suggests all that is associated with God, the truth, and the church.

For ages the wave of human energy has rolled westward. And in our day the *battle field where the crowning struggle of liberty is to be fought*, seems likely to be found in the *western hemisphere*. Extraordinary theories have been suggested by a pen given to benevolent but fantastic abstractions concerning the golden age of popery. How sweet fountains for universal healing are to be distilled from deadly chalice brewed at the Vatican, there is no attempt to explain. Dreams can never be explained, and editors who dream are not very valuable guides of public opinion. We are now being told, not only that Leo XIII. is a paragon among popes, as we were told by the same revealer of secrets that the czar is the most heavenly-minded despot that ever sent his subjects to rot in Siberia, but also that the great pasture ground is to be found in America, where the papal lion will lie down with the Protestant lamb. The great Catholic conference in America may well mark an era in transatlantic history.

Anyone who converses with intelligent American Protestants soon discovers that they all agree in one sentiment. They know well that the Catholic bishops and the Catholic clergy, who number in their ranks many of the godliest of citizens, are bound by the whole spirit of their creed to be *Papists first and Americans afterwards*. They know that *their countrymen*, who are of worldly mind, and care as little about religious consideration as Galileo, *are deceived*, as many are in England. In America and in England Romanism is seen at its best, and the Catholic clergy are by necessity on their best behavior. But popery never sleeps, and its prelates are ever on the watchtower. The 8,000,000 of Papists in the United States are being drilled day and night to demand supremacy over the civil power in the all-important department of public education. *Should the people of the United States yield the control of the schools to the Romish hierarchy, the death knell of popular liberty would be rung, for one demand yielded would be only a platform on which a greater clamor would be raised for other concessions to the most arrogant masters that ever put their feet on the necks of prostrate people.*

The above is emphatically true, with the exception of "intelligent Protestants" agreeing in one sentiment—that is, if by the term the so-called Protestant clergy and press is meant. The great majority are as blind as the masses, and are responsible for the blindness and consequent indifference of the masses. It is a well-known fact that he who, from a solemn conviction of religious duty, cries out against the great system of the mystery of iniquity which finds its center in the Vatican, is at once condemned by pulpit and press, professedly Protestant.

The simple facts are these: The great bugbear in the eyes of professed Protestants for years has been the fear that the Roman Catholics would get control of the public schools.

Many have justified that church in this by demanding that Christianity or religion shall be taught in the schools supported by the public purse. Of course, to teach religion at all some particular religion must be taught, and the Roman Catholic, to be consistent, must demand that at least his children shall not be taught Protestantism and shall be taught in harmony with the principles of his church. And if the Protestant demand for religious instruction at public expense be correct, the claim of Roman Catholics is just. But at present it does not seem probable, from a modern Protestant view-point, that the Roman Catholic will obtain control of the public schools, and the Protestant apprehends no danger from another direction. (Of course we do not refer to the American Protective Association, and other kindred societies organized for the purpose of opposing papal advances. Roman Catholics call this class by the sweet name of "American Prejudiced Asses," and professed Protestants silently say, Amen.) And this blindness on the part of the great orthodox churches has permitted Rome to completely flank the Protestant Church in one great struggle, and Protestants have willingly, though perhaps unwittingly, surrendered in another.

1. Rome has surprised and beaten the Protestant sects in an open struggle with the government. The occasion was furnished for the first aggressive movement in 1885, the first year of President Cleveland's administration. Mr. Adkins, the Commissioner of Indian Affairs, doubtless influenced by the "Bureau of Catholic Missions," established that very year in Washington, D. C., offered the opportunity in the following statement, which we take from the *Congressional Record* of July 25, 1890:—

The government should be liberal in making contracts with religious denominations to teach Indian children in schools established by those denominations. It should throw open the door and say to all denominations: "There should be no monopoly in good works. Enter, all of you, and do whatever your hands find of good work to do, and in your efforts the government will give you encouragement out of its liberal purse." In other words, the government, without partiality, should encourage all the churches to work in this broad field of philanthropic endeavor.

Six or seven Protestant denominations and the Roman Catholic entered the field. The first year (1886) the Catholic schools received \$118,343 as against \$109,916 for all others; in 1887 Catholic schools received \$194,635 as against \$168,679 for all others; in 1888, \$221,169 for Catholic schools as against \$155,095 for all others; in 1889, \$347,672 for Catholic schools as against \$183,000 for all others; in 1889-90, \$356,967 for Catholic schools as against, for all other denominations and all other schools, \$204,993.

When President Harrison took office in 1889, Gen. Thomas J. Morgan was made Commissioner of Indian Affairs. He saw how matters were going and determined to stop it; but, according to the statement of Senator Dawes, published in the *Congressional Record* of July 25, 1890, the government could not do it. He said:—

The present management was in favor of divorcing the government absolutely from them all [the denominations], but found it impossible to do that. Perhaps it would have been better had the Indian

education set out on this principle, but it had gone so far and got so interwoven with the whole system of Indian education, that it was utterly impossible to retrace the step, and to avoid the precipitation upon the country of such a discussion as that, which could do no good to anybody.

This was a confession that the government was powerless. It then determined that the appropriations should not increase; but the Roman Church went to Congress and obtained an increase of \$44,000 for 1890. The Protestant churches then raised the cry of "raid on the treasury," and "perversion of public money to sectarian uses;" but this had no effect. They had fallen into the crime, and their condemnation of Rome availed nothing. The only difference between Rome and the Protestant denominations was that Rome obtained the most. Since 1891 the Methodist and Episcopal denominations have decided to accept no more public money, but Rome has gone right on. In 1892 she received \$369,535 as against \$156,346 for all others.

What then?—The Republican party was threatened. Mr. Harrison, to restore the confidence of Rome, induced the appointment as the chairman of the National Republican Committee a Roman Catholic, Mr. Thomas H. Carter. The corresponding office on the other side was also filled with a Catholic, Mr. William J. Harrity, of Pennsylvania. The Republicans were defeated, and the treasury doors still remain open. Roman Catholics hold the balance of power, and are able to force either great party to its terms or to defeat.

2. Protestants have willingly surrendered to Rome in the matter of an institution which is wholly Roman Catholic. They do not know that they have surrendered; but that does not alter the fact. For the last decade of years there has been a constantly growing clamor for Sunday laws, State and national. Protestants have said, "The time has come to make repeated advances, and gladly to accept coöperation [with Roman Catholics] in any form they may be willing to exhibit it."—*Christian Statesman*, August 31, 1884. "They [our pastors] ought to be in a position to cooperate with Roman prelates in the advocacy of such moral reforms as do not contradict Protestant principles."—*Congregationalist*, October 16, 1893. Many other utterances might be quoted. True it is that the Sunday Reform is wholly anti-Protestant in both the institution and methods employed, but it is one of the dearest things to the great mass of professed Protestants, and right upon the question of Sunday laws Rome, of course, will cooperate. It is hers, and she will gladly use Protestant labor to weave the snare in which she will eventually entangle them, as she has already done in the matter of the religious education of the nation's wards. The Baltimore Congress of Catholic Laymen declared that "we should seek an alliance with non-Catholics for proper Sunday observance."

The nation yielded to that Sunday clamor when she decided a religious controversy and voted that the World's Fair should be closed on Sunday.

The death knell of liberty is now sounding throughout the earth, but the Protestant churches and nations—so called—are so drunken with the wine of the apocalyptic

harlot's fornication that they are unable to distinguish the solemn warning tones from the bells of a hilarious jubilee.

Reader, where do you stand? Sunday is a Roman Catholic institution, and nothing else. Every demand for legislation for its observance is papal in principle. God's word, God's Sabbath are against it. Where do you stand? Which will you choose—the sand of tradition or the rock of God's word?

TWO PRINCIPLES.

TWO RELIGIONS.

TWO METHODS.

In past numbers it has been shown from the Scriptures that God is love, that all that he has done and is doing for man is actuated by infinitely wise love, and that from man he demands love in return. Not only does God demand of man love to him first of all, and love to his neighbor as himself, but within every heart which will yield to God, his Holy Spirit will plant that love—love to God. And love to God means love to man; "for everyone that loveth Him that begat, loveth him also that is begotten of Him." 1 John 5: 1.

Love to God, love for mankind in general, and love for the brethren in particular, are great tests of the religion of the Bible. It is not a New Testament law that man shall love God with all his heart, soul, mind, and strength, it is a law of the whole Bible. See Deut. 6: 5; 10: 12, 13; Matt. 22: 37. And this is likewise true of the love which a person should bear to his neighbor. See Lev. 19: 18; Matt. 22: 39. Neither was the term neighbor to be confined to friend, kindred, or race; it included the stranger and needy of all races. See Lev. 19: 34; Deut. 10: 19; Luke 10: 33-36. Neither does love stop here; it extends even to one's enemies. See Ex. 23: 4, 5; Prov. 25: 21, 22; Matt. 5: 44; Rom. 12: 20.

Such love led Christ to give himself for a guilty world. The same love, begotten by the same Spirit, led Moses to plead for rebellious, murmuring Israel: "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—" and then his heart becomes too full for utterance; he knows that God would be justified in their destruction, but he loves them, and he will give his own life—"if not, blot me, I pray thee, out of thy book which thou hast written." Ex. 32: 31, 32. It was the same love and same Spirit which breathed through Paul, as he saw blinded and contumacious Israel turned from Christ: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Rom. 9: 3. This is the Spirit and mind of Christ; this is the spirit of his true followers in all ages.

It will be readily seen that those holding this Spirit in its fullness would never coerce, compel, or persecute; for love will not, cannot, persecute. It will persuade, beseech, entreat, implore, win, but it will not force. This is the gospel and religion of Christ. It has power, even the mighty power of the All-Creator, but its power is to the believer, to him who voluntarily yields to its omnipotent influence. Says the apostle: "I am not ashamed of the gospel of Christ; for it is the

power of God unto salvation to everyone that believeth."

The power of the gospel is therefore exercised (1) only to him and through him who believes, and (2) to each one individually and not collectively, for it is impossible for men to believe as a company, a congregation, or as a nation. The rule forever is to each individual, "According to thy faith be it unto thee."

Faith reveals to man what he is, a poor, lost, undone sinner. It reveals Christ to him as his only and complete Saviour. It awakens love, inexpressible love, for Him who delivers from sin and death. It leads the soul thus delivered to abhor self and to give all the glory to God. It forms Christ within, the hope of glory, and holds him there by its constant exercise. All this faith in the gospel of Christ does. And the sinner, for whom all this work of God's wondrous grace in Christ has been wrought, knows that the same love, the same power, the same wisdom, and none other, can do the same work for every other soul, no matter how sinful or vile that soul may be, if that soul will but submit; and he also knows that no power in the universe can do this work if the soul will not submit. There is none greater than God, and God has made man sovereign over his own choice.

He, therefore, who knows the preciousness of the gospel of Christ will not compromise God's truth, will remain loyal to his Redeemer, and will proclaim by voice and pen and daily life the truth as it is in Jesus. At the same time he loves sinners and will labor for their salvation. He will set before them the better way, but will never seek to compel them to obey, because he knows that forced obedience is not obedience in God's sight, for God demands loving, willing service. Even if he could obtain power to compel outward acquiescence to religious ordinances or laws, he knows that it simply compels sinners to be hypocrites and not righteous men; for those who act religiously as they do not believe are hypocrites. God through his gospel does not make hypocrites, but righteous men, and he does this by the willing consent and coöperation of the man.

The child of God will not only therefore not ask for civil power to promote, advance, or compel religious ordinances, but he will utterly repudiate such power. He knows that civil power has its sphere appointed of God, and that sphere is to secure and maintain the rights of its citizens, and to restrain those who would invade those rights. It may restrain incivility, it may punish those who transgress, but it does all this, if acting in its proper sphere, solely to secure and maintain the equal rights of every one of its subjects. But the child of God through the gospel knows that the civil power cannot enforce morality or spirituality, and therefore, in the very nature of the case, has no right to interfere in matters of religion. And this Christ has forever set at rest in the following great principle: "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." With matters of religion, or duties which man owes to God, or man's personal relation to God, Cæsar, or civil government, has

naught to do. The true Christian, therefore, will not seek to compel others to do as he thinks best, will not persecute; and he will do none of these things simply and solely because of his faith in God and love for souls. In this he has the example and teaching of his great Master, Jesus Christ. This we will show in a future article.

But with the religion of self a different spirit has been pursued. The great apostate religions of earth have all been connected with civil power. From the worship of the ancient sun god Baal to the most modern form of idolatry, human force, the lordship of self, the methods of coercion, compulsion, intolerance, and persecution have been shown. The spirit of persecution has been manifest in them all, from the decree of Nebuchadnezzar concerning the worship of the golden image to the last decree of persecution uttered by Russia. But more in our next.

"IS NOT THIS GREAT BABYLON THAT I HAVE BUILT?"

THESE were the words of the proud emperor, Nebuchadnezzar, as he looked from his gorgeous palace over the city, which wealth and power had clothed in barbaric splendor. "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" Dan. 4:30.

But even "while the word was in the king's mouth," a voice from heaven said, "The kingdom is departed from thee," and Nebuchadnezzar was driven out among the beasts of the field.

To us there is a striking parallel to this in the last days of the World's Fair and the death of Mayor Harrison. We indulge in no vituperation of the dead mayor. He was doubtless like the majority of public men and politicians, and a good type of the character of the city over which he was mayor, and of this present selfish, over-boastful age. Sabbath day, October 28, he had welcomed the mayors of fifty other cities, and made a very brilliant speech. He said that he expected to live "more than half a century," and at that time London would be trembling for fear that Chicago would surpass her, while New York would say, "Let us go to the metropolis of America." In his closing remarks he said:—

In the name of Chicago I welcome you all here to see this dying effort of Chicago—Chicago that never could conceive what it would not attempt, and yet has found nothing that it could not conceive.

Almost while the words were in his mouth—that very evening—he was shot. He died almost with the Great Babylon of the World's Fair. It is well for men now to remember that the "Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." But to remember this does not mean, as some of our National Reformers seem to think, for the government or governors to assume God's authority, or to rule as his agents in things religious. The spirit of the world is, as of yore, the spirit of boastful self-exaltation. And this is the spirit of "Christian" America and "Christian" Chicago, but it is not the Spirit of Christ.

FOR CHURCH AND STATE UNION.

THE W. C. T. U. indorses the work of the National Reform Association, and *vice versa*. An official of the National Reform Association, as far back as 1888, thus emphatically expressed the unity of these organizations:—

The Woman's Christian Temperance Union and the Prohibition party have become so entirely National Reform organizations that the regular National Reform organizers have ceased to organize local National Reform clubs as such, but work through these to spread the National Reform ideas.

That both these organizations are aiming for Church and State union, a brief fundamental utterance from each will conclusively show. One object of the National Reform Association, as stated in its constitution, is:—

To secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land.

The W. C. T. U. position is thus stated in the utterance of its president in a national convention, which utterance has passed into a party slogan, and is warmly commended by the organ of the National Reformers:—

The Woman's Christian Temperance Union, local, State, national, and world wide, has one vital, organic thought, one all-absorbing purpose, one undying enthusiasm, and that is that Christ shall be this world's king. Yea, verily, this world's king, in its realm of cause and effect; king of its courts, its camps, its commerce; king of its colleges and cloister; king of its customs and its constitutions.

If these sentiments do not demonstrate a settled purpose to have the State use its machinery for the furtherance of church interests, and to give the church an advantage in the conduct of the State, what do they show? If the consummation of the design expressed in the foregoing quotations would not effect a union of Church and State, what could bring about such a union? It would be well for the people to look to the culminating object of such organizations before giving aid and comfort to them.

W. N. G.

NATIONAL REFORM CONSISTENCY.

THE *Christian Statesman* of the 28th ult. notes the fact that its proposition to celebrate the 1900th birthday of Christ with a "round the world series of Christian conventions," has been indorsed by the W. C. T. U. It is proposed that the celebration "begin with a two weeks' series of congresses on Christian reforms," in which "liberals, Catholics, and evangelicals could unite without embarrassment." In the adjoining column are these comments on the Papacy: "The most powerful organized enemy civil liberty has ever contended against is the Papacy. . . . The Papacy has not changed. She cannot change. The fundamental doctrines of her system forbid it. She is so constructed that she must insist on absolute supremacy over men and nations. . . . We do not fear that the Papacy will ever overthrow our institutions, but it may give us an immense amount of trouble if permitted to get a stronger hold upon our affairs."

What an institution this picture presents for professed Christians and professed lovers of civil liberty to unite with "without embarrassment"! And this is the so-called National Reform, as expounded by its own organ. When such Reformers shall have united with the Papacy "without embarrassment," we may indeed look for "an immense amount of trouble."

W. N. G.

General Articles.

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

LEAVE ALL WITH GOD.

BY ELIZA H. MORTON.

TAKE thy burdens to the Lord;
Leave them there;
Lift no more again the load;
Banish care.

Be it sin or doubt or pain,—
Bitter cup,—
That you bear to God with tears,
Take not up.

He receives and he retains;
Bend thine ear;
Never trouble more thy soul,
Never fear.

Gone, yes, gone, forever gone,
Happy thought!
By the power of Jesus' name
Wonders wrought.

Light as bird on soaring wing,
Praise the Lord.
Souls are free that live by faith,
Thanks to God.

A REVIEW OF SUNDAY LEGISLATION IN CENTURY NINETEEN.* NO. 3.

BY PROF. P. T. MAGAN.

THE JUDICIARY.

WE are informed by trustworthy legal authority that "the constitutionality and the construction of Sunday laws have been considered by the courts of this country in nearly one thousand cases."[†]

In the majority of these cases the "Sunday laws" have been sustained; but "not one of the judges who has sustained them on any other than religious grounds has ever ventured the assertion that they are passed, or that their enforcement is asked for, on any other ground than these [religious grounds]."[‡]

With the exceptions of Arizona, California, and Idaho, all the States and Territories of the United States have Sunday laws, and twenty-five of these have no exemption clause for those who observe any other day or no day at all.

That all laws providing a "special peace" for Sunday are enacted upon purely religious grounds, and for purely religious reasons, no one acquainted with the subject and possessed of common sense and common honesty will deny. Here is a quotation from a well-known authority, Mr. Tiedman, on this point:—

The most common form of legal interference in matters of religion is that which requires the observance of Sunday as a holy day. In these days the legal requirements do not usually extend beyond the compulsory cessation of labor, the maintenance of quiet upon the streets, and the closing of all the places of amusements; but the public spirit which calls for the observance of these regulations is the same which in the colonial days of New England imposed a fine for an unexcused absence from divine worship. Although other reasons have been assigned for the State regulation of the observance of Sunday to escape the constitutional objections which can be raised against it if it takes the form of a religious institution, those who are most active in securing the enforcement of the Sunday laws do so because of the religious character of the day, and not for any economical reason. The effectiveness of the laws is measured by the influence of the Christian idea of Sunday as a religious institution.[‡]

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†Vide, "The American Law Register and Review," Nov., 1892, *Ibid.*, pp. 723, 724.

‡"Limitations of Police Power," pp. 175, 176, sec. 76.

That "Sunday laws" are enacted for the purpose of forcing the observance of a religious dogma upon all the people, whether they believe in that dogma or not, is very evident to all honest, thinking minds. That these laws have been sought for by professed Protestants is a fact that has been so often proved beyond a possibility of a doubt, in these columns, that it is needless to argue it here. Moreover, it is also a fact of the most potent character that professed Protestants, and above all professed Protestant ministers, have been most active in the prosecution of all who have seen fit to disregard the requirements of this religious dogma enacted into State law, and especially in several sections of the country have they been indefatigable in bringing before the courts the Seventh-day Adventists—a religious body, who conscientiously observe the seventh day of the week, and work upon the first according to the commandment. This is persecution of the veriest type; and yet they assert that it is not religious persecution. There is just one sense in which they can say this in which we can agree with them. If when they say it is not religious persecution "they mean that God the Father and Jesus Christ his Son in the Bible, the book of their religion—the only true religion—never authorized it but emphatically repudiated it, and that for this reason it is not religious persecution—we will agree with them.

Now persecution by Protestant sects is in principle far worse than persecution by the Catholic Church, on the basis of their respective claims, for the Catholic Church claims infallibility, and that claim logically dissected implies that they have the whole truth and that no one else has any of the truth. But if that church has the whole truth, it necessarily follows that there is no salvation outside of it. We do not admit their claim, nor do we believe their principles to be correct; but there have been many who have believed it, and from their standpoint it is a kindness to persecute those who do not agree with them, if by this means they can bring them into the fold of the Catholic Church, and so save them from everlasting destruction. It is true that there are paintings in existence to-day depicting the heretic tied to the already lighted stake, and the priest in danger of being burned himself on account of his proximity to the flames, holding a crucifix to his lips and pleading with him to kiss it and acknowledge his alliance to Rome. On these grounds there may be a shade of a shadow of an excuse for persecution by the Roman Catholic Church. On these grounds we may offer the phantom of an apology for her, although we do not agree with her at all. But what can be said in defense of the Protestants; since they do not assert infallibility, they must admit that some of the truth at least may be with those who do not agree with them, and, therefore, it never in any possible way, by any mode of just and logical reasoning known to the human mind, can be urged in their defense that they persecute out of kindness. It therefore becomes us to inquire, Why do they persecute? Let us see:—

A North Carolina judge has officially stated that the Sunday work offends us, not so much because it disturbs us in practicing for ourselves the religious duties or enjoying the salutary repose or recreation of that day, as that in itself it is a breach of God's law and a violation of the party's own religious duty.*

"So far, then" (we quote from Mr. Ring-

gold's paper upon this subject) "as the constrained are concerned, the object of Sunday laws is to compel them to perform a religious duty, and to punish an offense against religion, *as such*."

"In strict accordance with this view are the New Hampshire decisions on the point of what constituted a 'disturbance' of one person by another on Sunday. At first sight it might seem unobjectionable to provide that no work should be done on Sunday 'to the disturbance of others,' as is done in New Hampshire. But the value of the qualification, if it had any, is destroyed by the judicial construction. The court has taken the North Carolina view that the statute was intended to prevent 'acts calculated to turn the attention of those present from their appropriate religious duties to matters of more worldly concern,'* and hence it is settled in that State that business, however quietly conducted on Sunday, 'disturbs' those engaged in it, and that a man is 'disturbed,' though he be willing and even anxious to do business on Sunday, by the doing of it, or by any act, however voluntary, which tends to disturb him from religious observances."[†] In this case "it was held that a proposition to buy a horse was a disturbance of the owner, and that the latter's willingness to be disturbed could not make the contract valid; and the vendee's taking a witness along with him, when he went to make this proposition, was held a further violation of the act in regard to the witness, as was also the additional interruption to the plaintiff's wife (who was in the room at the time reading a newspaper)."[‡]

I think it will now be evident that the primary object of Sunday laws is to make all men conform to the religious views and observances of a certain class of men, and through this means to make all men religious. Moreover, the advocates of these laws frequently urge that, we being essentially an English people, and that these laws having come to us from the British statutes and from the common law of England, therefore, they say that they must be construed in the same manner as similar statutes are construed in Great Britain. But here is a construction put upon "an act to prevent persons keeping open shops and disregarding the decency of the Lord's day," by an English judge:—

The spirit of the act is to advance the interests of religion, to turn a man's thoughts from his worldly concerns, and to direct them to the duties of piety and religion; and the act cannot be construed according to its spirit unless it is so construed as to check the career of worldly traffic.[‡]

The above cases are samples of one line of construction put upon the expression so common in Sunday laws, *to the disturbance of others*.

But frequently another argument is used. It is stated by those who set apart Sunday as a day of rest and religious worship, that the secular labors of others really disturb them in their worship. But how is it possible to estimate the damage done to a prayer in dollars and cents? How is the court to determine the amount of damage? Now we assert that if a man is a true Christian no amount of noise will disturb him in the least, nor will the sight of secular games and amusements have the slightest tendency to take his mind off his devotions. And this also we are prepared to maintain against the world. Let us see.

In the first letter to the Corinthians, second

*George vs. George, 47 N. H. 27.

†Varney vs. French, 19 N. H. 223.

‡Vide "Laws of Sunday," p. 204.

‡Fennel vs. Ridler, 5 Barn. & C. 406.

*William's Case, sec. 400.

chapter and sixteenth verse, Paul writes: "Who hath known the mind of the Lord, that he may instruct him? *But we have the mind of Christ.*" And again in the letter to the Philippians, second chapter and fifth verse: "Let this mind be in you, which was also in Christ Jesus." Now it is clear from these two scriptures that true Christians have the mind of Christ. How much, we ask, was he disturbed in his devotions when surrounded by howling mobs and bloodthirsty Jews? He stood as calmly and composedly before those wicked men in the judgment hall as if he had been talking to a little group of disciples on the shining sands of Galilee. Since, therefore, "the mind of Christ" acted thus in him, so it is bound to act in all who have it; for "in him is no variableness, neither shadow of turning." He is the same yesterday, to-day, and forever.

First, no prayers but the prayers of those who have the "mind of Christ" are of any real value before the throne of God; and all such prayers it is impossible to injure by noise, secular work, games, or the like; therefore it logically follows that no court could possibly in justice award damages to this class of Christians, for there can be no damage where there is no injury.

Second, all prayers offered up by all men not having the "mind of Christ," are absolutely worthless before the throne of God. True, the minds of such men are exceedingly easily disturbed while at their prayers, and distracted from their prayers, but since their prayers are utterly destitute of value, how on earth can it be proved that they are entitled to damages, even although their prayers may have been disturbed, since, disturbed or not disturbed, they are devoid of merit?

The writer does not for a moment hold that a howling mob is at liberty to enter a place of worship at any time and interrupt divine service. The ordinary laws providing for the preservation of peace and order will provide for all such exigencies. But he does hold, and that in the strongest terms, that Sunday is not entitled to any "special peace," and that all trades, callings, and professions not considered to be illegal on the last six days of the week, cannot possibly be construed by any fair method of reasoning or analogy as being illegal on the "first day of the week, commonly called Sunday."

Another argument is that Sunday laws are simply sanitary laws, a *species of "sumptuary regulation,"* we presume. It is held that it is beneficial to the health of mankind to loaf a part of his time, and one day in seven has been decided upon by the legislatures and courts of the United States as being the proper amount of time to be spent in loafing. The wisdom of these august bodies has penetrated even further into this deeply intricate and interesting problem. In the year 1861, in the State of Pennsylvania, in the famous case of *Lindenmuller vs. the people*, the court held:—

It is a law of our nature that one day in seven must be observed as a day of relaxation and refreshment, if not for public worship. . . . We are so constituted, physically, that the precise portion of time indicated by the Decalogue must be observed as a day of rest and relaxation, and nature, in the punishment inflicted for violation of our physical laws, adds her sanction to the positive law promulgated at Sinai. †*

No wonder that Mr. Ringgold in comment-

ing upon this extraordinary piece of information says:—

It is deeply to be regretted that the learned judge . . . has not favored us with the tables of vital statistics or extracts from the writings on hygiene which he examined before arriving at so remarkable a conclusion.*

If it is true that human tribunals may regulate the weekly rest, by what process of reasoning, we ask, can the right to regulate the proper amount of sleep, food, exercise, and study of the individual citizen be denied them? Admit the right in the one case and you must admit it in all the others. And since the mind is of more importance than the body, according to the same process of reasoning to these human tribunals should be arrogated the right to control the thoughts of the individual citizen, especially "the degree and kind of the emotions which he is to manifest and *feel* on stated occasions, as his daughter's marriage, or the funeral of his mother, and so on." †

Cases innumerable might be cited in allegation on these points, but the above are sufficient. Suffice to say, however, that, preposterous as these conclusions may seem, they logically follow in the train of any kind of Sunday legislation. These are not conjectural and visionary theories, they are matters of fact and history. Just such a state of affairs as is depicted above has existed at more than one time and in more than one place. For example, we take the history of Scotland in the seventeenth century. Here is a group of some Scotch regulations for the keeping of Sunday holy:—

No husband shall kiss his wife, and no mother shall kiss her child, on the Sabbath day. . . . It was a sin to smile on Sunday. . . . It was a sin for any Scotch town to hold a market either on Saturday or Monday, because both days are near Sunday. . . . It was a sin to go from one town to another on Sunday, however pressing the business might be. It was a sin to visit your friend on Sunday; it was likewise sinful either to have your garden watered, or your beard shaved. Such things were not to be tolerated in a Christian land. No one, on Sunday, should pay attention to his health or think of his body at all. On that day horse exercise was sinful, so was walking in the fields, or in the meadows, or in the streets, or enjoying the fine weather by sitting at the door of your own house. To go to sleep on Sunday . . . was also sinful. . . . Bathing, being pleasant as well as wholesome, was a particularly grievous offense; and no man could be allowed to swim on Sunday. . . . A Christian must beware of enjoying his dinner, for none but the ungodly relished their food. ‡

These were not merely the sayings of a religious assembly. They were that, but they were far more than that. The Scottish kirk united in itself, and arrogated to itself, the ecclesiastical, "legislative," and "executive" functions. "Declaring that certain acts ought not to be committed, *they took the law into their own hands, and punished those who had committed them.*"

Such a gospel of force as this may make men hypocrites; it never can make men righteous. Righteousness does not come to man by law, *no, not even by divine law.* Righteousness is the free gift of God, by faith of Jesus Christ, unto all them that believe. See Rom. 5:15-18; 3:22. Moreover, the righteousness of man is as filthy rags in the sight of God. Isa. 64:6. The only righteousness which Heaven calls for in the sinner, and the only righteousness which Heaven will not condemn in the sinner, is the "righteousness of God."

What figure shall we use to show the utter futility of all attempts to legislate God into human beings? Men may attempt this, but they can never succeed in it. "Man looketh upon the outward appearance, but the Lord looketh upon the heart." Man may yield to the pressure of a law and change the "outward appearance," but the heart remains as wicked as ever, with the sin of hypocrisy added.

To show the value of religious legislation, and to lay before the reader a few more of the evil consequences of it, we quote a paragraph from the writings of Lord Macaulay, which we would were engraven upon the heart of every nineteenth century Puritan. Seaking of the reign of the Puritans in England after the fall of Charles I., he says:—

"It was solemnly resolved by Parliament that no person shall be employed but such as the House shall be satisfied at his real godliness." The pious assembly had a Bible lying on the table for reference. If they had consulted it, they might have learned that the wheat and tares grow together inseparably, and must either be spared together or rooted up together. To know whether a man was really good was impossible. But it was easy to know whether he had a plain dress, lank hair, no starch in his linen, no furniture in his house; whether he talked through his nose and showed the whites of his eyes; whether he named his children Assurance, Tribulation, and Maher-shalhash-baz; whether he avoided Spring Garden when in town, and abstained from hunting and hawking when in the country; whether he expounded hard scriptures to his troop of dragoons, and talked in a committee of ways and means about seeking the Lord. These were tests which could easily be applied. *The misfortune was that they were tests which proved nothing.* Such as they were they were employed by the dominant party [the Puritans]. *And the consequence was that a crowd of impostors, in every walk of life, began to mimic and to caricature what were then regarded as the outward signs of sanctity.* The nation was not duped. The restraints of that gloomy time were such as would have been impatiently borne, if imposed, by men universally believed to be saints. *Those restraints became altogether insupportable when they were known to be kept up for the profit of hypocrites.**

This was the hollow mockery, called "sanctity," of the Puritans. The words of Jesus apply in full force to them:—

"Ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Matt. 23:27, 28, 33.

This was, now is, and ever will be, in this earth, the Pharisaical, Puritanical plan,—to make men have the appearance of being beautifully sanctimonious outwardly, while within they are full of all uncleanness. They make clean the outside of the cup and of the platter, but within they are full of extortion and excess. "Thou blind Pharisee, *cleanse first that which is within the cup and platter, that the outside of them may be clean also.*" Matt. 23:26.

God starts at the opposite end from the Puritans and the Papacy. When Israel was in the wilderness, he gave Moses a pattern, after which he was to make the tabernacle in which the presence of the Most High was to dwell. This tabernacle *outside* was to be covered with curtains of *gouts' hair*. Not a very magnificent exterior, was it? On the other hand, *inwardly*, it was to be adorned with gold and silver, with "curtains of fine-twined linen, and blue, and purple, and scar-

*Lindenmuller's Case, 33 Barb. 548.

†NOTE.—The learned judge evidently confounds the keeping of the seventh day and the divine law concerning it with the keeping of Sunday a pagan institution; but the principle involved is well illustrated by his decision.

*Law of Sunday, p. 93.

†*Ibid.*, p. 106.

‡Buckle, "Hist. of Civilization in England," Vol. II, pp. 303-313, chap. 5, pars. 33-41.

*Macaulay, Review Essay on Leich Hunt's "Comic Dramatists of the Restoration," par. 22.

let; with cherubim of cunning work shalt thou make them." Ex. 26:7, 1. This is God's beautiful plan,—to adorn the inward heart of all those whose faith is fixed in Jesus, with the pure gold of HIS CHARACTER, which has been tried in the fire, with silver purged of all its tin, in the furnace of God-given afflictions; to have the inner walls of the sanctuary of the soul of the "fine-twined linen" of HIS RIGHTEOUSNESS, woven in the loom of heaven; to grace the chambers of the heart by the presence of cherubim from the temple above, and, above all, to illuminate the mind by the glorious shekinah of HIS PRESENCE.

Let us joyfully contrast this lovely heaven-drawn picture, the lights and shadows of which have all been placed there by the pencil of the Holy Spirit,—let us gladly contrast it with the gloomy etching of the Puritan ideal as depicted by Macaulay, and there can be no question of choice.

"IN THE BREAKING OF BREAD."

BY FANNIE BOLTON.

On their journey to Emmaus, weary at heart,
The disciples were walking from others apart,
And talking together of sorrow and loss,
Of their hope, that had perished at Calvary's cross,
When softly a Stranger drew near them and said,
"What is it ye talk as ye walk and are sad?"

And they said, "Art thou only a stranger? alas!
And knowest not the things that have late come to pass,—

Of Jesus of Nazareth, mighty in word
And in deed before God and the people, our Lord
Whom we trusted should Israel redeem; but in pride
The chief priests and rulers have him crucified;
And to-day is the third day since these things were done?

And certain who loved him uprose ere the sun
And went to his sepulcher, yet when they sought,
They saw two bright angels, but him they found not,
And the angels declared, so the two women said,
That our Lord was not there, but alive from the dead."

And gently the Stranger walked on, as they trod,
And expounded in wisdom the word of their God,
And showed them how Christ should have suffered
and died,

And have risen again, to be heaven glorified.
And their hearts burned within them with quivering hope,
As they caught a new glimpse of truth's infinite scope.

And they heard the low voice of the Stranger who taught,
And they knew Christ was Christ, but him they knew not.

And they came unto Emmaus, where they abode,
And the stranger went on in the hard, dusty road,
But the brethren constrained him to tarry content,
For the eventide hastened, the day was far spent,
And he entered and sat at the table to eat,
When, lo! he took bread, and he blessed it, and sweet

Came the voice of their Lord, and a flash of new light
Illumined his person and made his face bright,
And the scales left their eyes, and they knew the Unknown,
And he vanished, and, lo! they were wondering alone.

"In the breaking of bread" he was known, and, behold,

It is even to-day as it was once of old!
As we walk and are sad, and all hope seems to die,
Our hearts burn within us, as Jesus draws nigh,
And we hear, as did they in the first of the way,
The voice of a Stranger, but at close of the day,
When we pray for his presence, "Abide thou with me,"

And open our hearts for his entrance, we see
That the Stranger is Jesus, our Friend. Doubts are fled;

He is known unto us in the breaking of bread.

And our souls have their feast of his love. They of old

Went back to Jerusalem gladly, and told
Of their meeting with Jesus. Joyous they said,
"He was known unto us in the breaking of bread."
And hope touched the doubting, and Christ near them drew;

Saying softly and tenderly, "Peace be to you."
And again he was known, that the gladdened might go

To announce his own coming to the soul weighed with woe.

And to-day it is even as then, for we've sped,
When he was made known in the breaking of bread,
And sought the King's household, and gladly have told,

"The Lord has arisen, behold him! behold!
The Lord has arisen; he's not with the dead;
He was known unto us in the breaking of bread."

And suddenly 'tis as it was in the day
When the multitudes sat in the wilderness way,
And Christ took the bread, and gave unto his own,
And they break it again, and again he was known,
Till thousands were filled, aye, the hungry were fed,
And Jesus was known in the breaking of bread.

Oh, the same Jesus lives, and he gives to his own
The bread of his love, that his love may be known.
Then break ye the bread of the Lord high and low,
Till the hungry, the weary, the sinning may know
That Jesus still lives, and still loves, till 'tis said,
"He is known unto us in the breaking of bread."

THE TRUE SHEEP RESPOND TO THE VOICE OF THE SHEPHERD.

BY MRS. E. G. WHITE.

"I AM the Good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold, and one Shepherd."

In the East it is the custom of the shepherd to name his sheep, and as the sheep learn their names, they respond to the voice of the shepherd. The shepherd goes before them and leads them out, guiding them from the fold to the pasture. The sheep recognize the voice of the shepherd and follow him. Jesus declared himself to be the true shepherd, because he gave his life for the sheep. He says; "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

Jesus spoke these words in the hearing of a large concourse of people, and a deep impression was made upon the hearts of many who listened. The scribes and Pharisees were filled with jealousy because he was regarded with favor by many. Among the multitude were also rulers, who were deeply impressed as they listened to his important words. While he represented himself as the True Shepherd, the Pharisees said, "He hath a devil, and is mad; why hear ye him?" But others distinguished the voice of the True Shepherd, and said:—

"These are not the words of him that hath a devil. Can a devil open the eyes of the blind? And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal

life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."

With what firmness and power he uttered these words. The Jews had never before heard such words from human lips, and a convicting influence attended them; for it seemed that divinity flashed through humanity as Jesus said, "I and my Father are one." The words of Christ were full of deep meaning as he put forth the claim that he and the Father were of one substance, possessing the same attributes. The Jews understood his meaning, there was no reason why they should misunderstand, and they took up stones to stone him. Jesus looked upon them calmly and unshrinkingly, and said, "Many good works have I showed you from my Father; for which of these works do ye stone me?"

The Majesty of heaven stood, calmly assured, as a god before his adversaries. Their scowling faces, their hands filled with stones, did not intimidate him. He knew that unseen forces, legions of, angels, were round about him, and at one word from his lips they would strike with dismay the throng, should they offer to cast upon him a single stone. He stood before them undaunted. Why did not the stones fly to the mark?—It was because divinity flashed through humanity, and they received a revelation, and were convicted that his were no common claims. Their hands relax and the stones fall to the ground. His words had asserted his divinity, but now his personal presence, the light of his eye, the majesty of his attitude, bore witness to the fact that he was the beloved Son of God.

Had the Pharisees misunderstood his words, he could and would have corrected their wrong impression. He could have told them that he was no blasphemer, although he had called himself the Son of God, and that his words need not necessarily mean that he had invested himself with divine prerogatives, and made himself equal with the Father. But he made no such statement. The impression they had received was the very impression he desired to make. Jesus answered them: "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him." Again the hatred and the wrath is stirred within the breast of the Jews, and they sought "to take him; but he escaped out of their hand, and went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle; but all things that John spake of this man were true. And many believed on him there."

Do WHAT you must, not from outward force, but inward fervor. The true life is to live not according to your necessities, but according to your aspirations. The divine word is not nearly so hard to understand as the human words that are written in explanation of it.—Gail Hamilton.

"THE WISDOM RELIGION."

BY L. A. PHIPPENY.

THE above is the preferred definition given to the term "Theosophy" by the adherents of that system. In this article we wish to examine briefly, by way of comparison with Christianity, some of the leading points of Theosophy, to locate as definitely as possible in so short a discussion the status of that religion.

Only within the last twenty years have societies existed bearing this name, but the statement is made that the principles of Theosophy have been known and followed from time immemorial. These principles, according to Theosophists, have been preserved through ages by the wise men and sages of the far East—notably of countries contiguous to the Himalayas—and it is through these learned men that the science of Theosophy has been given to the world.

Perhaps one of the most striking features of this religion, and one which appeals very strongly to most minds, is the doctrine of the Universal Brotherhood of Man. And as a rule of human conduct there is put forth the familiar saying, "Whatsoever ye would that men should do to you, do ye even so to them." By virtue of this brotherhood and this rule Theosophy invites into its temples as worshipers, or brethren in one common belief, Brahman, Buddhist, Confucianist, Mohammedan, Christian, or Jew.

Theosophy is a science—a scientific religion. The system demands of those who would avail themselves of its highest benefits a life of rigorous self-denial and the closest and most profound study and investigation of the principles of life, which it is claimed can be comprehended by such a course. It is taught that nothing is to be accepted by faith merely, but that every new point is to be demonstrated scientifically by the individual to his entire satisfaction. He is then master of it, and reason is his guide. The prospects before the devotee in this line are well-nigh infinite, and he may possibly develop into an Adept in this life, in which exalted state he becomes master of the secrets of nature to such a degree that their forces are subject to his will. He is then virtually a creator, and space and matter present no obstacles to him.

It is well now to outline what has become apparent in the foregoing, that Theosophy teaches a constant evolution of all things. A personal God is not permitted in the scheme, as inconsistent and useless, but a divine essence pervades all space, and everything, by whatever name or in whatever condition, material or immaterial, is a part of this divine. Man passes from and through numerous incarnations, developing always upward, until he reaches, after millions of æons, a union with the Divine, the degree of his advancement in any incarnation being equivalent to the uses he makes of his opportunities in the preceding one. The law, "Whatsoever a man soweth, that shall he also reap," in this scheme is absolute and unattonable, one's deeds following him relentlessly for good or ill. This, it is taught, is the only possible just and equitable measure of reward.

In the ethics of this philosophy, or religion, man is his own saviour, that is, it is by his own efforts, aided by meditation and communion with the Divine—of which he is also a part—that he evolves from his pres-

ent plane of development. Beyond this life the soul passes for a season of refreshing into Devachan,—a heaven scientifically possible. Here the spirit rests for ages, continually drawing from inexhaustible sources of knowledge, delighting itself in pleasures of heaven, until sated, when it re-incarnates, again enters the form of man or of more exalted being, and continues the purifying process through experiences laid down by fixed and eternal laws. The philosophic end of this almost eternal process of evolution is the final complete union of the soul with the Divine, the being at one with all other perfected intelligences. He then has reached his determined end, and his eternal ecstasy is a part of and with the Universal Mind in directing and controlling the everlasting, ever-changing, and evolving universes.

The last point we will mention leads us directly to the Christian's faith and to the comparison desired. It is held by Theosophists that Jesus Christ was an Adept, a great leader arrived to an exalted stage through evolution. It is stated by them that he was a perfect teacher, and many of his teachings are quoted as rules of living. In like manner are held Buddha, Confucius, Mahomet, and other lights of history.

That the science just outlined has attractions is evidenced by the widespread interest shown in its principles by certain classes. The subjects of life, death, and the hereafter are most important to every man, and it certainly behooves each to examine carefully the purpose of his existence, his conduct, and his end. It is necessary, also, that one choose a safe and true principle as his guide, and it should not be inferred that, because there are multitudes of opinions and differences in doctrine, none are right. It is evident at a moment's thought that there does exist and must necessarily be a firm and established one true principle, and that all others are imitations, departures, or open opposers.

To the Christian, this true principle is centered and constituted in Jesus Christ, who said, "I am the way, the truth, and the life." For the Christian this expression contains the sum of all wisdom and all knowledge. It is the all-essential,—all there is, has been, or will be for man. It is only a step in the analysis and understanding of this great proclamation to note and enumerate that, while Jesus Christ is the Saviour and Redeemer of mankind, he is also the Creator of the race, and the one by whom all things that have been created were made. As the only-begotten Son of God he is reckoned one with the Father, and hence is called the Everlasting God, the great I AM, the only true God, the Fountain of Life, and for the same reason is the one and only true principle of existence, at once original, positive, absolute, omniscient, omnipresent, and divine. Here is the truth.

But it is the claim of Theosophists that Christ was an Adept and perfect teacher, yet not the one and only one such being. In the philosophic scheme the inner man of each individual is a Christ. Now we shall see clearly the status of the system we are considering. The testimony of Jesus Christ concerning himself is either true or it is false. He is all he claimed to be, and all the Holy Scriptures show him to be,—our All in All, the Truth, the only God incarnate, as outlined above,—or he was an impostor, the world has been wofully duped, and the word is a fabrica-

tion and collection of myths. The whole scheme stands or falls together.

Jesus Christ is the Light of the world, or he is not. He and the Father are one, and he proceeded forth and came from God, or his statements are untrue. God, in his love for a lost world, gave him as his *only*-begotten Son, to die to save this world, that whosoever believes on him should not perish, but have everlasting life; or this merciful and loving provision is a myth, he was not the only-begotten Son, and men must believe on some other, or in whatsoever they choose, and be saved.

He created all things by the word of his power, and as our Redeemer died for the remission of our sins; or he did not, and we are free to believe that all things simply evolved through countless ages, and that we shall ourselves wear out the consequences of deeds done now, in future incarnations, and through an eternity of experiences perhaps become purified by our own exertions. He is the resurrection and the life; or he is not, and we are at liberty to pass our souls on from this life to following changes without death, possessing life in ourselves. The dead in Christ are lost.

When he said, "Without me ye can do nothing," even as he, leaving us an example, said he could do nothing without the Father, he uttered the truth; or he did not, and men may save themselves by their own efforts, having within themselves that which will develop them into Adepts, Rishies, Masters,—gods over nature, equal with nature's God,—and further to the ultimate design of the soul as appointed by the philosophy of Theosophy or Buddhism. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" "There is no searching of his understanding." These words are true; or they are not, and one can by the study of occult science arrive to the fullness of the Divine. If Jesus Christ was a *perfect* teacher, what becomes of a system that acknowledges him such, and at the same time denies his testimony, or even a part of it?

The Brotherhood of Man and the "Golden Rule" are principles taught by Christ. This is the second great commandment. If Christ was a perfect teacher, then the first great commandment is as true, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Christ spoke the truth, referring to himself and the Father; or he did not, and men may reckon themselves to be gods, and love themselves for the good they find within. It is a noteworthy fact that the great enemy of the truth inveigled the first of the race into this belief. The condition of the knowledge of this self godhead was that they should sin. They sinned, and from that day to this the god of self has been worshiped far more than the God of truth and creation. The one great effort of the opposer of all truth and its Author is to turn men's minds from the true and living God, and Jesus Christ, the Saviour of mankind. Deception is his weapon, and he is most skillful in the use of it. The nearer his imitations approach the truth, the more successful is he in leading away minds by nature prone to be led away. Hence he incorporates much of truth in his deceptions, and presents false doctrines clothed in alluring light.

As in the system under consideration, so with other and numerous variations; while

the ostensible object is to seek the good of others and to lift the world to a higher plane, the real object and underlying motive is the centralizing of all in self, in direct opposition to the teaching of Him who, giving us an example, emptied Himself of self and did only the will of His Father in heaven. There is no other meaning to a doctrine of self than darkest heathenism, for, however high the profession and aims, God the truth, and his purposes for man, are lost sight of.

The apostle Peter declares, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty," and immediately adds, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed." Thus does faith at once find evidence to substantiate it, and for him whose faith is centered wholly in Christ, a wonderful harmony pervades the entire word,—God's gift,—faithful and sure guide to man.

TEACHING CHRISTIANITY IN PUBLIC SCHOOLS.

MUCH has been said of late about the "necessity" of teaching "unsectarian Christianity" in our public schools. Of course anyone who has given intelligent and logical thought to the matter, knows that such a thing would be impossible. This is clearly seen by Roman Catholics, and the difficulties of such an educator is well set forth in the following from an address of Archbishop Ryan, of Philadelphia, on the subject of the "Vocation of the Christian Educator":—

"In unsectarian moral education the teacher is supposed to avoid touching on any doctrine which might clash with the faith of his pupils, or with that of their parents. Let me suppose, for illustration, a congress of youths taking your places in this hall. They are sharp nineteenth, nearly twentieth, century young people, combining Yankee acuteness with Chicago push. I, a quiet, nonsectarian, moral instructor from placid Pennsylvania and friendly Philadelphia, appear before them, giving them permission to object to anything like sectarianism, which may perhaps unconsciously appear in my moral instruction, and to ask questions for explanation.

"I begin my address: 'My dear young friends, fully impressed with the fact that I must avoid, in my discourse, any doctrine which may clash with the convictions of you or your parents, I shall, first of all, treat of a subject on which pagans, Jews, and Christians of all denominations entirely agree. I mean the voice within us that tells us that some things are right and some things are wrong. This is the voice of the conscience, which is the voice of God.' 'But,' interrupts a smart young pupil among the auditors, 'who is God? What is God? Is he a person or only an invisible power, as my father thinks? And conscience, is it not the memory perhaps of a punishment received for doing wrong, and as we see in the lower animals when they have been chastised, and afterward act as if conscious of guilt when they do something for which they have been chastised? Have animals consciences, sir?'

"I perceive," says the moral instructor, "that we have some atheists here. Now, I come to instruct American Christian youth. Let the atheists, if such there be, retire. They require special treatment and alone. Now, my dear Christian young men, I shall speak to you in a nonsectarian manner. 'Christian young men!' cries out a pale, intellectual young man, 'my father is a taxpayer and a Hebrew, and he does not believe,

of course, in Christianity. He thinks Christ, at the very best, to have been an enthusiast, who fancied himself the Son of God. If this instruction is to be nonsectarian and intended for all taxpayers, it cannot be Christian.' 'Well, young gentlemen,' says the bewildered nonsectarian teacher, 'I see the point, but this is a Christian country, and as I cannot be with Christ and Annas and Caiaphas at the same time, let the Jewish boys leave; they also require special treatment. Now, thank Heaven, I have young American Christian boys to teach, boys who honor Christ as the Son of God.' 'Hold!' says a voice with a strong New England ring, 'if by Son of God you mean that he was God equal to his Father, the great Almighty, I object, for my parents and I are Unitarians from Boston, and I do not expect to have sectarian teaching inculcated in a purely nonsectarian school.'

"Another crowd is dispersed, and the moral instructor, not yet entirely demoralized, proceeds with his lecture: 'As I told you, conscience declares that some things are right and some things wrong, and that we shall be rewarded for doing the right and punished for the wrong. Some believe that the punishment of a really bad man will be eternal, but as I am to be nonsectarian, I will not enter on that subject.' 'But, sir,' interrupts a youth in the crowd, 'it's a mighty important subject to know something about.' 'Well,' replies the instructor, 'suppose we say the punishment is eternal.' 'Then,' says the pupil, 'that is sectarian doctrine, for my father is a Universalist preacher and thinks and teaches that the doctrine is monstrous and contrary to all that we know of God's mercy.' 'Well, then, suppose we say the punishment is only temporal and just proportioned to the crime, and after this temporary hell, God will receive the soul into heaven.'

"'Temporary hell!' cries out one of the audience. 'I declare that most sectarian doctrine, for a temporary hell, where souls suffer for some time before they enter heaven, sounds mighty like what Roman Catholics call purgatory.' By this time the poor moral instructor begins to feel something like the pains of purgatory, with a fear that he may get farther south, if these youngsters so torment him. I might, ladies and gentlemen, continue this examination until the hall of the moral instructor would become vacant, as someone would be found to object to every dogmatic utterance of his. In vain will he cry out: 'Why, young men, the very pagans believed in God and his providence and future rewards and punishments. Can I not teach this much?' 'Yes, sir,' someone answers, 'if you propose to make us young pagans. But the world is progressing. Dogmatism, which, as someone has happily said, is only puppyism fully matured, has had its day, and we must think for ourselves and act out our own nature as we please.'"

COMMITTEES.

It is the day of committees. Everything is conducted and accomplished by means of committees. Church committees abound. Appoint a committee is what always can be done, and almost always is done. It is a way of escape from many a perplexing emergency. Much injustice is often done these church committees. They are appointed often against their will, and immediately made responsible for everything. The whole church feels at once that they have no further duty in the matter. If affairs are not successful, the committee in charge gets all the blame.

These committees must sit up often until midnight in anxious endeavor to adjust church difficulties and differences. They meet night after night, lose time from their families and

from needed rest, to do work for their brethren. They often bear and forbear more than anyone has any idea. But after all this they meet only cold ingratitude and often censure. We feel a fraternal commiseration for those brothers and sisters who must serve on church committees. They ought to have the warmest appreciation from their brethren, and the grateful recognition and respect of all interested in the church. The injustice and cold, cheerless treatment of committees cry aloud for redress. These committees are most generally our best members, and merit the confidence and gratitude of all. Let there prevail a more widespread generosity of feeling concerning our church committees.—*Herald of Truth.*

STATISTICS OF HOMICIDE.

THE last census bulletin on homicide is about the most complete and interesting investigation that has been published by the bureau. Among the eighty odd thousand inmates of American prisons over seven thousand are charged with homicide. The bulletin shows how these criminals are distributed by sections, by races, and by educational opportunities. The distribution by sections brings out no facts especially new. While the New England States show but fifty homicides to a million people, the Gulf States show upward of two hundred. The negroes furnish the bulk of the Southern homicides. Taking the country over, the negro population is but one-seventh the white population, yet the negro homicides are four-sevenths of the white homicides.

When we analyze the white homicides, we find that thirty-two hundred of them were native born, against twelve hundred foreign born. But we native Americans have nothing to boast of. The reason the foreigners appear to furnish more homicides is because their children are generally counted among our native-born population. The last census showed three million foreign-born men over twenty-one as against eight million native-born men. If only adults are taken, therefore, the comparison is less satisfactory to our national pride. Our foreign-born citizens furnish fewer homicides than this adult population entitles them to.

Among the foreigners, the Irish take the lead in the number of homicides. Though the Irish emigration to this country is somewhat less than the German, there were twelve hundred Irish parents of homicides against seven hundred Germans. Yet in proportion to this number the Irish make a far better showing than the Italians and the Mexicans. In the half-Mexican State of Arizona the ratio of homicides is twelve times as great as in New York and twenty-five times as great as in Massachusetts. It makes less difference what race a man belongs to than how well educated he is and how well fitted he is to earn an honest living. More than four-fifths of the homicides have no trade and thirty-eight per cent of them cannot read and write. Less than one-sixth of the people of this country are illiterate, and yet the illiterates form nearly forty per cent of this criminal class. Every year prison statistics make it clearer that weak minds and bad educations, instead of being conducive to goodness, are almost regular accompaniments of crime.—*Condensed from the New York Commercial Advertiser.*

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.*

COUNTING THE CLOTHESPINS.

"How do you count the clothespins?"
Said mother to Bridget one day;
"You are always sure of the number,
Yet you cannot count, you say."
"Ah, missie," said blushing Bridget,
"Sure, an' I have a way."

Next week, when the wash was over,
We watched what the girl would do,
And this is the way she counted
Her basket of clothespins through:
"You and your mate," counted Bridget,
"You and your mate, you."

In handfuls of five she counted
The basket of pins throughout;
Two pairs of mates, one odd one,
She laid them in heaps about;
A funny method of counting,
But honest beyond a doubt.

In parcels of five she laid them—
But still there was more to do;
She counted the fives together,
Five fives in a pile she threw—
"You and your mate," still counting,
"You and your mate, you."

We laughed at her way of counting,
And she heard our merry din;
But she carried her head right proudly
As she brought the basket in;
"I've washed here a year," said Bridget,
And never have lost a pin."

—*Good Cheer.*

SOME HEALTH HINTS.

BY ELDER O. C. GODSMARK.

BREATHE PROPERLY.

MUCH of the trouble arising from colds and catarrhal tendencies may be avoided by paying some attention to the kind of air we breathe, and the manner in which we breathe it.

The structure of the air passages leading from the nostrils to the lungs is such as to purify the air from much of the dust and disease germs found therein, and also to warm the air before reaching the delicate tissues of the lungs. When we breathe through the mouth, the air, whether cold or warm, comes in direct contact with the thin membrane of the lungs, subjects it to the extreme changes of the temperature in which we chance to be, thus producing the inflamed conditions so common with many during the winter season. By neglecting to breathe through the nostrils these organs become not only diseased, but so far deformed and closed that we find it a tiresome task to breathe as we should.

BATHING THE FEET.

The frequent bathing of the feet is of far more importance to the general health of the body than many suppose. The skin is nowhere more active in throwing off the impurities of the system than at the feet. By the usual method of dressing the feet, the perspiration is kept in close contact with those organs, and is largely absorbed again into the system. By this means a large amount of poisonous matter is thrown again into the general circulation, to do its evil work upon the more delicate organs. Keeping the feet warm and dry is very necessary in regaining, or even retaining, the general health of the body. One cannot long go with cold, damp feet without suffering in some way or other as the result.

BANKING UP THE HOUSE.

In many districts it is a common custom to bank up the underpinning of the house, to keep out the cold drafts of winter. While, from the construction of the house, this may be necessary, yet the greatest care should be exercised in selecting the material used. Dry earth, clean sawdust, or clean straw may be used, but never the decaying refuse from the stable, which is almost sure to bring disease of some sort before spring. With a bank of decaying animal and vegetable matter surrounding our dwellings, poisoning the very air we breathe, how can it be otherwise than that disease must follow? If the cesspool could be cleaned out, the back yard renovated, and things cleaned up generally before cold weather begins, much of the trouble arising from colds, croup, scarlet fever, diphtheria, and kindred diseases might be avoided.

"AN UNEXPECTED PRIZE."

BY MRS. F. A. REYNOLDS.

CHAPTER IX.—"MRS. MANTON'S LESSON."

"NEXT Sunday Mr. Gordon will be here," cried Hope, entering the house with her arms full of books. "I just saw Bertha Allen, and she says they had a letter from him to-day. School is out, and I am glad, for I am tired," she added with a sigh, throwing herself on the lounge.

"So am I," said Paul, "but I am interested in Mr. Gordon just now. I am glad he made us think about learning the ten commandments perfectly. Even if it was not our duty to know and obey them, it is interesting just to see how many ways there are of breaking God's law. And we all break it, either thoughtlessly or ignorantly."

"Yes," said Hope, "we've seen every commandment broken, unless it's—yes, even the fourth, for you remember the boys go fishing on Sunday."

"I think we every one of us break the fourth commandment every week," said Paul.

"I am afraid we do," said Mrs. Manton. "Sunday is not observed as strictly as when I was a child. I think it is wrong."

"But I don't mean that," said Paul. "I mean, I think we do not keep the day God said. I thought of it the day we made the first study of the commandments, but forgot to speak of it. Then one day when I was over at Arthur Glenn's the last time, I thought of it again, but that horrid murder drove everything else out of my head."

"What do you mean by the day, Paul?" asked his mother.

"Why, the fourth commandment says, 'But the seventh day is the Sabbath of the Lord thy God.' Isn't Saturday the seventh day? Why don't we keep it? Why do we keep Sunday, the first day?"

"Why, my child, don't you know Christ did away with all Jewish ceremonies when he came? The seventh day is the Jewish Sabbath. The day was changed to commemorate Christ's resurrection, and becomes our Christian sabbath."

"But it was God's Sabbath he told us to keep; mamma. He didn't say it was a Jewish Sabbath, and by and by he would give another. Besides, it's in the ten commandments, and you have told us they were for everybody and for all time; and the rest of them weren't changed, were they?"

"Why, no, of course not," replied Mrs. Manton thoughtfully.

"And, mamma," cried Hope eagerly, "did Christ change the day? Would he change a law God gave? Of course he didn't, for he said he came to fulfill the law. Does the Bible say he changed it? I don't remember."

"Neither do I just now," confessed Mrs. Manton.

Just then Mr. Manton came in, and the two turned on him.

"Papa, did Christ change the Sabbath from the seventh to the first day?" asked Paul.

"I wasn't there," observed Mr. Manton gravely.

"Now, papa, you are joking," cried Hope. "We want to know for sure."

"I am not joking, I assure you, and I want to know for sure." As the Bible does not mention a change, I have no way of knowing that Christ changed the day, seeing I was not there."

"But what do you think," urged both children.

"My opinion is that he did not change it, or the Bible writers would have mentioned it. He taught in the synagogue on the Sabbath. With all the fault the Jews found with him, they did not accuse him of setting up a new sabbath."

"Well," said Mrs. Manton, "I presume the apostles did it, and if they did, they probably did it knowing his will."

"I don't know as we are at liberty to presume at all," replied Mr. Manton. "The fact is, God said the seventh day, and he has never changed the day, as we have it anywhere recorded; no one else had a right to change it. If it had been changed according to divine sanction, it would have been recorded in his word, which gives his law. A law is in force until it is repealed by the same power that made it, so I take it the seventh day is really the right one to worship on."

"But I am sure," persisted Mrs. Manton, "that somewhere in the Bible Paul speaks of meeting on the first day."

"I think not in the nature of a command, or as taking the place of the Sabbath. He does say, in—let me see—Hope, hand me my Bible, please. Yes, here in First Corinthians, sixteenth chapter, second verse: 'Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.' But you see that says nothing about Sabbath. In fact, it is rather a business proposition; at the first of each week look back and see what you feel able and willing to give to the Lord's work."

"Well, but it does tell about meeting on the first day of the week," said Mrs. Manton.

"Yes, but so do we have meetings any day of the week—devotional meetings—yet these meetings do not make such days Sabbaths."

"But did the apostles keep the seventh day?" asked Mrs. Manton.

"They certainly did, for in Acts 16:13 it says, 'And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.'"

"Yes, but that might have been the first day, papa," said Paul.

"No, indeed, my son; you see the seventh day is always called Sabbath in the Bible, and the other days are designated by their numbers. You have read in the encyclopedia the meaning of the names of the days of the week. God called the seventh day the Sabbath; the names of the other days are of heathen origin. What does 'Sabbath' mean, Paul?"

Paul hesitated.

"Look in the Bible Dictionary," suggested Hope.

Paul read, "From a Hebrew word meaning to cease to do, to rest."

"Yes. Now, Hope, when was the Sabbath instituted?"

"In the beginning, when God created the world in six days and rested on the seventh, he sanctified it."

"Yes, and called it a memorial in another place. He made it, apparently, for all mankind, for he had not then chosen out a separate people. When he did, he put into form

for them his law, which those who had feared him for ages had obeyed. Among the rest was the Sabbath law, which he was especially anxious they should obey, if one may judge by what was said."

"But *Sunday*, you know, commemorates the resurrection," said Mrs. Manton protestingly.

"Supposing it did, my dear, who told us to commemorate it by giving up the Sabbath, and taking another day?"

"But, mamma," interrupted Hope eagerly, "I thought baptism represents resurrection. I am sure I've seen somewhere that it means death to sin and rising to a new life."

"Yes," admitted her mother.

"Then why do we need a *day* to commemorate it?" asked the girl.

"We don't as I know of, but—but how did Sunday become the Sabbath, if it isn't right, and was not made so by Christ and his followers?"

"I can tell you, mamma," cried Paul. "That is what I heard at Arthur Glenn's. You see Arthur has to recite his catechism every day, and he has a book called 'Catholic Christian Instructed.' Well, when I went over he came to the door with that in his hand, and I said, 'Studying, Arthur?'"

"Yes, reading up for Father Carol's next visit," he said, and then he said: "What do you think I've just read, Paul? Look here and see how inconsistent you and all the Protestants are."

"He showed me the book and I read—I think I can repeat it almost word for word. The question was, 'Has the church power to make any alterations in the commandments of God,' and the answer was, 'Instead of the seventh day the church has prescribed the Sundays and holy days to be set apart for God's worship, and these we are now obliged to keep, notwithstanding God's commandment, instead of the ancient Sabbath.'"

"Then he showed me another of their works that said that Sunday had been created by the Catholic Church, and Catholics believed the church had that right, but as Protestants professed to believe the Bible to be the only guide, they should keep the seventh day, as there is no authority there for the first day, and by keeping Sunday they acknowledge the church above the Bible. I came home full of it, and at the gate heard of that murder, and since then school examinations have crowded everything else out."

"Then Sunday is a Catholic Church day," gasped Mrs. Manton, "and we have kept it instead of God's Sabbath."

"It is a day dedicated to the worship of the sun, too," added Mr. Manton, who rather enjoyed his conscientious wife's confusion. "Constantine the Great constituted it a church day, in the fourth century, and made it easy to keep it. I read all the subject up in the encyclopedias long ago."

"Edward, I am amazed at you," cried Mrs. Manton. "If you knew all that, how could you ever have revered Sunday? I, at least, have erred through ignorance. I was led to believe that the Sabbath had been bodily changed from the seventh to the first day when Christ died. It was a vague, mysterious transaction in my mind, but just as real. And there I was following custom instead of God's word. I ought to have *known* the Bible records no change!"

"Don't be too hard on yourself, wife," said Mr. Manton. "I knew, and still I followed custom. This talk has opened my eyes to a new thought. I have thought that God required only one day in seven, but I see plainly he says '*the seventh day*.' Then I thought, too, that he would not care what day we kept, if—"

"Why, Papa Manton!" interrupted Paul. "Would you be pleased if I should take it upon myself to say I would clean the stable when I pleased instead of when you said?"

You tell me it is my business to do as I am told, without question; isn't that the way we are to obey God?"

"Yes, Paul, I agree with you."

"And that means—" said Mrs. Manton.

"We must keep the seventh day?" queried Hope.

"If ye love Me, keep My commandments," quoted Mr. Manton.

(To be continued.)

CONFESSIONS OF A MIDDLEMAN.

"WHAT becomes of the old and spoiled poultry?" we asked of a man formerly in the commission business.

"What, the 'fruit'? That's what we call poultry too ripe to sell to a man with a good nose."

• "Yes, where does it go to?"

"Most of it is worked off at a big profit by Cheap Johns, who buy it up on purpose."

"How do they get people to buy it?"

"They stick up a sign offering poultry very cheap. Some economist comes along and picks out a good bird. The dealer is very anxious to wrap it up just right, and takes it behind the counter to do a neat job. Out he comes with a fine package, and the buyer goes home thinking he has made a bargain that will tickle his wife to death. When he opens the package, that bird is strong enough to knock a man down, and they have to throw it away. How was it done?—Simply enough. He didn't get the bird he picked out at all. That dealer had a lot of 'fruit' under the counter all nicely packed. While the customer's eye was turned, he slyly substituted the 'fruit' for the good bird. Very likely he gave him short weight, too, by having a fine wire running from the bottom of his scales where he could press it with his foot. When the customer comes back to make a row about it, the dealer 'never saw him before in his life!'"

"Is that the worst of it?"

"No, lots of this 'fruit' is eaten. Cheap restaurants buy it, pack it in charcoal, and then make it into salad and similar dishes. It all goes—with plenty of mustard. I once sold three tongues every day to a restaurant keeper. One day he said:—

"One of those tongues was a little rank."

"Well," I said, "we'll make that good—take another."

"Oh, no!" said he, "I just put a little extra mustard on it, and nobody tasted the tongue." —*Selected.*

A LAKE NEARLY A MILE DEEP.

By far the deepest lake known in the world is Lake Baikal, in Siberia, which is every way comparable to the great American lakes as regards size, for while its area is over 9,000 square miles, making it about equal to Lake Erie in superficial extent, its enormous depth, of between 4,000 and 4,500 feet, makes the volume of its waters almost equal to that of Lake Superior. Although its surface is 1,350 feet above the sea level, its bottom is nearly 3,000 feet below it. The Caspian Lake, or sea, as it is usually called, has a depth in its southern basin of over 3,000 feet. Lake Maggiore is 3,000 feet deep; Lake Como, nearly 2,000 feet, and Legodi-Garda, another Italian lake, has a depth in certain places of 1,900 feet. Lake Constance is over 1,000 feet deep, and Huron and Michigan reach depths of 900 and 1,000 feet.

I HATE to see a thing done by halves; if it be right, do it boldly; if it be wrong, leave it alone.—*Gilpin.*

A FALSE report does not last long, and the life one leads is always the best apology of that which one has led.—*St. Jerome.*

Mission Fields.

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

WHY STAND YE IDLE?

THERE is work to be done in the vineyard,
There are sheaves to be garnered in;
There are souls to be saved, and the Master saith,
"Go, gather my lambs from the paths of death,
From the broad highway of sin."

Go, gather them in from the hedges;
Go, gather them, young and old;
Go, tell how the Shepherd, in wondrous love,
Is waiting to welcome, in mansions above,
The poor, wayward lambs of the fold.

Then work for the glorious Master.
Oh! why wilt thou longer delay,
When he promises strength if we ask aright,
When his yoke is so easy, his burden light,
And he pledges the best of pay?

The reward shall be life eternal,
With pleasures and joys untold;
Bright mansions in glory shall ever be thine,
And for every soul thou hast saved shall shine
A star in thy crown of gold.

Then work; there is rest hereafter.
How sweet will the resting be
When, forever free from the blight of sin,
Through the pearly gates we are ushered in,
To eat of life's healing tree.

The harvest of earth is ripening,
And we long for the gathering day;
And when, with the angels so pure and bright,
The King shall descend from the realms of light,
With joy may we hear him say:—

"Thou hast faithfully worked in my vineyard;
Now the home of the just is thine.
Receive for thy labors a rich reward,
For they that turn souls to the pitying Lord,
As bright as the stars shall shine."

—*Mrs. L. D. Avery Stuttle.*

MEXICO'S TWOFOLD CURSE.

BY REV. J. MILTON GREEN, D.D.

ROMANISM and infidelity, these are the great obstacles which impede the true elevation and progress of our sister republic. The latter is the natural result and fruit of the former. I am aware that in saying this I am antagonizing not a few among us who cherish the belief that Romanism is a better form of religion for the Mexicans than evangelical Christianity would be. The trouble with all such is that they do not know what Romanism, pure and simple, is. They have in mind the Romish Church modified by its Protestant environment, such as we see in our own land, obliged by an enlightened public sentiment and conscience to be externally, and to do many things which are, in contradiction to its traditional and essential principles and policy. I saw the other day, in Omaha, a specimen of the maguey plant, perhaps three feet high by two feet in diameter. It was an exotic. If I had taken it as a fair sample of the product, I should have greatly erred. It had been dwarfed and hindered in its development by its unnatural and unfavorable surroundings. I could but contrast it with the magnificent plants I had seen in Mexico, where soil and climate favor their growth, and where they attain to the height of ten to twelve feet and a similar width. So it is, if I mistake not, with Romanism. What we see in our own favored land is really a modified form of the system. It is not the natural and symmetrical development of its declared principles. It is not the normal outgrowth of its peculiar genius and spirit. Take the authorized utterances of Romanism and compare them with the

church as we see it, and they do not correspond at all. For example, Rome teaches that the many should be kept in ignorance and that only the few should be educated. But among us it is rare to find a Romish child who is not being taught either in the public or the parochial schools. And Father McGlynn gives us the explanation of this when he says that "if there were no public schools, there would be no parochial schools." In Mexico, where the Romish Church has had unlimited sway for more than three centuries over a people naturally gifted and susceptible of high civilization, she has educated only a very few of her children, so that even to this day not more than one-in ten of her men, and not one in twenty of her women, can read, while she has suffered slavery for debt to exist under protection of law over a large part of the country. The canon law of the Roman Church distinctly declares that the pontiff "as God is far above the reach of all human law and judgment, and that all laws contrary to the canons and decrees of the Roman prelates are of no force." In our own land Roman citizens, as a rule, are obedient and loyal so far as outwardly appears, and honor the claims of the civil law; but in Mexico the people, following the precepts and example of the priesthood, fought for thirty years the nascent republic, and to-day are found in uncompromising rebellion against the laws of the land relative to public instruction, monastic orders, public religious processions, and the wearing on the streets of priestly vestments. Wherever these and such like laws are respected, it is done under protest and only through fear. Away from the great centers there is a systematic and consistent violation of them. One of the provisions of Rome's canon law is that "heretics are to be deprived of all civil and paternal rights," and it is added, "We do not esteem those homicides to whom it may have happened, in their zeal for their mother church against the excommunicated, to kill some of them." Now in the United States converts from Romanism enjoy equal liberty and protection with others. Here there is liberty of speech and thought and conscience, and we do not think of the system as being at all distinct in this particular from any other church. She respects and tolerates even her apostates. But how changed is all this as soon as we cross the Rio Grande and pass into Mexico! There the system, unless directly checked by the civil authority, sanctions the principle that in Rome "there can be no toleration." It is forbidden to employ a Protestant artisan or to consider him as having any rights which others are bound to respect. He may be insulted, robbed, and injured in person or family with impunity. If he has aught to sell, he must accept less than his neighbors; and if he desires to buy anything, he must pay more for it than they. He may literally be spit upon and stoned and buffeted, and can find no redress even in the courts, because in effect Rome wears the ermine. Nay, more, Romanism shoots, stabs, butchers those whom she considers as heretics, and so far from considering this as crime, she defends the assassins. Witness the massacres of Acapulco, Ahuacuatlan, and Almoloya, and the martyr roll of sixty which stains the pages of missionary history of Mexico during the last twenty-five years. Many among us will be found to deny the existence in the Roman Church of an authorized tariff wherein every sin, however loathsome, has its price; but we who have seen and read said tariff, consider it only as a principle whose practical outworking is seen in the everyday life of priests and people as we have known them in Mexico. In no other way can we explain the existence of perjury, drunkenness, gambling, and fornication almost universal among the priesthood, and of practical polygamy, lying, stealing, and adultery among the people; yea, and even of murder. Let us not deceive

ourselves. Look at the encyclical of Leo XIII. under date of September 25, 1891, and read these words: "Naturalization oaths have been demanded in order that the true church might be made to subscribe to the United States Constitution, with its impious laws and nefarious teachings, to compel them to renounce the true authority of the Catholic pontiff." This is in full accord with the canon law of Rome, but not with Rome as unthinking people see and judge her. That law says that "constitutions of princes are not superior but subordinate to ecclesiastical constitutions." How, then, can a consistent Roman Catholic be an American patriot, an obedient and loyal citizen?—He cannot; and he will, if intelligent, defend himself by citing one of the canon laws, which says that "no oath is to be kept toward heretics, princes, lords, or others." Now Romanism as it is, and as thus described, has in Mexico given birth to a twin curse, which is *disbelief*—an utter lack of faith not only, but an attitude of bitter animosity toward the Bible and all that is called Christianity. The fathers and brothers of the country very generally coincide with the sentiment which I recently saw in a representative newspaper, that "the Bible has been the greatest obstacle to the civilization and progress of Mexico." They believe that Roman Catholicism is the legitimate successor to the church of the apostles; they consider our Bible an adulteration and ourselves as impostors, and believe that they have seen and known Christianity in seeing and knowing the Romish Church. And thus to-day French, German, and American infidelity, including Spiritualism, find nowhere a more hearty welcome or a more congenial field than in Mexico. And for this reason I consider missionary work in Mexico, as in all papal countries, more difficult than it is in pagan lands. The gospel has not to encounter and overcome a base system of heathenism, but a shameful counterfeit of itself, a public sentiment bitterly prejudiced against it by a system worse than heathenism, that has palmed itself upon the people as Christianity.—*Missionary Review*.

THE DIVINE GUIDANCE.

My hearers, if the Lord's business is made your principal business, I assure you that you will repeatedly have divine guidance in your Christian life. It may be direct or indirect; it may be sensible or insensible; but you will have it. Christ does not call us to be his servants, and then utterly neglect to give us any orders as to our work. Ah, the trouble is that we have not looked to him for our directions! Like wayward children we have chosen to work by our own plans instead of asking him to show us his plans. Let us resolve to take the position of sons, who are also servants. Many gentlemen Christians are there in the church and too few servant Christians. We make a polite call on God in the morning and leave our card in the shape of a few set phrases of worship and adoration, glad when the formality is over, that we may hasten about our business; but we do not stop to take our orders from him, asking, "Lord, what wilt thou have me to do?" Let us be ashamed that this has been so true in our case. Let us be able to say, morning by morning, "Behold, as the eyes of servants look unto the hand of their master, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God." A serving attitude is the best prayer for the Spirit guidance. If only with bended knees and folded hands we pray, "Lead me, O God," we shall not lack the desired guidance.—*Rev. A. J. Gordon, D.D.*

PRAYER and means must go together. Both of them are proofs of faith.

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:—

Who Changed the Sabbath?

No. 107. 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.

Life, Its Source and Purpose.

No. 108. 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. Price 10 cents.

Tormented Forever and Ever;

Or God's Test of Immortality.

No. 111. 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. 112. This tract contains all that is worth preserving in Nos. 12 and 13, and more. It is both of these 32-page tracts combined in one 24 page, and is worthy of a wide circulation. Price 3 cents.

The Christian Sabbath,

From a Roman Catholic view-point.

No. 113. 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.

The Identical Seventh Day.

No. 114. 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. All essential arguments are given in No. 114, "The Identical Seventh Day." Price 2 cents.

The Waymarks to the Holy City;

An Exposition in Daniel 7.

No. 115. 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.

The First Number for January, 1894, is The Sabbath School Lessons on Luke.

No. 116. There will be one year's lessons on this book, and each quarter's lessons should be preserved. Price 5 cents.

Prophetic Lights. (January, Extra.)

No. 117. 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.

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

Our Work and Workers.

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

GIVE.

GIVE as the morning that flows out of heaven,
Give as the waves when their channel is riven,
Give as the free air and sunshine are given,—
Lavishly, utterly, joyfully give.

Not the waste drops of thy cup overflowing,
Not the faint sparks of thy hearth ever glowing,
Not a pale bud from the June roses blowing,—
Give as He gave thee who gave thee to live.

—Selected.

OUR FIRST TRIP AROUND TAHITI.

FOR several months past we have had in mind a visit to the outlying districts of this island, for the purpose of becoming acquainted with the people and learning how better to plan our work for the future.

Accordingly, on August 14, in company with Brother Bambridge, who is a native of this place, Elder Read and myself started in a substantial wagon to make the circuit of the island. Passing out of the narrow and crooked streets of Papeete, we were soon rolling along past clumps of bananas and native huts, with here and there a patch of land that bore some resemblance to a garden. Occasionally we would meet a native or a Chinese with a load of charcoal or fruit upon his back, bound for the market. By the roadside, amid pretty surroundings, were the country homes of some of the wealthy people of Papeete.

In many places along our journey we passed vanilla bean plantations. This nice-smelling product, from which the flavoring extract of commerce is made, is planted in some thicket, where the beans can climb the trees. One odd peculiarity of this climber is that it does not grow straight up, neither does it wind around the body of the tree, but climbs up in a zigzag course, with leaves at each joint. The bean, after being dried, is shipped off to distant lands.

At our first stopping place we found the natives anxious to talk on religious subjects and eager for literature. One old blind man was especially glad to meet us, while another man wanted to know if we did not have any Bible-reading book in the Tahitian language for sale. There is no doubt but that books in this language would meet with a ready sale, and be read with much interest. There is also a call at this place for some readings suitable for use in their weekly prayer and social meetings. At another place, where we called, the natives came in one by one with their Bibles and we had a Bible reading.

We passed by large tracts of land that years ago were one vast cotton field where 3,000 Chinese found employment; now it is almost without inhabitant, "and, lo, it was all grown over with thorns, and nettles [in this case guavas] had covered the face thereof, and the stone wall thereof was broken down." Alone and desolate in a field stands a large boiler and engine that mark the site of a cotton mill, and exhibit the decline of the manufacturing industry in Tahiti. Beneath the sod lies the ex-proprietor of the mill and the plantation, a victim of alcohol.

The first night out we were the guests of the chief of the district of Mataiea, who is a large and intelligent looking man. Here, as usual, we found those who were interested in the word of God.

On the morning of the second day out we passed the sixth distillery after leaving Papeete. Excepting a few blacksmith shops and one sugar mill, which is also a still, we did not see a single manufactory of any kind in the whole circle of the island except those for the making of rum. All these mills are run by foreigners, and are scattering death and misery among the natives at a terrible rate. Though this island is well adapted for the raising of sugar cane, not enough sugar is produced to supply the market here, as the distilleries use the cane in their work of making evil spirits.

The foliage and general appearance of the country the second day of our trip were beautiful beyond description. Large and thrifty trees, covered with vines and orchids and moss, grew by the roadside. Some of the orchids appeared like multitudes of fine green ribbons hanging in large clusters from the branches, while others had fastened their tiny roots into the bark of the tree, and stood there in their beauty as much at home as though the tree existed for their support. As we rode along the isthmus which joins the two islands of Tahiti together, we passed between rows of well-loaded orange trees, where fruit was left to ripen and fall to the ground to rot. In this district there were only two families living, one to keep the jail, and the other the hotel.

The village of Tautira, which is the most distant one of importance from Papeete, we found to be neat and prosperous above its sisters. Many of the houses are built in European style; the others are made of bamboo poles set on end. The ends of the houses are round, and, being neatly thatched with the leaves of the screw palm, are attractive and pretty in appearance, and comfortable and cool as homes. The income of this village is derived mostly from the sale of oranges, which are shipped to New Zealand. Being in a secluded place, the inhabitants are kept freer from the corruptions that are spreading death and destruction among the natives of Papeete. After spending only a few hours in this interesting place, where weeks might well be spent, and visiting with the one old Sabbath keeper of that place, and meeting a good many others who extended to us a hearty welcome, we turned our steps homeward, intending to see that place again as soon as we have more literature. The following night we lodged with the chief of the district of Afaahiti. When he heard we were coming, he tried his best to secure a pig for a feast, but, fortunately, did not succeed in that effort. During the evening we called upon the native minister of the village. He was glad to meet us, and soon a dozen natives had gathered in; and while they lay around in a circle, smoking cigarettes, and manifesting no little interest in all that was said, Elder Read gave them a Bible reading.

The following day we made our way over rough roads and through many rivers and streams, till we had forded in all over eighty creeks since leaving Papeete and crossed on bridges nearly as many more. We did not stop everywhere that there was an opening, as time did not permit. "Haere mai te maa" (Come to breakfast), shouted one lady as we rode by. "My house is yours," said one man on whom we did not find time to call.

At the village of Haitaa the people were quite reserved at first, but after a little took a surprising interest in our work. Here Elder

Read gave them a Bible reading, as before, and, amid a lot of smiling faces and a shower of well wishes, we rode on to the next town. After a hard day's journey over rough roads, which ran sometimes around the face of lofty cliffs far above the sea, and again over fertile valleys and across strips of sandy beach, we arrived at home, none the worse for wear, and deepened in the conviction that the Lord is certainly working for this people. We never saw greater interest manifested in the study of the word of God by any people who have not been born again.

ELLIOT C. CHAPMAN.

FIELD NOTES.

ELDER A. J. READ reports to the *Review* the arrival of the printing outfit at Papeete, Tahiti.

A GROWING interest in our work is reported at Albana, Ontario, and a corresponding bitterness on the part of opponents.

ELDER GEORGE B. WHEELER has been located with the church in Boston for the winter. The place of meeting is 1371 Washington Street.

At Niles City, Mont., Elder C. N. Martin reports the organization of a Sabbath school of twenty-five members. The use of the Baptist Church has been secured for the winter.

On the 17th inst. Elders J. O. Corliss and W. A. Colcord and Brother N. L. Lawrence, all accompanied by their families, left San Francisco for Australia, on the steamer *Monowai*.

THE way is now clear for Seventh-day Adventists to hold suitable buildings for their work in Hamburg, having been formally acknowledged by the authorities as a religious denomination.

THE General Conference Bible School at Battle Creek, Mich., now numbers 425. This school has no connection with the college; it is designed for those who desire a short special Bible course.

BROTHER E. O. PARKER, a canvasser in Newfoundland, makes an appeal for missionaries to labor in that field. He says that "sickness and suffering are on every hand," and that "their very look seems to appeal for help." Many cannot read, yet are hungry for the truth.

A DISTRICT Conference of General Conference District No. 4 will be held at Mt. Pleasant, Iowa, December 12-18. The district comprises the States of Iowa, Wisconsin, Minnesota, North and South Dakota, and Nebraska. The council will consist of the Conference Committees, presidents and secretaries of tract societies and Sabbath school associations, and the State agents.

THE following encouraging note is from Elder A. J. Breed, of the General Conference Committee: "As I look back over the work of the past season, I can see how God has in a special manner let his blessing attend the efforts put forth to build up the work among the people. I never attended meetings where the deep movings of God's Spirit were manifested more than in the camp meetings held in the whole district [No. 5]. There was no special effort to get the people to move and walk in the light, but as the truth has been presented, it is that which has moved them. Many who have had no connection with us as a people have become interested, and have taken hold of the truth. Many times they say, 'My interest was awakened by reading the SIGNS OF THE TIMES, and now I am ready to take hold of the truth as taught in that paper.'"

Of the work in Virginia Elder G. B. Tripp says, "Earnest calls for help are coming in from all parts." The church membership of the whole State is much less than that of some of our larger churches, yet there is a population of over 1,000,000 white and about two-thirds as many colored people.

A NOTE to the editor from Brother E. C. Chapman, missionary at Papeete, Tahiti, says: "We are rejoiced to learn that a press is on the way to this place, and are busy preparing manuscript, so that no time will be lost when it does come. The demand is not only for religious literature, but for some of the schoolbooks in Tahitian, which are now a scarce article. As the school interest is becoming a very important branch of our missionary work, we will probably have to supply the need for books as best we can. Elder Cady is almost snowed under with school-children, few of whom can read their own language. Probably some of the brethren from here will go down to Raiatea to assist him what they can."

PERIODICALS WANTED.

BRETHREN AND SISTERS: This part of the Lord's vineyard has few laborers, and is a large and important field; and in consequence many souls must be reached through the medium of our publications. We can use *thousands* of our periodicals of all kinds, but especially the *Signs*, *Sentinel*, tracts, and *Youths' Instructor*. All kinds will be thankfully received, and used in the cause, if sent postpaid to V. R. Flattes, No. 13 Indiana Avenue, Spokane, Wash.

CHURCH SERVICES.

All of our churches, especially on this coast, who desire their regular weekly services announced in this column, may have it done by reporting through the proper officers.

Oakland.—Church at corner of Twelfth and Brush Streets. Regular preaching services or Bible study. Sunday at 7:30 P.M., Friday at 7 P.M., and Sabbath at 11 A.M. Sabbath school at 9:30 A.M. Sabbath. Prayer and missionary meeting Wednesday at 7:30 P.M. All are cordially invited.

San Francisco.—Church at 914 Laguna Street. Regular preaching services at 7:30 P.M. Sunday and 11 A.M. Sabbath. Sabbath school at 9:45 A.M. Prayer meeting Wednesday 7:30 P.M. Missionary meeting Thursday 7:30 P.M. Seats free.

Los Angeles.—Church at 143 Carr Street. Preaching service Sunday evening 7:30. Missionary meeting Wednesday evening 7:30. Sabbath school on Sabbath at 9:45, and preaching service at 11 A.M. All are welcome.

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"PROPHETIC LIGHTS."

Some of the Prominent Prophecies of the Old and New Testaments.

INTERPRETED BY THE

BIBLE AND HISTORY.

BY ELD. E. J. WAGGONER.

There are many people to whom the word "prophecy" conveys the idea of something obscure and incomprehensible. But instead of this it is a light. Prophecy is something foretold; it is *history in advance*. God, who sees the end from the beginning and who "call-eth those things that be not as though they were," is able to write the history of an event before it occurs far more exactly than any human pen can write it afterward. Now if we can understand history when written by men, why should it be thought a thing impossible that we should understand the history when written in advance by the Spirit of God?

The design of this book is to remove some of the covering that has been thrown over the prophecy by tradition and human speculation, so that its clear light may shine out. This has been done by letting the Bible tell its own story in its own language. No theories are advanced, but the plain predictions are laid side by side with the *well-attested historical facts* which show their exact fulfillment. Although each chapter of the book is complete in itself, it will be seen that they all point to the one object of the prophecies of the Bible, namely, the consummation of the Christian's hope. We trust that the perusal of this book may strengthen the faith of those who have this hope, and may lead others to love the coming of our Lord.



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BABYLON.

"The four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings." Dan. 7:2-4. See pp. 86, 87.

Specimen Illustration from "Prophetic Lights."

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International S. S. Lessons.

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

LESSON XI.—SUNDAY, DECEMBER 10, 1893.

THE HEAVENLY INHERITANCE.

[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, 1 Peter 1:1-12.

1. Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2. According to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.

3. Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead,

4. Unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

5. Who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time.

6. Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold temptations,

7. That the proof of your faith, being more precious than gold that perisheth though it is proved by fire, might be found unto praise and glory and honor at the revelation of Jesus Christ;

8. Whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory:

9. Receiving the end of your faith, even the salvation of your souls.

10. Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you;

11. Searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them.

12. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Ghost sent forth from heaven; which things angels desire to look into.

Golden Text: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." Col. 1:12.

SUGGESTIVE QUESTIONS.

1. What office does Peter claim for himself in writing this epistle? Verse 1.
2. To whom is his epistle addressed?
3. What does he call these strangers in the next verse?
4. How and unto what were they elected?
5. What salutation does he send them? Verse 2.
6. To whom does he ascribe praise? Verse 3.
7. What has God done for us?
8. Through what agency have we this hope?
9. To what does this hope lay hold? Verse 4.
10. What are the characteristics of this inheritance?
11. Where is it now reserved?
12. By what power are we now guarded? Verse 5.
13. Unto what and to what time are we thus kept?
14. What feeling does this hope awaken in the heart? Verse 6.
15. What is sometimes the lot of God's people in this life?
16. To what is the proof or trial of our faith compared? Verse 7.
17. How does God desire it shall be found?
18. What is the feeling of the true disciples toward their Lord? Verse 8.
19. What is the end of their faith? Verse 9.
20. Who prophesied of this faith? Verse 10.
21. How did these prophets manifest a desire for a knowledge of this grace? Verses 10, 11.
22. What power led them to testify?
23. Of what did this Spirit testify through them?

24. What was revealed to these prophets? Verse 12.
25. How do angels feel about the plan of salvation?

LESSON X.—SABBATH, DECEMBER 9, 1893.

THE INFLUENCE OF LOVE.

Lesson Scripture, 1 John 4:15-21.

15. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.

16. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him.

17. Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world.

18. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love.

19. We love, because he first loved us.

20. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen.

21. And this commandment have we from him, that he who loveth God love his brother also.

QUESTIONS ON THE TEXT.

1. What relationship exists between God and him who confesses that Jesus is his Son?
2. What have we known and believed?
3. What is God?
4. What follows as a result of this truth?
5. What is the result of this union?
6. What confidence will perfect love give us?
7. What does perfect love exclude?
8. Of what does the presence of fear give evidence?
9. Who do believers love?
10. What charge is made against him who professes love to God but hates his brother?
11. What is the basis of this charge?
12. What commandment has been received?

NOTES.

1. VERSES 15, 16.—When Peter confessed that Jesus was the Son of God, the reply of Christ indicated that this truth cannot be discerned by the natural man (Matt. 16:16, 17), and it is only when Christ, in whom God dwelt (2 Cor. 5:19), is revealed in us (Gal. 1:16) that we can confess this truth in the sense of the scripture. Thus the Spirit which is to testify of him (John 15:26) witnesses through us to his divinity (1 Cor. 12:3). The love of God can be known only by experience, as it is poured out in the heart. Rom. 5:5. "Human language can never explain how the love of Christ can take possession of the soul, and lead captive every power of the mind; but you will know it by personal experience." Since God is love, and love is of God, no one can be in love and separated from God at the same time.

2. VERSE 17.—The result aimed at in all God's love to us is that we may be restored to his favor and dwell in his presence (1 Tim. 2:4), but this involves a testing of the character (2 Cor. 5:10), and the law demands perfection (James 2:10). No righteousness of our own (Phil. 3:9) will give confidence in that day. Those who have "had a sense of the righteousness of Jehovah, and felt the terror of appearing in their guilt and uncleanness before the Searcher of hearts," will desire the robe of righteousness (Isa. 61:10) as a wedding garment (Matt. 22:11, 12), clean and white (Rev. 19:8). "None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them. He is waiting to strip them of their garments stained and polluted with sin, and to put upon them the white robes of righteousness."

Our likeness to Christ must begin here. "We must perfect a Christlike character, or we shall never enter into the kingdom of heaven." "The saints in heaven will first have been saints on earth."

3. VERSE 18.—Although there is a certain fear (1 Peter 1:17) in which we are to live (Phil. 2:12), yet "not in the distrust of the grace of God, but in fear that self shall gain the supremacy. We are not to fear that there shall be any failure on the part of God, but fear lest of our own sinful inclinations any of us should seem to come short of the promise."

"Here is where we need to watch, to strive, to pray, that nothing may entice us to choose another master, for we are always free to do this."

God has given us every reason for assurance (Heb. 6:17, 18) that he will carry us through (Phil. 1:6) and enable us to pass the test (Jude 24) if we believe in him (2 Chron. 20:20).

4. VERSES 19-21.—"We love, because He first loved us," is the Revised Version of verse 19. We should never have known the meaning of love, and never have exercised it toward anyone, if God had not first loved us. If we love God, whom we have not seen (1 Peter 1:8), then we shall surely love all the objects of his love about us whom we can see. This love is a proof to the world of our discipleship (John 13:35). Love to God and love to man are inseparably connected (Matt. 22:37-40), and both will be manifested by the follower of Christ. "There has been too much of a spirit to ask, 'Am I my brother's keeper?' Said the angel, 'Yea, thou art thy brother's keeper. Thou shouldst have a watchful care for thy brother, be interested for his welfare, and cherish a kind, loving spirit toward him.'" "While we cannot fellowship those who are the bitter enemies of Christ, we should cultivate that spirit of meekness and love that characterized our Master,—a love that thinketh no evil, and is not easily provoked."

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This book contains 256 pages, and is the most complete and comprehensive work on the subject of Christian education that has ever been published. It is composed entirely of articles from the pen of Mrs. E. G. White, which, at considerable labor and research, have been brought together and arranged in a convenient form for reference, a carefully prepared index being added. Much of the material in this book has already appeared in print, but it also contains very valuable matter never before published.

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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.

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We believe that our people will hail this book with delight, bringing together as it does in one convenient volume the important things Sister White has said on this subject. One is much more impressed with the importance of Christian principles in education when he has the privilege of reading connectedly what the writer of this book has said on the subject, than when he reads it in short articles or paragraphs here and there. And, taking into account the valuable new matter that it contains, it makes a book that no family can afford to be without. Get it, and read it, and induce all others that can, to do likewise.

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News and Notes.

FOR THE WEEK ENDING NOVEMBER 20.

RELIGIOUS.

—The German Reichstag is again in session, and a resolution has been submitted prohibiting the immigration of all Jews not German subjects.

—Rabbi Voorsanger, of San Francisco, finds that Friday evening services are better attended by those not of the Jewish faith than the regular Sabbath services.

—The New York *World* says that Father Francis D. Fabris, who accompanied Satolli to this country, is authority for the statement that the apostolic delegate is to be made a cardinal.

—Rev. E. T. Hiscock, D.D., of Mt. Vernon, N. Y., recently read a paper on the transfer of the Sabbath, before the Baptist Ministers' Association of New York City, in which he frankly stated that "whatever ground there may be for observing Sunday, there is no ground in the New Testament for the change of the Sabbath or for the sacredness of Sunday."

—The Central Christian Church at San Jose, Cal., has appointed a committee to petition the board of supervisors to settle at a special election the question of license or no license. The church committee held a meeting this evening and decided to secure the cooperation of all prohibition societies and church organizations in the county to further the movement.

—A Methodist minister in Niles City, Mont., speaking on the Sabbath question, acknowledged the fact that the Catholic Church changed the day, and said that, although he did not approve of many things the Catholic Church had done, we could not throw away all that it had done, for if we did, what would we have left? This is a significant question for Methodists to ponder.

—The Catholic archbishops, at their last annual meeting, held in Chicago, decided that it was proper to provide, at Washington, D. C., a suitable residence for the apostolic delegate, and all Catholics in the United States are to be called upon for donations. The building has already been provided, and Monsignor Satolli has been installed, but the collection has not yet been taken.

—The *Catholic News* says: "The Chancellor of the Chester Consistory Court in England has decided that it is illegal for members of the State church to ask the prayers of a congregation for the souls of the departed. The question was raised by the inscription on a monument in Odd Rude Church, which reads as follows: 'Of your charity, pray for the soul of Henriette Francis.' According to the chancellor's decision the inscription must be amended."

—In the published defense of the Catholics against the American Protective Association, by the Protestant ministers of Columbus, Ohio, the defenders admit that of 112 policemen in that city, forty-five were Roman Catholics. Considering the small alleged proportion of Catholic population and capital, this is certainly a very large proportion of Catholic policemen, when we consider the fact that as a general thing policemen (other than Catholics) are seldom adherents of any particular religion.

—Bishop Coxe, of Buffalo, has written a sharp letter to Monsignor Satolli, the papal ablegate in the United States, in which he informs that august functionary that he is "not qualified to expound our Constitution to an intelligent people, nor entitled as an alien to lecture to us on our duties." The letter further says, "You are not only an alien, but the emissary of a foreign court, and evidently as ignorant of our institutions as you are of our language." Speaking of the Jesuits, the bishop says: "I am antagonistic of that corrupt society; so are thousands of professed Roman Catholics. It is the duty of all free people to limit and control, if not to banish, the Jesuits."

—Of the growing liberality of the government of Turkey toward the Catholic Church, the Boston *Republic* says: "A decree has just been promulgated at Constantinople and sent to Monsignor Matzedoff, bishop of Salonica, making the following concessions to the Catholic clergy: The bishop will be ex officio a member of the provincial council, by which civil and religious questions are considered. Besides, he will have the right to be represented by deputy in all district councils. He can demand an escort in his travels. The government will recognize any title he gives to priests engaged in the work of education. He will be empowered to administer justice amongst Catholics, and his decisions relative to various questions will have the force of law. No priest can be condemned for an offense by the civil tribunals without the consent of the bishop, and if he is found guilty, he will undergo his punishment at the episcopal residence. Finally, the bishop will have the right to defend the faithful in all cases."

SECULAR.

—Mrs. Grant, widow of General U. S. Grant, has purchased a house in San Diego, Cal.

—The Page Flour Mills at Fergus Falls, Minn., were burned on the 15th inst. Loss, \$100,000.

—The Russian Commissioner has contracted for 12,000 square feet of space in the Manufactures Building of the San Francisco Midwinter Exposition.

—Thomas Prunty was killed and two of his children badly wounded by burglars who entered their home in Chicago, on the night of the 14th inst.

—The attorney for the Chinese Six Companies in San Francisco has informed the revenue collector that the Chinese are willing to register immediately.

—The British war ship *Champion* has gone from Victoria, B. C., to Honolulu, to look after British interests in connection with the Hawaiian imbroglio.

—U. S. Solicitor General Maxwell has ordered the release of all the Chinese held in California for deportation, excepting such as have been convicted of some felony.

—A London dispatch of the 17th inst. says, "A fearful gale has swept the English coast, and many wrecks are reported." A later report estimates the loss of life at 200.

—Almost everything connected with the projected Midwinter Fair at San Francisco has to be enlarged from the original design, on account of the unexpected interest developing both at home and abroad.

—A general strike has been ordered on the Lehigh Valley Railroad, caused by the company's refusal to recognize anybody as representing the employees of the road who have a line of grievances to present.

—An interstate convention is called for December 5, at Topeka, Kan., in the interest of the scheme for a railroad from North Dakota to the Gulf of Mexico, to be owned by the States through which the road will pass.

—The murderer of Mayor Harrison, of Chicago, is indignant because his attorney proposes to enter a plea of insanity in his defense. He claims that his dastardly act was justifiable, and he wants to pose as a public benefactor.

—The band of thirty Samoan islanders who have been on exhibition at the World's Fair, arrived in San Francisco on the 19th inst. After giving a few exhibitions in that city and vicinity, they will sail for home on a chartered schooner.

—Considerable uneasiness is reported from Centerville, Fresno County, Cal., on account of people being afflicted with glanders contracted from horses. Those afflicted with the disease suffer intense pain. A boy of 16 years died last week in great agony.

—Late dispatches via Brussels report severe fighting in the Kongo Free State. After conquering Kurindo, Captain Ponthier pursued the Arabs and completely routed them. It is said that he captured Bon Abadi, who is responsible for the assassination of Emin Pasha.

—The Lennos Block and adjoining buildings in Memphis, Tenn., were burned on the night of the 13th inst. Four persons lost their lives in the flames, and several were more or less injured by jumping from windows. The property loss is stated at over \$500,000.

—A boy aged 13 years was shot and killed at Springfield, Ill., on the 19th inst., while being initiated into a society composed of boys of 12 to 15 years of age. The shooting was accidental, but it is said that the shooter appears to consider himself quite a hero.

—The Pacific Coast has had its windstorm, although it did not quite rank as a hurricane. In the vicinity of San Francisco Bay several buildings on shaky foundations were considerably damaged. At the Midwinter Fair grounds the unfinished Hawaiian building was demolished.

—A citizen of Dallas, Texas, named Parish is accused of hiring a negro to murder his business partner, on whose life he held a \$10,000 policy. The negro committed the murder, and afterward admitted that he was hired to do the deed. Parish was arrested, and attempted suicide in jail.

—The ten fugitives from Siberian exile who recently arrived in San Francisco, are in prison, at the instance of the Russian Consul, awaiting the decision of our government on the question of their extradition. Great interest is manifested in the case by the Russian population of the entire country, and also in England.

—A Paris dispatch says: "The French Government has sent three special commissioners of police to the Spanish frontier with instructions to take every precaution possible to prevent Anarchists crossing the frontier. The Spanish Government has pledged itself to take similar action on the other side of the frontier whenever called upon by the French Government. It is understood the German, Austrian, and Italian Governments have sent additional instructions to their frontier police."

—Some of the colored people down South seem to have caught the lynching spirit themselves. One colored man killed another of his own race last week, at Pine Bluff, Ark., and a mob, composed entirely of colored people, broke open the jail, hanged the murderer to a tree, shot several bullets into the body, and then set fire to it.

—The trial of the last of the fifteen stock "rustlers" who were indicted over a year ago at Colfax, Wash., at the instance of the Protective Stock Association, has resulted in acquittal. In every trial acquittal has resulted, although in this last case the prosecuting witness admitted being an accomplice of the defendant in horse stealing.

—Southern California has had a quite general snowstorm. It occurred on the 17th inst., and was accompanied by rain, and in some places hail. The snowfall on the mountains was heavy, and in the valleys it is the first visitation in many years. Orange growers were considerably frightened for the time, but no great damage is reported.

—The University of Minnesota (that is, the students) is highly indignant because Cornell University declines to make the long journey west to engage in a game of football on Thanksgiving day, for which event great preparation has been made. There is probably no other means with which the students are acquainted of giving national thanks.

—The latest from Rio Janeiro is to the effect that the rebel fleet was still bombarding the land forts, although it is the general impression that their supplies must be about exhausted. It is also reported that Admiral Mello had proclaimed in favor of restoring the old empire, and had named Prince D'Alcantara, grandson of Dom Pedro, as emperor.

—The miners in the Wellington coal mines, at Nanaimo, B. C., recently demanded a ten per cent increase in wages, and quit work until their demand should be allowed. But last week they were notified to remove their tools, as the mines would be shut down. Suffering will be the result, as many families are dependent upon the mines for support.

—The champion bruisers of the United States and England have a hard time to find a place where they can legally settle their international contest. Their last attempt was to have the affair at Jacksonville, Fla. But the governor has directed the sheriff of Duval County to prevent any prize fights within his jurisdiction. Single-handed pugilism is waning before the greater attraction of prospective national bruising.

—Advices from El Paso state that Mexico has another revolution on her hands, and that the revolutionists are in possession of Carrolitos. A Silver City, N. M., dispatch says: "The Tamochi Indians are in possession of Palomas, Mexico, and have sacked the customhouse and driven everybody across the line into the United States." Our government has been appealed to for troops to protect American interests.

—A Chinese Court was held in Sacramento last week by two dignitaries of the Six Companies, for the purpose of investigating the faction troubles that have long existed there. It is said the high-binders, who manifest utter contempt for American police courts, will tremble in the presence of one of their tribunals. It is said that trouble there is now settled, and some hard characters will find it convenient to return to China.

—A few weeks ago the new U. S. cruiser *Olympia* was the fleetest war vessel in the world; but now the new *Columbia*, just completed, takes the lead. This "Christian nation" is making rapid strides in the preparation of engines of destruction for the enforcement of the "Christian laws, institutions, and usages" decreed by the "image" of the papal "beast" when the National Reformers shall have accomplished their end.

—The whole country is exercised over the Hawaiian question, principally because nobody seems to know anything definite about the situation. All the newspaper comments are based upon the theory that President Cleveland has determined to overthrow the provisional government and reestablish the monarchy. While surface appearances indicate such a policy, at this writing it is not definitely known what the design is.

—In Marseilles, France, at midnight of the 15th inst., a dynamite bomb was exploded against the house of General Mathelin, of the fifteenth army corps, cracking the walls and breaking all the glass. Several other bombs were placed in different places, which it was evidently expected would be exploded by the concussion. Adjacent buildings were also damaged somewhat, but no person was injured.

—The treasurer of the Indiana, Illinois, and Iowa Railroad was knocked down and robbed of about \$22,000 in cash, at the office of the company in Chicago, early in the morning of the 15th inst. He had left the money in a satchel in the office safe overnight, and went early to catch a train on which he was going out to pay employees. As he was about to leave the office, he was knocked down and beaten till he was insensible, and when he came to, his money was gone. He was unable to give any definite description of the robbers.

Signs of the Times

OAKLAND, CAL., MONDAY, NOVEMBER 20, 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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“PROPHETIC LIGHTS,” advertised on another page, is given as a premium with the SIGNS OF THE TIMES. See prospectus.

BROTHER ISAAC BAKER is now in the Queen Anne's County (Md.) Jail, convicted of Sunday labor, to be restrained until his fine and costs are paid. Such fines cannot be worked out. One brother has been acquitted, and others are on trial.

In our next issue will be some interesting matter on the Sabbath question; but that is not saying that there is not such matter in this. The references to that question in this issue, however, touch more on the Sunday side, while in our next the positive side will be more fully considered.

This Issue.—Our paper is a little heavy this time, with articles a little longer than usual; but we trust that it will not be less thoroughly read. Some of the articles are of paramount importance. We mention the following as worthy of careful perusal, and full of information: “I Am the True Shepherd” is full of spiritual meat. Professor Magan's article in this number reviews the part which the judiciary has had to act in Sunday legislation in this century, and establishes the fact that all Sunday laws are religious in purpose and spirit. “The Wisdom Religion” will give us a just idea of the principles of Theosophy and its utter inconsistency and worthlessness as a means of salvation. Read the extract from Archbishop Ryan's speech on “Teaching Religion in Public Schools.” The matter is well and forcibly put. Our Home and Health department is nearly filled with excellent original matter. We hope that parents have interested their children in “The Unexpected Prize.” In our Work and Workers department we have an interesting sketch from the pen of Brother Chapman. Well, read all the paper; circulate it among your friends and neighbors.

It may be thought by another article on this page that we believe that it is right to bring pressure to bear on the directors of the Midwinter Fair to close on the seventh day, or Saturday. We believe nothing of the kind. We believe that the directors of the Fair, and every exhibitor, and each and all officials connected therewith, should be allowed to do just as they please, within the province of law, justice, and equality, without pressure being brought to

bear upon them by the uncertain and often fraudulent methods of petition, or the tyrannical one of boycott. The opening of the Fair will affect no one's rights. The Presbyterian need not work on Sunday, nor need he attend the Fair that day. There is no law to compel him so to do. The proper appeal of every Christian minister and church to the directors is for the directors to give themselves to God, to yield to Christ; and he who intelligently and whole-heartedly yields to Christ will need no law to compel him to keep the Sabbath. He will keep it, whether there is civil law or not, whether all the world is with him, or whether he stands alone. And it will be the Sabbath of the Lord, the only Lord's day, the Sabbath as expressed in the fourth commandment, which he will keep. Is this what our Sunday law friends are afraid of? Let them not be alarmed; the law of God is a law of liberty to those who are in Christ.

WHAT WILL YOU DO?

The following are leading principles in the interpretation of law, and are so recognized by leading jurists:—

“In the case of all law, it is the *intent of the lawgiver* that is to be enforced.”

“When words are *plain* in a written law, there is an *end to all construction*; they must be followed.”

“When the *intent is plain*, nothing is left to construction.”

These principles are called to mind by an article in the *Occident* (Presbyterian) of November 16, by Rev. H. A. Ketchum. The writer is a member of the California Synod Committee on Sabbath Observance. At the late meeting of the Synod of California, recently held in this city, a resolution was unanimously adopted, “requesting the directors of the Midwinter Fair to make provision, so far as possible, for closing the gates or doors of the Fair on the first day of the week, commonly called Sunday, Lord's day, or sabbath.” Mr. Ketchum continues:—

“By the precedent established at Chicago, probably by municipal law also, the place of ingress and egress to Golden Gate Park cannot be closed on any day. But buildings may be closed and exhibits may be covered, all unnecessary work suspended so that a proper recognition of the day shall be secured, the *command of God, AS EXPRESSED IN THE FOURTH COMMANDMENT, OBEYED*, and the most earnest wish of all Christian people not only in California, but throughout the United States and the world, shall be respected.”

Now if Mr. Ketchum, and the Presbyterian Synod, which he represents, meant just what he said, his words would be a plea for the seventh day; for thus the law of Jehovah reads:—

“Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the *seventh day is the Sabbath of the Lord thy God*; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the *seventh day*; wherefore the Lord *blessed the Sabbath day*, and hallowed it.”

Now apply the above principles to the above commandment. Is it not the *intent of the Lawgiver* that the seventh day, and *not* the first day, should be kept? Did not God show that this was his *intent* for more than forty years, by a constantly recurring threefold miracle, as shown in the giving of the manna? Are not the words *plain*? Do the words “the seventh day” mean “the first day of the week”? Can they, in common honesty, be made to mean that? Should they not, then, be followed, and the seventh day observed by our Presbyterian brethren, and by all God-fearing people? And, as God has made his *intent plain* in the Decalogue, in the giving of the manna, and in the example of Christ, what right have men to *construe* his words to mean something else?

Inspiration shows us in the New Testament, again and again, that the Sabbath is not the first day of the week:—

“In the end of the Sabbath, as it began to dawn toward the first day of the week.” Matt. 28:1. See also Mark 16:1, 2; Luke 23:56; 24:1.

The Sabbath of the Bible, “as expressed in the *fourth commandment*,” is therefore the seventh day

of the week, the day *just before* the first day of the week; and the Sabbath is not, nor can it be, the first day of the week.

Our intelligent readers all know what would beside a judge who would so *construe* or interpret a mere human law. By the same methods every safeguard of law and government could be demolished. God has made plain the *intent* of the fourth commandment of the Decalogue; his *words are plain*, and they say the *seventh day* is the Sabbath of the Lord thy God. What right have Presbyterians, or any other body of men, to say that God means otherwise than he has not only said but *demonstrated*?

The Senate of the United States, in making the fourth commandment the basis of legislation in the matter of closing the World's Fair on Sunday, knew that, to be consistent, the words must be changed, and so they amended it to read the first day of the week. But those who profess loyalty to God and his law seem to feel at perfect liberty to place whatsoever construction they please on God's word. Is it ignorance of that word?—Then let them be learners. Is it blindness?—May God's Spirit enlighten them. Is it willful, persistent misrepresentation?—May God pity them. They are striking right at the foundation of all morality, and “if the foundations be destroyed, what can the righteous do?” What it is that moves our brethren to place such falsehood before the people we do not know. God is their judge. But their principles, their interpretation, construction, wresting of God's word, is wrong and is contrary to every principle of that word. It is putting the interpretations and traditions of men in the place of God. Thus does the man of sin, the mystery of iniquity. 2 Thess. 2:3-8.

Reader, what will you do? Will you respect man or God? Will you follow that law which men say you ought to follow, or will you follow their perversion of that law? Will you keep the Sabbath of Jehovah, sanctified and sanctioned by Christ himself, a sign of his creative power and redeeming love, or will you keep that pseudo-sabbath wholly of pago-papal origin? Which will you do?

SABBATH SCHOOL LESSONS.

NUMBER 116 of the *Bible Students' Library* is “Sabbath School Lessons. A Study of the Book of Luke.” It is for senior classes for the first quarter of 1894. The lesson plan is somewhat new, and the lessons somewhat long, but if the excellent suggestions accompanying the lessons are followed, they will prove of great benefit to the student, and make these lessons of great blessing to his intellectual and spiritual growth. Price, 5 cents. Address the Pacific Press, Oakland, Cal., or any of our tract societies.

“Pork.”—The word “pork” comes from the Latin *porcus*, swine; it is generally used to designate the “flesh of swine used as food.” Well, we did not begin this little note to write a dissertation on the swine or the edibility, palatability, or digestibility of the *porcus*. We wish to call attention to a little tract which tells all about it, which should be read by everyone who wants to know about pork, or does not want to know. The subject of the tract is “Pork,” 16 pages; price, 2 cents. Address Pacific Press, Oakland, Cal.

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