

# 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.

**Sinai and Calvary.**—Jesus Christ spoke the law of God from the clouds of glory resting on Sinai's peak. There was the revelation of God's holiness and glory in his law. But as no man knoweth "the Father, save the Son, and he to whomsoever the Son will reveal him," it follows that this revelation of God in his law was made by the Son. This is also shown by such texts as 1 Cor. 8:6; John 1:1-3; Ex. 23:20-22; Acts 7:37, 38.

**A Law of Love.**—God is a God of love. His law was, therefore, given in love. "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them. Yea, he loved the people." To those who were laden with sins, who had not submitted to God's will, Sinai was a fearful and terrible place. They could not endure the presence of God's glory, the glory of goodness. But to Moses, whose will was yielded to God's will, whose sins were forgiven by Christ, God's presence was most blessed. He could talk with God face to face, and unconsciously partake of that glory till his own face shone with the heavenly radiance.

**Calvary.**—Calvary represents the climax of the manifestation of God's love. God's love had been shown in all past generations. It had been manifest in creation, in merciful prohibition and restriction, in mercy to the sinful, in the curse upon the earth, in merciful providences, in his teaching and leading of the race. In all these we hear the assurance, God is love; God loves us. But when Christ, the Son of God, gave his life, it is revealed to us how much God loves us. But God's love was the same in giving the law as it was in giving his Son. Infinite love was in both, incomprehensible to fallen man. For there is not one principle manifest at Calvary that was not uttered at Sinai. The former is a fuller revelation of the latter. Christ was offered that we might be able to keep the law

as God gave it, a law of love; that, like Moses, we might see God in his glory without "a dimming veil between."

**Present Facts.**—But to be of benefit to us Sinai and Calvary must be more than mere historical facts. They must be present, living experiences. We must see God, "glorious in holiness," before we realize or know how exceedingly sinful sin is. And seeing him thus, with hearts submitted to his will, we will yield the sin, we will long for the righteousness; and thus the law will lead us to Christ, that we may be justified by faith, and have the righteousness of the law written in our hearts. Then will we delight ourselves in the law of God's commandments, and will say, with "the sweet singer of Israel:" "The law of thy mouth is better unto me than thousands of gold and silver." "O how love I thy law! it is my meditation all the day." With Christ will we say: "I delight to do thy will, O my God; yea, thy law is within my heart." He who honors God at Calvary will bow with reverence at Sinai, and gladly praise God for both. But he who rejects Sinai and what it means, will reject Calvary, with all that it means, because it is impossible for him to know it. He who rejects law and government can never understand reconciliation and loyalty, God's infinite justice and infinite mercy blending together in infinite love.

### AN IMPORTANT DIFFERENCE.

**ROMAN CATHOLICS** have persecuted. History declares it abundantly. Rome admits the facts, though she will not call the part which the church acted in it persecution. Protestants have persecuted. History has also recorded this. Protestants admit it, and every true Protestant Christian declares it to be wrong. The Papacy cannot admit the wrongfulness of her misdeeds without vitiating the principles on which her entire system is based, namely, the infallibility of the pope and the church. But that she has erred grievously, history abundantly attests, although she will not admit the truth. She is, therefore, committed to a lie as long as she exists; and every tree will bear its own fruit.

Protestantism can admit the facts of history without vitiating her basic principles; for they lie beyond and outside of any and every worldly system. Her guide is not fallible man, but the infallible word. Her example is not an erring human being, but Christ Jesus, a personal, living, loving, present Saviour. To know that we were wrong

yesterday is an evidence that we are standing in clearer light to-day; and "the path of the just" "shineth more and more, unto the perfect day." True Protestantism ever presses onward to greater light and freedom. Roman Catholicism looks backward to superstition, darkness, and bondage. Reader, where do you stand?

### GOD'S LOVE IN PUNISHMENT.

WHEN the Scriptures speak of God's wrath, they do it after the "manner of men," and as regards its results, not its motive. God's character is that of love, infinite love. All his works are wrought in love; all that he does is done in love; love reigns supreme in every motive; in fact, it combines in itself all moral attributes.

Love is not a mere emotion, passion, or feeling, albeit man's degraded sense often comprehends no more than this. The love of God is the perfect blending of infinite mercy, compassion, and tenderness, with infinite justice. It is his nature to pity the poor, the needy, the helpless; it is his disposition to show mercy to the sinner, the rebel, the transgressor of his law of love. Infinite favor, or grace, has been opened to all these characters, and from the throne of the Infinite its healing streams flow everywhere, abundant in blessing. That this might be, the Son of God died. That infinite mercy might be extended to man, and infinite justice satisfied, God gave "the Son of his love."

But God's love respects man's individuality. He has given man consciousness and will. There has been placed around every human being a circle sacred to himself, into which even Deity will not enter to control, unless man be willing. God has revealed his righteous will and law; he has said that the doing of it, in the very nature of things, is life; that its transgression is death; that by faith alone can man develop the highest character, the character most unselfish, and the only character which can enjoy unalloyed happiness; and that, therefore, "without faith it is impossible to please God." God has told us all this; but to us has he left the solemn and awful choice, freighted with eternal possibilities.

If we choose, we place ourselves, so to speak, *en rapport* with God; we yield to his righteous will; we give up our way for his way; we accept of his life in Christ for our life; we place ourselves in the channel of his free, abounding grace, and drink in of his healing and life. As long as this submission to him, the choosing of his—the very best—way, is maintained, we are approximating to

his character; his life is in us; he counts us as his; "we are complete in him." But if we will not choose his life, we choose death; and death is the culmination, the climax, of what is spoken of as God's wrath. Infinite mercy has pleaded with us to turn and live; but we have refused it, chosen our own delusions, and quaffed of the cup of death. If we will not choose life, Infinite Love, instead of prolonging to eternity an existence of sin and misery, lets us die. It is all he can do. Mercy to the wicked, mercy to the unborn thousands who would be blasted by them, demands that they have their choice,—death. When all mercy and grace are rejected, this is all that Infinite Love can do.

#### A SHORT-LIVED "UNION."

A CORRESPONDENT of the *California Christian Advocate* (Methodist) says of a union revival held in Santa Rosa that "eight churches were in the union—Baptist, Christian, Presbyterian, Congregational, German M. E., the M. E. South, and our own. From beginning to end there was not the first sign of discord; all our peculiarities, *isms*, and hobbies were entirely laid aside, and we rallied around the cross of the Saviour, where, only, salvation is found."

What an acknowledgment is here expressed! Here are eight sects, professing to be Christian, professing to be Protestant, separated by organized "isms and hobbies," which must be "laid aside" when they want to rally "around the cross of our Saviour, where, only, salvation is found." It is admitted that there is no salvation in these "isms and hobbies;" but after two weeks of rallying around the cross of our Saviour, they all go back to their idols, which only serve to keep them separate. Why not remain in union, in a condition where there is "not the first sign of discord"? Is it not the Lord's will that those who rally around the cross shall be "one," as he and the Father are one? John 17:20-23. If that had been a genuine revival, those "isms and hobbies" of division would have remained "laid aside," and the "union" would have lasted more than two weeks.

Suppose two individuals have long been separated by bitter animosities, each deeming himself entrenched in absolute right, inasmuch that reconciliation seems impossible unless one or the other yields entirely his position. But a "revivalist" comes along and induces them to mutually lay aside their differences and work together for the common cause which they profess to have uppermost in their hearts. They continue in harmony for two weeks, and then return to their old enmity, and go on as before. What would be said of such a union? Would it not be declared a sham?

What, then, shall be said of the union of these differing sects, who so soon give up the unity and return to the Babylon of division and confusion of doctrine? What shall be said of such revivals? It would seem that "Ephraim is joined to his idols." W. N. G.

"MANY will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?"

## General Articles.

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

### TESTS.

BY ELIZA H. MORTON.

"Considering thyself, lest thou also be tempted." Gal. 6:1.

We read of trials fierce that came  
To men of old;  
We read of tests that separate  
The dross from gold.

We see our brethren tremble oft,  
Perchance, and fall;  
We see them drink the bitter cup,—  
Wormwood and gall.

But do we think that soon to us  
A day may dawn—  
A day of clouds, when we may wish,  
We'd ne'er been born?

Ah, we shall need a kindly word,  
A helping hand,  
When all around is chaos dark  
And sinking sand!

Then let us pause, and note, and weigh  
A brother's sin,  
Excusing not, but thinking what  
We might have been.

### SATANIC DELUSIONS TO INCREASE.

BY MRS. E. G. WHITE.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Prior to and at the first advent of Christ, religious teachers set forth strange ideas that were so mingled with portions of truth that they were full of deceptive power, and led souls away from God, although they still preserved the appearance of being his true worshipers. We find a similar condition of society in these last days, and those who depart from the faith, mingle with their belief diversities of human opinion. The Bible is brought into criticism. Is it because the Scriptures are inconsistent and contradictory that ministers differ so widely in their interpretation?—No, the trouble is that men are doing to-day as they did in the time of Christ, and are teaching for doctrines the commandments of men. Religious teachers are in the same condition as were the Pharisees of whom he said, "Ye are both ignorant of the Scriptures and of the power of God." The very men to whom these words were spoken were presumed to teach and interpret the Scriptures to the people.

Are the Scriptures vague and inconsistent? Is there any foundation for the conflicting opinions and various sentiments and doctrines that find credence in the religious world? If so, then we may entertain doubts of their divine origin; for it is not the inspiration of God that leads people to come to diverse opinions. Those who undertake to interpret the Bible, have corrupted the word of God and wrested the Scripture from its true meaning, by seeking to harmonize the truth of God with the inventions and doctrines of men. The Scriptures are perverted and misapplied, and the gems of truth are set in the framework of error. These teachers are blinded, and cannot clearly discern what is the true meaning of the Scriptures.

In the time of the apostles, teachers of this character sought to insinuate themselves

among the teachers of truth. They tried to mingle the chaff with the wheat, and their theories were called "strange doctrine;" but the Lord would have us distinguish truth from error. The apostle exhorts us to "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fullness of Christ; that we henceforth be no more children, tossed to and fro; and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Peter, John, Jude, and Paul had to contend with men who sought to unsettle the unstable, and who made the word of truth of none effect. Those who were filled with vain philosophy and impressed with science falsely so called, were prejudiced against the truth.

Human inventions please the carnal mind, and pacify the conscience as it clings to sin. It was not palatable to men to see and practice the faith that works by love and sanctifies the soul. Sin was not forsaken and despised, and in order to excuse it a means had to be devised by which the edge of the sword of truth might be blunted; so men brought in human reasonings and assertions. If men had permitted the word of God to do its work upon the heart and intellect, they would have distinguished and separated the spurious from the true. If they had received the Scriptures in their simplicity, they would not have given themselves up to worldly pursuits, to fulfilling their temporal hopes. But they made of none effect the word of God through their traditions, and wrested the Scripture from its true meaning. The Lord says that the word of truth is able to make men wise unto salvation. It is a safeguard and shield, and protects men from the delusions of the enemy. "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be ye not therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light; for the fruit of the Spirit is in all goodness and righteousness and truth."

Jesus, who gave his life to save men, has given us a warning as to what shall come to pass in the last days. The disciples came to him privately to ask him concerning the end of the world, and Jesus said: "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Satanic delusions and deceptions will increase as we near the end of earth's history. Jesus warned his followers as to what should take place just prior to his coming. He said: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be."

The deceiving power of Satan will continually increase to the very end. Through his agencies he will do great wonders, "so that he maketh fire come down from heaven on the

earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do, . . . saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

Our world is fast approaching the boundary line when probation will no longer be granted.

A long-suffering God bore with the inhabitants of the world in the time of Noah; but at last he declared to his servant saying, "My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth; and God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth."

The condition of society to-day is similar to what it was in the time of Noah; and if Jesus was among us, he would say, "Can ye not discern the signs of the times?" "And as it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed."

"Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh." The world is given up to the pursuit of temporal affairs, as men were in the days of Noah. They are eating, drinking, planting, building, marrying, and giving in marriage. These things are all lawful in themselves, but it is the carrying of them to excess that is sinful. The world has had great light, and has been greatly favored, and yet the people of the world come short of living up to their responsibilities. The warning Christ gave to the cities that had been most highly favored and had not repented, applies to the world in this day: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for the land of Sodom in the day of judgment than for thee."

## HAS THE CHURCH OF ENGLAND PERSECUTED?

BY PERCY T. MAGAN.

[This article is No. 24 in the series entitled "A Review of Sunday Legislation in Century Nineteen," but it will be of equal interest to those who have not read preceding numbers. The next will relate to the persecutions of that church.—Ed. S. of T.]

In this paper we propose to go back a few centuries in the history of the Church of England, and judge her character by her works. The facts of history shall then answer our question, "Has the Church of England persecuted?"

The Church of England, as stated before, entered upon her career during the reign of Henry VIII. It was not, however, until the reign of his daughter, Elizabeth, that that church was securely established as the State system of the British realm. It is from this point, therefore, that her history properly begins.

"Good Queen Bess," as Elizabeth is frequently termed, ascended the throne on November 17, 1558. And in the summer of the following year she appointed a "general ecclesiastical visitation to compel the observance of the Protestant formularies." Now this was a persecuting edict, if ever there was one. It moreover appears from the reports of this committee that about one hundred dignitaries and eighty parochial priests resigned or were deprived of their benefices.<sup>1</sup>

These benefices, we may observe, had been bequeathed in ages past by pious individuals to the Church of Rome, and it does not yet appear from what source the Queen of England derived her authority to confiscate these benefices and give them to "men eminent for their zeal in the Protestant cause."<sup>2</sup> It is unequivocally certain that such was not the intent of the donors.

In the same year, 1559, Elizabeth enacted the famous "Act of Supremacy." That it formed a disgraceful blot upon the British constitution cannot be successfully denied; and that "it pressed heavily for more than two centuries upon the adherents to the Romish Church"<sup>3</sup> is an historical fact beyond contradiction.

By the Act of Supremacy—

all beneficed ecclesiastics and all laymen holding office under the crown, were obliged to take the oath of supremacy, renouncing the *spiritual* as well as temporal jurisdiction of every foreign prince or prelate, on pain of forfeiting their office or benefice; and it was rendered highly penal, and for the third offense treasonable, to maintain such supremacy by writing or advised speaking.<sup>4</sup>

That this oath was an act of oppression in itself cannot be gainsaid. That it worked great hardship to honest Roman Catholics, highly capable of serving the British State in civil things, is a fact so potent that it needs no proof. To our previous note we have given the oath as it appeared in the Act. Here is a further clause of the Act:—

That any person whatever affirming, holding, setting forth, maintaining, or defending the doctrine

that any foreign prince, prelate, person, State, or potentate whatever, has any authority, preëminence, power, or jurisdiction, spiritual or ecclesiastical, within this realm, shall be liable to fine and imprisonment; and that any person whatever who advisedly does anything for the extolling, setting forth, maintenance, or defense of such jurisdiction, power, preëminence, and authority, shall also be liable to fine and imprisonment.<sup>5</sup>

It is manifest that under this Act every Roman Catholic in England was liable to fine and imprisonment for being a Roman Catholic. For it is certain that there was not at that time, and is not to-day, a Roman Catholic in the world who does not hold that some spiritual jurisdiction does reside in the bishop of Rome. Therefore, every Roman Catholic in England at that time was liable to fine and imprisonment under the Act of Supremacy. Now all of this was persecution, and persecution by the Church of England.

Another oppressive Act passed by Elizabeth was the "Act of Uniformity." Says Hallam:

The latter statute [the Act of Uniformity] trenching more on the natural rights of conscience, prohibiting, under pain of forfeiting goods and chattels for the first offense, of a year's imprisonment for the second, and of imprisonment during life for the third, the use by a minister, whether beneficed or not, of any but the established liturgy, and imposed a fine of one shilling on all who should absent themselves from church on Sundays and holy days.<sup>6</sup>

This Act operated as an absolute interdiction of the Catholic rites, however privately administered. Thus Sir Edward Walgrave and his lady were sent to the Tower, in 1561, for hearing mass and having a priest in their house. Numbers of persons were harassed for not attending the Protestant church, and driven to insincere promises of conformity. Others were dragged before ecclesiastical commissioners for harboring priests, or for sending money to those who fled beyond the sea.<sup>7</sup> Many priests, however, remained in England, celebrating their services in secret and by night.<sup>8</sup>

In 1581 fresh laws were enacted against the Catholics. One of these imposed a penalty of £20, that is \$100, per month on all persons absenting themselves from church, unless they shall hear the English service at home. Any who could not pay this fine within three months after judgment were to be imprisoned until they should conform. By subsequent acts two-thirds of the party's lands, and all of his goods, were to be seized for default of payment.<sup>9</sup> Thus a persecution was enacted which fell but little short of that for which the Inquisition had become so odious. And they were executed in the most sweeping and indiscriminating manner.

In 1577 a priest, named Mayne, was hanged at Launceston, without any charge against him except his religion. A gentleman who harbored him was imprisoned for life. The next year a boy of fourteen years, named Thomas Sherwood, was executed for refusing to deny the temporal power of the pope.

During the latter part of Elizabeth's reign the rack in the Tower seldom stood idle. The government did not deny the use of torture. The indignities inflicted upon the Catholics were simply horrible. To such a length of unblushing effrontery were these carried that Lord Burleigh in 1583 actually wrote a pamphlet entitled "The Execution of Justice

<sup>1</sup> Hallam, "Constitutional History of England," vol. 1, chap. 3, par. 2.

<sup>2</sup> Vide Burnet, *Strype's Annals*, 169.

<sup>3</sup> Hallam, "Constitutional History of England," vol. 1, chap. 3, par. 2.

<sup>4</sup> *Ibid.*, par. 3.

<sup>5</sup> *Ibid.* NOTE.—Following is a true copy of the oath of supremacy: "I, A. B., do utterly testify and declare that the queen's highness is the only supreme governor of this realm, and all other her highness' dominions and countries, as well in all spiritual and ecclesiastical things or causes as temporal; and that no foreign prince, person, prelate, State, or potentate, hath or ought to have any jurisdiction, power, superiority, preëminence, or authority, ecclesiastical or spiritual, within this realm; and, therefore, I do utterly renounce and forsake all foreign jurisdictions, powers, superiorities, and authorities, and do promise that from henceforth I shall bear faith and true allegiance to the queen's highness, her heirs, and lawful successors, etc."—*Vide 1, Eliz. c. 1.*

<sup>6</sup> 1 Eliz. c. 1.

<sup>7</sup> Hallam, "Constitutional History of England," vol. 1, chap. 3, par. 3.

<sup>8</sup> *Vide Strype*, 513.

<sup>9</sup> Hallam, "Constitutional History of England," vol. 1, chap. 3, par. 10.

<sup>10</sup> 1 Eliz., c. 1, and 29 Eliz. c. 6.

in England for Maintenance of Public and Private Peace." In this he attempted to justify the vigorous prosecutions of Catholics by the Crown. In 1584 a law was enacted, enjoining all Jesuits, seminary priests, and other priests, whether ordained within or without the kingdom, to depart from it within forty days, on pain of being adjudged traitors. The penalty of fine and imprisonment at the queen's pleasure was inflicted on such as, knowing any priest, to be within the realm, should not discover it to a magistrate.

The Catholic martyrs under Elizabeth amount to no inconsiderable number. Dodd reckons them at one hundred and ninety-one; Milner has raised the number to two hundred and four. Many others died from hardships in prison. More anon.

#### JOTTINGS FROM TURKEY AND EGYPT.

(From our own correspondent.)

It would seem as though Turkey were taking lessons from Russia in its censorship of the press and treatment of subjects suspected, or reported to be hostile to the government. Books and papers which speak unfavorably of the government or country (and if they simply state facts they cannot do otherwise) are excluded. This has made it difficult for libraries and schools to secure text and reference books, the only way possible being to have them sent singly, through the mails; but now, in places, the mails are examined, and even private letters of foreigners are sometimes opened. Some American consuls complain that some of their letters never reach them.

In some parts, where there is considerable Armenian travel, the inspection of travelers is very close. In Cilicia, for example, in addition to the usual customhouse search, everyone is subject to a special police examination, when his entire person down to the shoes are searched, and all printed matter and writing, including diary, private letters, and even scraps of paper no more than an inch square, are taken to be scrutinized. This is because of the fear which the government has of the Armenians. With half a pretext or chance for gaining their national liberty, the Armenians would rise like one man.

Alone, they can do nothing; but what the government fears is foreign help. The Armenians have practically no part in the government offices, are not allowed to become soldiers, and are stripped of their arms. Thus every chance for organization or preparation for a revolt being cut off at home, they have taken to emigration, and in foreign lands print patriotic papers and books which are freely sent to their countrymen in Turkey; and it is even reported that they resort to military drilling in the foreign lands. Fearing the influence and final result of this, the Turkish Government has prohibited the emigration of Armenians; yet many of them succeed in stealing away.

The conduct of the Turk is such that one can plainly see that he fears something very much; he seems to be in a state of trembling for his existence; what he seems to dread most of all is to have anybody speak of his end. Here is an illustration in point: Last summer, a French journal spoke about the falling of the stars as a sign of the end, in order to ridicule the idea and make sport of religion. An Armenian paper of Constantinople, thinking the article a cute one, copied

it. Now, the place which the sultan occupies most of the year is located in a quarter of the city called "the star," and when the Armenian paper printed the article mentioning the falling of the stars as a sign of the end, the Turks took it as meaning the fall of the sultan's palace and the end of his empire, and promptly suppressed the paper forever, and imposed a heavy fine on its proprietor.

The fear of the Turk is further evinced by the fact that even in religious tracts and papers all such words as *war, victory, conquest, etc.*, are not allowed. The people also find it difficult to get permission to print spiritual songs, as they usually have so many expressions of the triumph and victories over sin.

Few countries contain such a heterogeneous mass of religions and peoples as the Ottoman Empire; and the government is not such as to weld them together. While the chief trait of the Turk seems to be laziness and indifference to the development of the resources of his country, some of the races in his empire, such as the Armenians, Greeks, Syrians, etc., are intelligent, progressive people, who would welcome the coming of almost any civilized nation to take the place of the Turk.

In the Levant, the chief trade and steps towards improvement are carried on by foreigners. Nearly all the shipping is in the hands of the English, French, Russians, and Austrians; but the French seem to have the preference; with the people of the Levant, there seems to be more affinity for the French and their language than any other people; and the impression of many is that the French possession of the Levant is only a question of time. The prospect for this seemed to be brightened by the recent alliance between France and Russia, and as the latter has such dominant hold on Turkey and is in possession of most places of special interest to the Christian in Palestine. Thus not only the student of prophecy, but the Turk and people of the Levant, are looking for important changes.

Passing down to Egypt, we have another bone of contention, of much the same nature. The French greatly lament their fatal blunder in 1882, and the Alexandrian riot, which furnished England with a pretext for establishing her protectorate over Egypt. The French claim that the neutrality of the Suez Canal would be assured without the English occupation of Egypt, and that the khedive, a youth of twenty, is capable of taking the reins of government in his own hands. They profess to see in him all the qualities of a wise ruler.

The French also claim that they have done everything for Egypt that has been done to help the country, and hence by right they should have the first place there, as in times past. Feeling thus, they lose no opportunity to fan the flame of discord between the English and the native rulers. They also claim that the control of Egypt is of more value and importance than any other portion of all Africa. It is not only the neutrality of the Suez Canal, but Alexandria has ever been the natural mart between the Levant and the West, and Egypt one of the granaries of Europe.

The French do not profess the desire to occupy Egypt, but what they claim to want is the controlling influence in her commerce and the development of her resources. They also claim that there has been practically nothing done for the good of the country since the

British occupation. Of course all the flatteries and connivances of France are not without effect on Egypt, and the result is frequent threats of a break between the khedive and his British regents.

England is not slow to see the importance of maintaining her supremacy in Egypt, and hence is not easily convinced that the time has come to make the proper evacuation; nor is it at all likely that she will be convinced very soon.

It is quite apparent, however, that Egypt shows a decided preference for the French people and language, and foster their aid against England. As the young khedive grows older and gains more experience, and becomes puffed up by the flatteries of France, he will doubtless take decided steps for the freedom of himself and country. While the bone of contention is nominally the independence of Egypt, the real question is between France and England for supremacy in the East.

The new cabinet just formed is greeted by England as one that will tend to establish more amicable relations between the English and the khedive and operate against French encroachments. It will not be at all surprising if serious trouble yet grows out of the question of British occupation. What turn events will take would be difficult to forecast, but it is not difficult to see that trouble is brewing, and that relations exist in the East which may any day bring the nations of Europe into conflict.

H. P. HOLSER.

Alexandria, April 23.

#### FLORIDA CISTERN IN TREE TOPS.

A WRITER tells of a surveying party who were resting at noon in a forest in Florida, when one of the men exclaimed, "I would give fifty cents a swallow for all the water I could drink."

He expressed the sentiment of the others; all were very thirsty, and there was not a spring or stream anywhere in the vicinity.

While the men were thus talking, the surveyor saw a crow put his bill into a cluster of broad, long leaves growing on the side of a tall cypress. The leaves were those of a peculiar air plant. They were green, and bulged out at the bottom, forming an inverted bell. The smaller end was held to the tree by roots grappling the bark. Feeding on the air and water that it catches and holds, the air plant becomes a sort of cistern. The surveyor sprang to his feet with a laugh.

"Boys," he said, "that old crow is wiser than every one of us."

"How so?" they asked.

"Why, he knows that there are a hundred thousand water tanks in this forest."

"Where?" they cried in amazement.

The surveyor cut an air plant in two, and drained nearly a pint of pure cold water from it. The men did not suffer for water after that, for every tree in the forest had at least one air plant, and almost every air plant contained a drink of water.—*Selected.*

The above story illustrates important facts in spiritual life. Men are dying for want of the water of life,—the power and blessings of God's wondrous grace. They strive, and spend money and strength, and pray and cry for rest and peace, while it is flowing free all around them; and all that it needs is the simple faith of the little child to grasp it. Feel after God; reach out and touch him by faith; he is "not far from every one of us." Drink; the water flows free.

"THAT which is a tempest to some, to others is a pleasant and prosperous gale."

"If industry is no more than a habit, it is at least an excellent one."



## THE BRAVEST OF THE BRAVE.

BY JOAQUIN MILLER.

Europe was never so entirely and terribly armed. Woe to him who sets fire to Europe now.—*Molke.*

AND who the bravest of the brave,  
The bravest hero ever born?  
'Twas One who dared a felon's grave,  
Who dared to brave the scorn of scorn.  
Nay, more than this, when sword was drawn,  
And vengeance waited but His word,  
He looked with pitying eyes upon  
The scene, and said, "Put up thy sword."  
Could but one king be found to-day  
As brave to do, as brave to say?

"Put up thy sword into the sheath."  
"Put up thy sword," "put up thy sword."  
By Cedron's brook thus spake beneath  
The olive trees our valiant Lord,  
Spake calm and kinglike. Sword and stave  
And torch and stormy men of death  
Made clamor. Yet he spoke not, save  
With loving word and patient breath,  
"Put up thy sword into the sheath,"  
The peaceful olive boughs beneath.

Ye Christian kings, in Christ's dear name  
I charge you live no more this lie.  
"Put up thy sword." The time they came  
To bind and lead him forth to die,  
Behold, this was his last command.  
Yet ye dare cry to Christ in prayer  
With red and reeking sword in hand;  
Ye dare do this as devils dare.  
Ye liars, liars, great and small,  
Ye cowards, cowards, cowards all.

O God, but for one gallant czar,  
One valiant king, one fearless queen!  
Yea, there would be an end of war  
If one could be heard or seen  
To follow Christ, to bravely cry  
"Put up thy sword," "put up thy sword,"  
And let us dare to live and die  
As did command our valiant Lord,  
With sword commanded to its sheath,  
The blessed olive boughs beneath.

—*The Independent.*

## GOD AND CÆSAR.

BY ELDER W. A. COLCORD.

TRUTH never becomes less such by repetition, and repetition is often necessary before a truth makes a due impression upon the minds of men. Referring to an experience in the life of Luther illustrating this fact, D'Aubigne observes that "it is frequently necessary that a truth should be repeatedly presented to our minds, in order to produce its due effect." It is for this reason that we present again and again thoughts upon the important subject of the province and limitations of civil government and man's relationship thereto, in connection with his responsibility and allegiance to God, his Maker.

Much confusion, suffering, and sin have resulted from a lack of a proper understanding of this question. But he who spake as never man spake laid down a rule which is so simple and plain that none need err in determining where to draw the line between what is duty to God and what to earthly governments. A test question was once put to Christ by those who sought to entangle him in his talk and find whereof they might accuse him. The Jews were then unwillingly under tribute to Cæsar. Coming to Christ they asked, "Is it lawful to give tribute unto Cæsar, or not?" Had he said yes, they would doubtless have seized upon this as an occasion for taking offense, for, as already stated, they were unwillingly paying taxes to Cæsar. Had he said no, they would likewise have had grounds upon which to prefer charges against him before the Roman Government. Whichever

way he answered it, it would seem, would involve him in difficulty. To the Jews it no doubt appeared that they had propounded to him a question which he could not answer without putting an argument into their hands which they could use against him. But he answered them so wisely, and in a way that appealed so strongly to their reason and common sense, that they marveled, and left him, and went their way. Perceiving their wicked intent, he said: "Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, *Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.*"

Thus did Christ silence the Jews, and answer what in their estimation would be to him a most puzzling question. And herein is couched a principle by which if applied no one need ever be at a loss to know what he ought to render to God and what to civil government. The first and only thing necessary to ascertain is that of ownership. The only question to be settled is, Whose is it, God's or Cæsar's? Let this once be determined, and the duty to obey or not to obey is at once apparent.

To illustrate: Suppose a government should attempt to enforce upon its citizens the ordinance of baptism. While no one would deny that baptism is a Christian ordinance, commanded in the Scriptures, and that its practice is perfectly proper on the part of those who believe in Christ, the enforcement of it on the part of the government would be condemned as quite out of place. And why so?—Simply because baptism is an institution which does not belong to civil government. Baptism pertains to God. Men are baptized for the remission of sins; but sin is a violation of God's law, and can therefore be remitted only by God.

Suppose again that the government should attempt to compel men to celebrate the ordinance known as the Lord's Supper, this would likewise be regarded as an unwarranted assumption of power, because, as the name of the sacrament itself shows, it belongs to the Lord and not to the government.

Likewise with the enforcement of Sabbath observance. The Sabbath is the Lord's, and its observance is to be rendered to the Lord. "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." Therefore, for the government to attempt to enforce the observance of the sabbath, or any other religious institution, or for any ecclesiastical power or organization, through the government, to attempt to do so, is for it to seek to compel men to render to themselves that which belongs to God. It is usurpation and robbery, and an attempt to compel men to commit idolatry. And any man who observes any such institutions because of such requirements has no more discharged his duties to God than the man who owes his neighbor a certain amount has canceled the debt by paying the specified sum to another.

It is evident, therefore, that the question of ownership at once determines to whom obedience in any particular case is to be rendered, whether to God or to the government. And if there is a distinction to be made here, it must also be evident that the realms or jurisdictions of God and Cæsar are entirely

separate and distinct. While the subjects are the same, the nature of the two governments are entirely distinct. One is civil, the other religious. One is temporal, the other eternal. One pertains solely to this present world, the other to the world to come. One takes cognizance of acts only as they affect the rights of others, the other scrutinizes the acts themselves and the prompting motives behind them. The only obligations resting upon men with which civil governments have anything to do are those which exist between man and man. With the duties which men owe to God Cæsar has nothing to do. The founders of the United States Government gave utterance to a fundamental truth when they said:—

Religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence, and, therefore, all men are equally entitled to the free exercise of religion according to the dictates of conscience.

While we have seen that civil governments have no right to attempt to enforce upon mankind that even which God himself has commanded them to observe and do as religious obligations, another important fact remains to be stated, and that is that when governments not only enter the realm of religion, and assume to legislate upon men's duties to God, but enact laws directly contrary to the express will and commands of God, men are under no obligation to obey such laws. Why this is so is evident. We are God's first. He created us, and, therefore, he has first claims upon us.

Madison, in his noble remonstrance against a roundabout attempt to establish religion in Virginia by law, thus well stated the case:—

It is the duty of every man to render to the Creator such homage, and such only, as he believes to be acceptable to him. This duty is precedent, both in order of time and in degree of obligation, to the claims of civil society. Before any man can be considered as a member of civil society, he must be considered as a subject of the Governor of the universe; and if a member of civil society who enters any subordinate association must do it with a reservation of his duty to the general authority, much more must every man who becomes a member of any particular civil society do it with a saving of his allegiance to the Universal Sovereign. We maintain, therefore, that in matters of religion no man's right is abridged by the institution of civil society, and that religion is wholly exempt from its cognizance.

Another writer has truly said:—

When the laws of men conflict with the word and law of God, we are to obey the latter, whatever the consequences may be.

This is not anarchy. It is loyalty to God, loyalty of the highest type. "We ought to obey God rather than men," is the verdict of Scripture.

President Fairchild, in his "Moral Philosophy," rightly observes that—

obedience is to be rendered to all human governments in subordination to the will of God. . . . It is too obvious to need discussion that the law of God, the great principle of benevolence, is supreme, and that we "ought to obey God rather than men" in any case of conflict between human law and the divine. There are cases so clear that no one can question the duty to refuse obedience. In all times and in all lands such cases have arisen.

Yes, even in America, the boasted land of civil and religious liberty, and in this nineteenth century, such cases have arisen. The law of God says: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." But in

nearly every State in the Union there are laws requiring men to observe, not the seventh, but the first day as the Sabbath; and in the year 1892 the ecclesiastical leaders of apostate Protestantism succeeded in securing from the general government a law to this effect, so that the government is now pledged to first-day observance. Here, then, is a conflict between human law and the divine, and, as Mr. Fairchild, in the language of inspiration, rightly says, "we ought to obey God rather than men." Here is a case "so clear that no one [after becoming intelligent upon the subject] can question the duty to refuse obedience." And right here, let it be observed, upon this very point, is coming the test of loyalty to God for this generation, as the world-wide agitation of the question of enforced Sunday observance plainly shows.

But the question is sometimes asked, Ought we not to obey the powers that be? In the words of another, we answer: "Yes, when they are in harmony with the higher powers that be. God made his law for all the universe. He created man; he gives the bounteous provisions of nature, holds our breath and life in his hand. He is to be recognized, his law honored, before all the great men and the highest earthly powers." Let everyone, therefore, who desires to stand clear from idolatry, and to prove himself loyal to God, see to it that he renders to Cæsar only that which is Cæsar's, and to God that which is his.

#### INSTITUTION AND USAGES OF THE CATHOLIC CHURCH.

BY ELDER I. E. KIMBALL.

THE church of the third century stood out distinctively Catholic as against schismatics. The Roman Church, according to Pope Fabian, and authors already quoted, now gave the example in things sacred, styling herself "the Mother." From the days of Justin, A.D. 150, to Cyprian, A.D. 250, we read of the supper as a continuation of Christ's sacrifice upon the cross, and it is made to "release from the burden of sin." A rule of faith was adopted for the detection of heresy. A line of bishops, link within link, marked the course of the true church. These bishops were understood to have the "gift of truth," for the Holy Ghost abode within the church, not outside of it.

The sacrament of penance, of which Cyprian spake, seems to have originated from the custom of requiring all excommunicated persons to take a seat apart from the congregation, and to go through a certain routine of public humiliation before they were again received into the communion of the church. Thus sins were expiated by "due satisfactions." The early church of apostolic times was indeed "called into liberty," without temples, priests, altars, victims, or a ceremony. Consequently to the heathen eye they were "infidels." But in the second and third century, to lure to the fold the Jew and the heathen, who were accustomed to ritual of no little pomp, the church took up the idea. She conceived of her ministry as a priesthood. Under this sacerdotal idea came the separation into higher and lower orders,—clergy and laity. The chief priest (the bishop) in many places put on the dignity of a king, surpassing all the conceptions of Jewish or pagan priest, so that one of the Roman emperors swore he would annihilate the office. Bishop

Coxe supposes the philosopher's robe, which Justin ever wore, and which was commonly worn by the philosophic church, teachers of these times, to be still doing service in the ritualistic churches of Christendom.

In addition to a gaudy ceremonial, "mysteries," to comport with the heathen "mysteries," were introduced. Egyptians, Persians, Grecians, Indians,—all nations,—delighted themselves and groveled in what they termed the "mysteries." Nothing so sacred to them, nothing so much to be so abhorred by us! They were a species of "dark, recondite" worship, altogether repugnant to virtue and modesty. In their dark sittings, all sorts of libidinous excess were indulged, and foul orgies kept. The Christian saw fit to imitate this. So the baptism and the Lord's Supper were made to bear the aspect of mysteries. Two services were held, the one public, common to all, the other secret. The baptized were initiates, the unbaptized and catechumens, who had enrolled themselves as candidates, were held in the dark as to the mysteries, for silence was imposed upon the church with reference to it.

The initiation of the catechumens by baptism was as follows: Exorcism, by which demons were expelled, then the anointing of the entire body with oil. While the priest was thus engaged, the bishop sanctified the water by invocation and thrice pouring in from the holy chrism, in a manner to represent the sign of the cross. Then the water was holy, and would make holy and cleanse the initiates. The priest attended to this after the anointing, if the bishop were not present. Tertullian mentions this as the practice of his times. Then came baptism; three times they were plunged into the holy font; then the kiss, then milk and honey were given; following this came the laying on of hands, and the sign of the cross marked upon the forehead. Such was baptism, and such was "holy water," and such the extravagancies of those times. As soon as they came into the baptistry, men and women alike put off their garments, signifying the putting off of the old man, with his deeds. Such, probably, were the heathen mysteries, of which the Christian was but an image. Chrysostom makes it certain that women and infants alike were undressed. No wonder it became a dark, hidden procedure.

The supper was the second mystery, and came to be called "mass" from *missa*, the Latin word signifying dismissed, for all were dismissed but the baptized. The cross, which seems to have been the very "power of God unto salvation" in their estimation, by no means originated with Christianity, for it was known in Egypt, Syria, India, Rome, and even by the American Indians—a world-old and almost universal sign. It was the sacred sign of the Hindu god, Agni, "the light of the world." It was everywhere seen in the Egyptian temples, and worn upon necklaces by the ladies. (Dr. Newton, in *Forum* for March, 1886.)

Incense was at first a heathen abomination, unallowable, but finally came to be used at funerals, then allowed at the installment of a magistrate or bishop, and finally allowed to temper and sweeten the bad air in public worship. Crowded assemblages in hot countries may have been blessed thereby, but incense and noonday candles ought never to have been taken up and made a part of religion.

I should in this connection say something on the growth of the episcopate. To the early church it seemed needful to submit to a single rule as the only means of continuing in harmony.—*Clementine Homilies*. In some places the bishop (the apostle's successor) was but a nominal superior; elsewhere he was a ruler, a king, to whom tribute should be brought. All agree that in the early church the words "bishop" and "elder" were used synonymously. Paul called the Ephesian elders overseers, or, as it is in the Greek, bishops. See also in Titus 1:5, where the original word is bishop. The presbytery was but the board of elders. Passing the threshold of the second century, we have a threefold ministry; but even now the bishop is sometimes called a presbyter. The Greek *episcopos*, or bishop, signifies an overseer, and is familiar to readers of the Septuagint. Jerome, even, acknowledged bishops and presbyters to have been originally one; but, that the thickets of heresy might be laid low, a superintendency was laid upon one. Thustheepiscopal dignity arose. At first the bishop was taken from the presbyter without reordination. Presbyters, or elders, were sent out from the central cities into the various districts; churches were raised up by them, but the city church, with its head in the bishop, was looked to as parent. Thus the metropolitan bishop came to control many provinces, and dioceses were formed. Archbishop, the name first applied to metropolitans, was finally restricted to metropolitans of first-rank cities, who finally came to be called "primates," and "patriarchs," corresponding to the emperor's vicars governing imperial provinces. Such were the bishops of Rome, Antioch, and Alexandria. New orders were formed, subdeacons, lectors, doorkeepers, acolytes, exorcists, and bishop's attendants.

The great Cyprian of Carthage—a bishop of bishops—advocated and agitated consecration to virginity. This was but following the example of the celestial virgins of Pagan Rome. The foul, pestilential notion spread, and later on it became customary to wear a dark-colored dress, and to be invested with a bridal veil by the bishop, signifying marriage to Christ.

Festival days were numerous; services were held on the fourth and sixth days, commemorative of Christ's betrayal and crucifixion, and were uniformly held on the seventh day also, of which we shall hereafter speak. The first day, the resurrection day, became a festival very early, and in Tertullian's day business was largely deferred, as an infringement upon church services. Aside from this, all business transactions were lawful.

The Roman Saturnalia, celebrated at the winter solstice, corresponding to the Yule feast of the Germans, and marked in the Julian calendar for the 25th of December, was transported bodily into the church. Also Easter, the most ancient festival of the spring, was remodeled into a Christian institution.

Candlemas day, a joyous festival in honor of the goddess Neith, is now held upon the day marked for it in the Julian calendar; and Lady day is also the old-time day in honor of the mother of gods, celebrated on just the same day now as anciently. The festival of the conception of the Virgin Mary also holds to the identical day upon which the Roman festival of the conception of the "blessed Virgin Juno" was held. These may not have been altogether brought in so early

as in the period I am describing. Some of them were, and Tertullian reveals the secret of the transference. He upbraids church members for celebrating with the heathen "the feasts of Saturn and of Janus, and of the winter solstice, and the feast of Matrons," in piquant tones declaring, "We are not afraid lest we be openly declared to be heathen." At the same time he remarks that the heathen would not celebrate with them the feasts of the church, lest they be accounted Christians.

### A SPECIAL REFORMATION WILL PRECEDE HIS COMING.

BY ELDER MATTHEW LARSEN.

A WARNING message implies a work of reformation. If there was no need of a reformation, there could be no need of a warning message. Sin is that which has made the warning a necessity, and, hence, is that which calls for a reformation. And the very fact that God has declared that such a message shall go to the world in the last days, sufficiently demonstrates the need of such a work of reformation.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him." Isa. 62: 10, 11.

Here, then, we have a prediction of a proclamation to be given in the last days. This is evident from the fact that it relates to the time when Christ shall come to give the reward to his people, which will be at the time of his second advent. Rev. 22: 12. It cannot apply to his first advent, for at that time he did not bring his reward with him to anyone, but he came to suffer and die for our sins.

Here, then, we must conclude, is brought to view a work of reformation, belonging to the last days. For the Lord says to his servants at this time to "prepare the way of the people," "cast up the highway," "gather out the stones," and "lift up a standard [a rule of life, the law of God, to measure their characters by] for the people." A reformation consists of a turning away from sin unto righteousness. It becomes, therefore, a matter of importance and interest to us to know what sin is. The Bible definition is short and to the point. John says, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3: 4. And Paul says: "Where no law is, there is no transgression" (Rom 4: 15); "Sin is not imputed when there is no law" (5: 13); "For by the law is the knowledge of sin" (3: 20). He then tells us of what sin is the transgression, namely, the ten-commandment law:—

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. [This was the law of the ten commandments that said this; hence, that is the law Paul was speaking of.] . . . For without the law sin was dead. [Without this law there would be no sin.] Rom. 7: 7, 8.

The prophet says, "Raise up a standard." But what is the "standard" of righteousness?—The law of God, of course. "The law of the Lord is perfect," said the Psalmist. Ps. 19: 7. "Make me to go in the path of thy commandments." Ps. 119: 35. "For all thy commandments are righteousness." Verse 172. He then explains to us what law, or com-

mandment, namely, "The law of thy mouth [i. e., the law of the commandments, since that is the only law God ever spake to mankind with his own voice, or mouth—Deut. 5: 22; 4: 12, 13] is better unto me than thousands of gold and silver." Ps. 119: 72. It is the "way" (Ps. 119: 1, 32), the standard of "righteousness" (verses 138, 142, 144). Hence, the command to "prepare the way," "lift up the standard for the people," would be to hold up the law by calling attention to it. This message, then, must of necessity call our attention to the keeping and to the claims of the law of God, and develop a class of people who will obey them. And this is just exactly what prophecy plainly declares will be done. John, the revelator, in speaking of the class of people whom he saw called out by the last great warning message, says, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12.

#### A REMNANT PEOPLE.

God calls this people, whom he will call out by this message, the "remnant."

"But in the last days it shall come to pass, . . . saith the Lord, will I assemble her that hatheth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even forever." Micah 4: 1-7.

A "remnant" is that which "remains after a part is removed."—Webster. It is the last part of a thing. Hence, the "remnant" of God's people would be the last part of the church, or that part which would be living on the earth in the last days, just before the Saviour comes. They are to be called out after the signs have been fulfilled,—the darkening of the sun and moon:—

"And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. [This locates the time to which this prophecy applies, i. e., the darkening of the sun and moon.] And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem [i. e., the true church of God] shall be deliverance, as the Lord hath said [he then tells us in which, or what part of the church, namely, the remnant], and in the remnant whom the Lord shall call." Joel 2: 30-32.

It thus becomes a matter of interest and importance to us to know what the characteristics of that "remnant" church will be, so that we may know just how to find, or locate, it, for, says the Lord, in it "shall be deliverance" and salvation,—in it will be the saving truth of God. And upon this point the Lord has not left us in darkness by any means:—

"And the dragon was wroth with the woman [i. e., the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17; 14: 12.

Here, then, we have discovered what their characteristics will be. They are to "keep the commandments of God," and "have the testimony of Jesus Christ," which is the "spirit of prophecy." Rev. 19: 10. But how many of God's commandments can we break and still be called commandment keepers?—Not one. James says:—

"For whosoever shall keep [profess to keep] the whole law, and yet offend in one point, he is guilty of all. [He then illustrates the point] For that law [margin] that said, Do not commit adultery [it is the Decalogue that says that, and thus he indicates that to be the law he was talking about], said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. [He then calls this law the law of liberty, and gives

us to understand that it will be the rule in the judgment, and says:] So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 10-12.

Whosoever shall break this law in "one point," will stand in that day condemned as "guilty of all," says the apostle. It is the logic of sin to involve him who yields to transgress the law, in a violation of not merely a part, but the whole. He who will knowingly offend in one point, will do so in all, whenever it is expedient to so do, or whenever they do not meet his own mind; and, hence, he is justly charged with being guilty of breaking them all. I remember reading a little illustration a few years ago which so aptly illustrates this point that I cannot forbear giving it in this connection.

A certain man, it was said, came out to one of the Western States, and bought a piece of land, and laid it out for improvement into just ten lots,—one for the house, and one for the barn, and one for the orchard, and another for the vineyard, etc. He returned, and sent one of his sons out to improve the farm according to the specifications which he had given him. In the course of time he came West again, to see how his son was getting along. He was then taken around over the place, and found everything performed just as he had commanded, until he came to the lot that had been laid off for the vineyard, when, lo! there was no vineyard there. He called to his son, and demanded an explanation:—

"Why, my son, haven't you obeyed me?"

"But," answered he, "I have obeyed you, father."

"How, then, does it come that there is no vineyard here?"

"Oh," said he, "I didn't like this place; it didn't suit my mind, and so I just set it over on the other side of the hill!"

"Well, you have not obeyed me in a single thing," said his father, whereupon his son looked at him in perfect astonishment, as if he thought his father was beside himself, or going mad.

"Why," said he, "father, didn't I build that house just where you told me to? and the barn? and the orchard?" etc.

"Yes, but, my son, when you came and saw the place I had marked out for the house, the barn, and the orchard, etc., it met your mind, it suited your will exactly, didn't it? But when you came to the place for the vineyard, you didn't like it very well, it didn't suit your mind, did it? And, instead of obeying me, you just set it over on the other side of the hill. Now, sir, this was the only place where your will and my will came in conflict; and when they did come in conflict, which did you obey, your will, or mine?—You know that you obeyed your own. And what assurance, sir, have I beneath the sun that if the place for the house, or the barn, or the orchard, or any of the others, had not suited you, you would have put them where I told you?—Just none whatever. The fact is you have simply obeyed the dictates of your own will, your own mind, in this whole thing."

Who can fail to see the correctness or justice of this charge? And just so he who violates one point in the law of God, simply because it does not meet his mind, or suit his convenience, is as certainly guilty of a violation of all, and is properly so accused. He is only obeying himself, or his own will. There is no escape from the justice of this

conclusion. And in this connection I kindly suggest to all a careful consideration of the law, and especially of the fourth commandment (Ex. 20:8-11), and see if our lives correspond to its claims; and then bear in mind the above illustration, and what the Lord has said in James 2:10-12. May we then, with the Psalmist, pray: "O let me not wander from thy commandments." "Teach me thy way, O Lord, and lead me in a plain path." "Make me to go in the path of thy commandments; for therein do I delight." Ps. 119:10; 27:11; 119:35.

## TWO HUMAN INSTITUTIONS.

BY ELDER H. A. ST. JOHN.

1. THE JEWISH SABBATH.—It is not contended nor pretended that the Jewish Sabbath is a Bible institution or even a Bible name. It was solely and simply the true seventh-day Sabbath of God's law perverted into a rigorous and tyrannical yoke of bondage. The Jewish nation were under this yoke of bondage when Jesus, the Son of God and Lord of the Sabbath, appeared among men.

The Jews in the days of Christ enumerated about forty primary works which were forbidden upon the Sabbath, and under each of these primary works they named a long list of secondary works which they said were also forbidden. These forbidden works excluded the miracles and good works of Jesus, who taught and practiced that it was lawful to do good on the Sabbath, of which he was Lord. The Jewish Sabbath was a superstitious, exacting, burdensome, tyrannical institution, to which man was made a menial slave. The Sabbath of the Lord is a merciful, beneficent, and blessed institution, "made for man."

In the Lord's Sabbath there is only blessing, mercy, compassion, kind words, and kind deeds for the erring, the needy, the suffering, and the afflicted, as exemplified by the Son of God, who was a perfect pattern of the true Sabbath observance. In the Jewish Sabbath, at least in the days of Christ, there was hardship, accusation, indignation, madness, persecution, condemnation, and death. Yes, that Jewish Sabbath was *all these wicked things to that holy One* who was Lord of the true Sabbath, and the holiest and purest example of right Sabbath keeping that the world ever saw.

2. THE PAPAL SABBATH.—The papal sabbath is the pagan Sunday, or first day of the week. It was the "wild solar holiday of all pagan times," dedicated to sun worship, hence called Sunday, or Sunday. It was selected early in the Christian era, by the papal or Catholic Church, and substituted for the seventh-day Sabbath of the Lord Jesus. Herein lies the guilt of making void a commandment of God by a tradition. The first Sunday law extant was made by Constantine in A.D. 321. This was followed by other decrees and papal edicts, enforcing Sunday observance more and more rigidly upon the people, until, at the council at Laodicea in A.D. 364, they anathematized those who still kept the true Sabbath day according to the commandment.

There is wickedness and oppression in all Sunday laws from the first to the last. If this oppression and wickedness have not always been manifest, it was simply because said laws were from some reason inoperative, —a dead letter. All Sunday laws, in all places, have in them accusation, indignation,

madness, persecution, condemnation, fines, imprisonment, and death, for all those who will obey God rather than man, by keeping the true Sabbath of the Lord, after the teaching and example of the Lord Jesus Christ, the Lord of the holy Sabbath day.

## THE THEATER.

BY MRS. K. F.

THERE is an undefinable, but nevertheless common, attraction in the theater to most young persons; and, often, the more they are warned against it, the more attractive it appears, and the less harm they can see in it. Now, we do not all see alike, and, while it is right for the young to heed the advice of the old and those who have had more experience, it is not always easy so to do.

I might enumerate many of the evils, and present the usual arguments against theater going, but that is not my intention. If we are trying to live in accordance with God's will, we will embrace every idea which helps in that direction.

In my younger days going to the theater and taking part in private theatricals was my greatest delight. I could see no harm in it, but knew that others thought it was wrong. In thinking it over one day this thought struck me, if it is wrong, as many think, even if I cannot see it, I do not want to go; and if it is right, there will be so much better enjoyments and delights in the heavenly city, and plenty of time to enjoy them, that I can afford to wait.

Will not some who will not accept other, and perhaps more cogent, arguments be persuaded to try this plan?

## THE LIFE OF TRUST.

THERE was a dear friend who had a hard time in her Christian life. She would have wonderful experiences and conflicts, and, after two or three hours of it, she would get peace, and then be happy the rest of the day. Mrs. Smith tried to explain to her about a life of trust, like a child in a house.

"Oh," she said, "but I have such good times after I have gone through conflict!"

"Well, tell me what brings about the good time when you do get it."

"Well, finally I come to the point of just trusting the Lord."

"Suppose you come to that point to begin with?"

"Oh," was the reply, "I never thought I could do that!"

Look at the difference between Jacob and Isaac. The servant said, "God hath blessed Abraham, and he hath given to Isaac whatsoever he hath." Isaac did not work for it; his father just gave it to him, because he was his child, and he loved him. The epistle to the Ephesians is full of what God hath given. It is impossible to get into the child's place until legality is put away.—*Selected.*

THE night before Lady Jane Grey's execution she wrote with a pin on the wall of her cell these lines:—

"Think not, O mortal, vainly gay,  
That thou from human woes art free;  
The bitter cup I drained to-day  
To-morrow may be drained by thee.  
Harmless all malice, if our God be nigh;  
Bootless all joy, if he his help deny.  
Patient I pass these gloomy hours away,  
And wait the morning of eternal day."

## 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.*

## HE CARETH.

WHAT can it mean? Is it aught to Him  
That the nights are long and the days are dim?  
Can He be touched by the grief I bear,  
Which saddens the heart and whitens the hair?  
About His throne are eternal calms,  
And the strong, glad music of happy psalms,  
And bliss, unruffled by any strife.  
How can He care for my little life?

And yet I want Him to care for me  
While I live in this land where sorrows be.  
When the lights die down from the paths I take,  
When strength is feeble and friends forsake,  
When love and music that once did bless  
Have left me to silence and loneliness,  
And my life song changes to sobbing prayers—  
Then my heart cries out for a God who cares.

When shadows hang over the whole day long,  
And my spirit is bowed with shame and wrong,  
When I am not good, and the deeper shade  
Of conscious sin makes my heart afraid,  
And this busy world has too much to do  
To stay in its course to help me through,  
And I long for a Saviour—can it be  
That the God of the universe cares for me?

Oh, wonderful story of deathless love!  
Each child is dear to that Heart above.  
He fights for me when I cannot fight;  
He comforts me in the gloom of night.  
He lifts the burden, for he is strong;  
He stills the sigh and awakes the song;  
The sorrow that bows me down he bears,  
And loves and pardons because he cares.

Let all who are sad take heart again;  
We are not alone in our hours of pain;  
Our Father stoops from his throne above,  
To soothe and quiet us with his love;  
He leaves us not when the storm is high,  
And we have safety, for he is nigh.  
Can it be trouble which he doth share?  
Oh, rest in peace, for the Lord will care!

—*Author Unknown.*

## MRS. KING'S BIBLE STUDY.

BY JENNIE M. DRINKWATER.

"TAKE an olive," said somebody at the breakfast table. "When I was in India it was quite a joke that if anybody began the day feeling discouraged, an olive helped to see things clearer."

"Seeing clearer might make one more discouraged still," replied Mrs. King, as she helped herself to an olive.

It was seeing more clearly than she had seen five years ago that had given her the discouraged feeling that somebody saw in her face this morning.

"Well, that's the way to more light, then," remarked the somebody who suggested the olive. "I wouldn't object to a full blaze, even if it blinded me, like St. Paul."

Mrs. King munched her olive, struck with the thought, but not ready to reply.

An hour after breakfast she found something better than an olive. In the quiet of her own chamber, with the door locked, she fell upon her knees, and asked the illumination of the Spirit to fall upon God's word for her this day. The word was more than her daily bread. And then she arose and opened the word at the third chapter of Judges. If you knew how comforted she became with the truth she found, and the light that gave her clearer vision, you would believe, as I do, that the Comforter chose for her this morning reading. Her Bible study was very simple and practical.

After you have read the story she made



out of it for herself, will you open your Bible and read the first eleven verses of the chapter, and make a story out of it for yourself? Unless your life is very different from hers, you have a story there.

Mrs. King was troubled this morning because of the discipline the last five years had brought upon her (not that she did not need the discipline), because of the certain kind of discipline she had brought upon herself. She was in a very strait place. There was no way of escape. At times her life was burdened with fully as heavy a load as she could live and bear, she told herself often. And yet she was willing to live and bear. She was not glad to live and bear; her sorrow was that she could not be glad.

The question vexing her just now she put in this way: "Was it God who led me into this hard place, or did I bring myself into it by disobedience and willfulness, and thinking I could see clearly when my eye was not single?"

Had God had anything to do with her bringing herself into this place of discipline? Vexed, disquieted, with dimmed vision, she sat down to read. She read:—

"Now these are the nations which the Lord left, to prove Israel by them."

Israel was a nation, but a nation made of men and women. Each person stood out distinct to be proved. Israel, then, was herself, Mary King.

The nations left might be any circumstance, or set of circumstances (for *things around* was a good definition of the word *circumstances*), that could prove or test a person. Therefore, she might truthfully read: Now these are the happenings which the Lord left to prove Mary King. He could have taken them away, but he left them.

They were about her five years ago, left by the Lord to prove her. By a touch of his hand, or a breath of his mouth, everything could have been changed, and she would have been outside instead of inside those surrounding things from which then she had not known how to free herself. And how could she, indeed, when the Lord left them there?

No touch of hers could drive them away or change them into anything but the things to prove her. She read on: "And they were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord." Ah, that was just it! To know if she would listen or not listen to all she knew of the commandments of the Lord. With the light the discipline of the five years threw upon her own discussion, her own reasoning at that time, she saw that she had not hearkened to the commandments of the Lord. She had been too full of herself to hearken. Now, what next?

"The children of Israel did evil." They were proved, and failed. They proved themselves disobedient. These "left" nations brought out their disobedience. Her "left" happenings brought out her disobedience. And then?

"And when the children of Israel cried unto the Lord, the Lord raised up a deliverer to the children of Israel." She had cried unto the Lord, oh, how she had cried unto him! Had he raised up her deliverer? Turning the leaves to the story of the life of the Deliverer upon the earth, she found:—

"And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me; because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted."

She had found her Deliverer. God had sent Him to heal her broken heart.

After a few moments, when, through her tears of penitence and gladness, she could see the words, she went back to the old story and read, "And the land had rest forty years." Her rest would be forty and forty years—rest all through this life, and never-ending rest, ever-increasing blessedness of rest.

"And Othniel the son of Kenaz died."

Their deliverer died. Her Deliverer was alive forever more; alive this hour, and she might speak to Him and thank Him.

They "did evil again in the sight of the Lord."

Her Deliverer would keep her from the evil that was in the world.

And now the happenings and circumstances which God still might leave to prove her, whether she would hearken to his commandments or not, might, through Christ, who strengthened her, prove a time of ready, constant, glad obedience.

She unlocked her door, and went downstairs, not only willing but glad to be alive, and glad to be burdened, if so God's pleasure was.—*Advance.*

#### THE KITCHEN-GARDEN AT THE WORLD'S FAIR.

BY MARIA M. VINTON, M.D., NEW YORK CITY.

AMONG the many interesting exhibits in the children's building at the World's Fair was that of the Kitchen-garden Association. To me the greatest element of interest in this exhibit was the fact that it was a live exhibit; that is, the kitchen-garden school exercises were gone through by twenty-four little girls, from six to eight years old, before an audience that was evidently much interested in their performance. These little girls came, I was told, from some of the best families of Hyde Park. When I tried to enter the room at a few minutes past three, the guard held up the chain across the door, and told me that only standing room outside of the windows was left. Fortunately for me, some of those inside did not remain through the exercises, and I soon obtained a seat. It seemed to me that the mothers who read *Babyhood* would be interested to hear of the kitchen-garden work, and so I was doubly anxious to see it, that I might tell you about it.

The kitchen-garden work originated in New York, at the Wilson Industrial School, St. Marks Place, corner of Avenue A. Here two hundred girls are instructed in elementary English branches, and are taught sewing, kitchen-garden and cooking-garden work. One of the teachers there, seeing how little was known by tenement-house mothers and children about doing cooking and housework in the best and most economical ways, be thought herself of establishing a class on the plan of a kindergarten work, where, by means of playthings, she might teach these forlorn little ones how to do housework. I need not say that her plan was a great success, that the children not only enjoyed it hugely but learned to be of great help at home, and to be ready to go out into service and earn their own living when a little older.

One result of this has been the formation of the "Kitchen-garden Association," with its headquarters in New York, and branches in Chicago and other cities, and the opening of many more kitchen-garden classes.

It was the exhibition of this association that was to be seen every afternoon at 3 p.m. in an upper room of the Children's Building. This seems to me an eminently practical work, and one that many mothers might with advantage take up in their homes with their own little ones. All children play with their little dishes and household toys. How much more interesting it makes them to be taught to use them and care for them just as the "grown-ups" do!

The twenty-four little girls who constituted

the "exhibit" each wore over her ordinary indoor clothes a pretty white apron, long enough to reach the bottom of her dress, with long ruffled sleeves, and a low neck bordered by a wide ruffle, and a dainty Swiss cap; and very pretty indeed they looked, with their sweet, serious faces, bent only on doing their best in the class work. The exercises began by a march, accompanied by the piano and a song. The girls marched from the main room into a side-room and reappeared, each holding two wooden boxes containing the dishes to be used in setting the table for breakfast, the dearest little dolls' dishes you ever saw. The march ended around two kindergarten tables, each arranged with twelve small chairs. At the word of command the little maidens sat down and placed their boxes on the table. The larger box did duty for the dining room table and the smaller one for the sideboard. Each child had a small white linen tablecloth, which she arranged carefully on the table, while they recited in chorus the answers to the teacher's questions, telling how to fold the cloth, and how to spread it smoothly and squarely on the table. Then began the setting of the table, the little ones reciting something like this: "These are the knives and forks; a knife and fork should be put at each place, the knife evenly on the right hand, and the fork on the left, leaving a place for the breakfast plate between." The knives and forks were then laid nicely in order for four persons at each little table. "These are the napkins, to be used for wiping the fingers and the mouth when needed, and to be laid in the lap to protect the clothing from being soiled. They should be laid at the right hand of each place, beside the knife."

And so it went on, the cups and saucers, cream pitcher and sugar bowl being arranged in the tray, and the silver coffeepot placed at the right hand of the hostess, the meat platter and carving knife and fork before the host, the glasses and breakfast plates at each place. Then a song was sung and the lesson was repeated, each child raising her dish as mentioned.

"These are little breakfast tables. This is the coffeepot; it should be scalded before the coffee is put in. This is the sugar bowl; it should be filled when taken from the table. These are the knives. This is the fork. We eat with the fork, not with the knife. These are the breakfast plates; they should always be hot," and so on through all the setting of the table.

Next came the clearing, learning how to collect the silver and the knives separately, to remove the glasses first, to pile up the breakfast plates, scraping the crumbs, etc., into the top one; how to brush and fold the tablecloth in the creases, that it may retain its fresh appearance. Our young housewives then marched out, singing, to reappear with cunning tin dishpans, and two kinds of towels, a fine one for glasses and silver, and a coarser one for the china ware. They played wash the dishes in the proper order, glasses first, then silver, then cups, etc., rinsed them in clear water, drained them, and dried them on the appropriate towel.

Now the dishes were placed neatly in their boxes, and, the march striking up, were carried away to the side room.

The next exercise was sweeping, one of the prettiest, most active, and most enjoyable of all. The housemaids marched in with their little brooms and dusters, showed us how to arrange the tables and chairs before sweeping, to sweep and dust the room, when to use the dustpan and brush, dust cloth and feather duster, and to put the room in perfect order. They ended by forming a line, skipping about the room, and finally forming an arch of brooms, through which each couple must pass arm in arm.

Here ended the lesson for that afternoon. On other days they learned how to build the

fire, how to air the bedding, lay off pillows and shams, turn the mattress in the air, spread the bedclothes, etc.; and all this to song and music, with real little dolls' beds, mattresses, and pillows. Think, my dear mothers, what fun we missed when we were young. On the whole, the world is a brighter place for children than when we occupied that position.

Another lesson teaches cooking, and at the Wilson Misson the cooking is done with real fish, meats, and vegetables, and the girls may easily become good cooks. As a good cook always tastes her wares, the little ones end by eating up the good dinner they have prepared. They learn, too, how to buy meats and vegetables in the market.

Another lesson teaches laundry work, with the accompaniment of song; and, last but not least, comes scrubbing.

You can easily see what a useful school this has become to the tenement-house damsels, and how they have surprised their mothers by new ways of doing work, which have been adopted as soon as the good reasons for them were explained. How many of our daughters know these things? To many young housewives the training of their servants, a work that must be done unless they belong to the very wealthy, becomes a heavy burden, because they do not know the best ways of doing work themselves, and because they must often take green girls, fresh from Ireland or from untrained tenement homes. I think that many of you might repeat the kitchen-garden work and play among your own children, on those rainy days when they are so hard to amuse. Of course, a trained worker makes the best teacher, yet I am sure that any bright woman, who understands housekeeping and children, by seeing the workings of a class can easily become a successful amateur kitchen-gardener.—*Babyhood.*

#### CATS AND DIPHTHERIA.

[Extract from an article by J. Lewis Smith, M.D., clinical professor of diseases of children in Bellevue Hospital Medical College, New York.]

KLEIN has made experiments showing the identity of feline and human diphtheria, though diphtheria in the cat presents some anatomical characters different from those in man; and the following observations appear to show that it is sometimes communicated by this pet of the nursery to the children that fondle it. The *Medical Press and Circular*, June 4, 1890, states that Dr. Lawrence reports two cases under his care in which diphtheria seems to have been communicated by cats. In the first case, that of a little girl, a careful inquiry showed that she had not been exposed to any patient with diphtheria, although this disease was prevailing within a mile of the patient's residence, but that she had nursed a sick cat some days previously. The cat died soon after, and a second cat became sick, and was killed. Further inquiry disclosed the fact that a neighboring farmer had lost seventeen cats, and another farmer fifteen cats, from a throat distemper. One of the farmers stated that he had examined the throats of some of the cats and found them covered with a white membrane. Dr. Bruce Low, in a report to the local government board, states that a little boy at Enfield had fatal diphtheria and vomited on the first day of his sickness. A cat licked the vomited matter from the floor, and soon after the boy's death it was noticed to be sick, and its sufferings and symptoms so closely resembled those of the dead boy that it was destroyed by its owner. During the first part of its sickness it frequently went to the rear yard, which was frequented by cats, and a few days subsequently the cat of the near neighbor was observed to be sick. The second cat was nursed during its sickness by three little girls, all of whom took diphtheria. *British Medical Journal*, May 10, 1890.

P. C. Coleman, of Colorado, Texas, states that, after a residence of five years at Colorado, he saw the first case of diphtheria. A child of four years, living thirty miles distant in the country, and with no neighbor within six miles, had diphtheria, followed by paralysis. The child was far away from any source of human contagion, and had rarely seen other children. The father stated that two kittens had recently died from what seemed to be the same disease, and the child had frequently kissed them. Dr. Coleman does not doubt that the diphtheria was contracted from them. *Medical Record*, November 1, 1890. Dr. George Turner states that a cat fed with the refuse food of some children sick with diphtheria also suffered severely with what seemed to be the same disease. Dr. A. Jacobi relates the following example: Three kittens were allowed to remain with five children sick with diphtheria. The kittens sickened and died, and a post-mortem examination revealed the presence of the diphtheritic pseudo-membrane in their throats. Cats travel from house to house, often congregate, and are petted by children, so that they are likely to communicate any contagious disease which it is possible for them to contract. It appears from the above observations that they have communicated diphtheria in some instances in which its origin was obscure.—*Babyhood.*

#### DRESS SENSIBLY.

A SPRIGHTLY woman writer writing to women says: "If you want to be happy, dress sensibly, and according to the season. Women are eaten up with neuralgia, say the doctors. No wonder. They sit still all the morning by a hot register, then tie the five or six-inch strip of bonnet over their hair, a bit of lace film over their bangs, put on kid boots, with silk or thread stockings underneath, and dawdle along the pavement, with cold, raw winds smiting their temples, their ears, their throat, and the bases of what should be their brains. The outraged nerves shrink and quiver under their barbarous exposure. But no matter; the chest is well covered with fur cloaks and sacks; but cold feet, numb ears, reddened temples, the exposed neck, will have their own story to tell.

"Then most of the so-called genteel persons won't wear flannel next to the skin. Why?—Because their waists will look too large, and it is the style to be as near in shapeliness to that delightful and lovely insect, the wasp, as humanity can be forced. Thinking of these things, I sometimes wonder if women really like to ache and groan, and to be laid aside every few days with agonizing headaches or panting, laboring hearts?

"Strange, if true."—*Annals of Hygiene.*

#### THE HAPPY HOME.

I HAVE peeped into quiet parlors where the carpet is clean and not old, and the furniture is polished and bright, into rooms where the chairs are neat and the floor carpeted, into kitchens where the family live and the meals are cooked and eaten, and the boys and girls are as blithe and joyous as the sparrows overhead, and I see that it is not so much wealth, or learning, or clothes, or servants, or toil, or idleness, or town, or country, or station, as it is tone and temper, that render homes happy or wretched. And I see, too, that in town or country, good sense and kind feeling, and God's grace, make life what no teachers, or accomplishment, or means, or society can make it,—the opening stave of an everlasting psalm—the fair beginning of an endless and blessed existence—the goodly, modest, well-proportioned vestibule to a temple of God's building that shall never decay, nor wax old, nor vanish away.—*John Hall, D.D.*

## Mission Fields.

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

#### FAITH'S FRUITAGE.

RAYS of heaven's blessed sunlight  
Make my withered heart grow green;  
Where the thorn and thistle wounded,  
Nothing but the scars are seen.  
Gilead's balm is so abundant,  
Oh, that all might feel its power,  
Bathe their sorrowing hearts within it  
Till they droop and die no more!

Resting on His gracious promise,  
Love's eternal smile I see;  
Clearer than earth's dimming vision,  
Faith has opened worlds to me.  
Now earth's dreams no more can charm me;  
At no human shrine I bow;  
Everlasting Arms are neath me;  
I am not a captive now.

—Anonymous.

#### THE ARGENTINE REPUBLIC AS A MISSION FIELD.

BY JOHN M'CARTHY.

THE Argentine Republic, as all other countries in South America, was originally a Spanish possession. After Columbus had discovered this New World, the king of Spain sent over soldiers, courtiers, and priests, with a viceroy, to govern his new territory, and to bring into submission the aboriginals of the land, who were inclined to be somewhat hostile to the intruders. In some respects the invasion was beneficial. As more modern methods of cultivation were introduced, villages, with houses of very rough structure, sprung up here and there in several of the provinces. Churches were erected in such a hasty manner, and in such uncomely style, as would shock the minds of those who are now clamoring for grand, beautiful, and costly edifices in which to worship God. Many of these *capillas*, or chapels, were but mud huts, and in these hovels began the promulgation of the system of falsehood and tradition which has spread throughout the length and breadth of the continent, and which has forced millions to bow down in idolatrous worship before the man-raised shrine, to adore the "Virgin Santisima" and all the angels of the celestial sphere, in the place of Jesus, the great Redeemer.

Great cruelty was manifested towards the natives of this newly found land, it being the one desire of the Spaniards to extirpate them, instead of trying to gain their friendship. So the aboriginals were taught to dread the white man, and were forced to flee from the scenes of former sacredness, by the severity and brute force of the representatives of the so-called Christian country. However, in 1560, some priests of the San Franciscan order, drawn out by compassion for the poor, despised aborigines, went amongst them, spreading the dogmas of the "Holy Catholic Church," and with such energy and zeal did they propagate their views that in a very few years the natives were nearly all converted to the "Blessed Mother Church." Their conversion, however, initiated them into the corrupt morals of their Christian invaders and teachers, and soon they became as corrupt and degenerate as those who were instrumental in bringing them into this "pago-Romish religion."

The conquerors also formed a government, which was most peremptory and despotic in its nature, behaving ignominiously toward the poor natives, forcing them into servitude of the most unbearable character, while the women fell victims to their licentiousness. Even as ravenous wolves these Spaniards went about devastating the country of those refusing

to become Catholics, havoc and desolation being left in their track wherever they went. Oh, how fictitious is the religion that would so pollute and contaminate the land! How base must be the system that so virulently marauds a country with such detestable rapaciousness! Yet such have ever been the characteristics of Rome. Her great converting power has ever been the sword; the stake, the guillotine, the thumb screws, the body stretchers, and other instruments of torture, have been the means by which this "abomination of the earth" spread her dogmas and ruled predominantly for 1,260 years, persecuting and burning all who dared to dissent from her heathenish teachings. So matters continued in the Argentine until, at the beginning of the present century, the different provinces and States rose up in rebellion against the Spanish nation, and gained their independence.

This state of things has improved as the natural result. Catholicism has to a certain degree received a check; ignorance, the companion of Romanism, is speedily being obliterated, and education is taking its place. About sixty-four years ago the Anglican minister, in connection with the British embassy in Buenos Ayres, moved by the spiritual needs of the people, established religious services for the English-speaking population of the city of Buenos Ayres, and so introduced for the first time in the history of the country the celebration of Protestant worship. Soon after this the Methodist Episcopal Church sent some missionaries to Brazil, and also to the Argentine Republic. This was the commencement of a new era in the history of Protestantism in South America.

The gospel had hitherto been preached only in English, but now colporters went about selling Bibles and preaching from house to house. Consent to public preaching in Spanish had not been conceded to the missionaries yet, as Rosas, the Argentine dictator, was greatly opposed to them. However, upon his dethronement, permission was given to preach. Thus in 1867 began their work in real earnest, and the Lord has greatly blessed their efforts. Fourteen mission stations have been established throughout the republic, and more will shortly be opened. Although some victory has thus far been gained, it has only been done by passing through fiery trials.

Notwithstanding the fact that the Argentine Government is one of the most liberal in the world, yet in some parts of the republic the priests rule with a "reign of terror." They work upon the fears of the people who attend their churches, commanding them, on pain of excommunication, not to attend Protestant worship or receive their preachers into their houses. But praise be to God, because he hath put his hand to the work of spreading the truth, and is preparing the way for the reception of the Third Angel's Message, and thousands have become Protestants, thus facilitating the proclamation of the everlasting gospel. We admit that the work there is difficult. We have to meet a people who see the shallowness of the "Holy Catholic Church," who think, although it is corrupt and worldly, it is the only true church, and that the others must be in a worse condition than it, and thus they remain in it for want of a purer, nobler, and more elevating religion, while others, detesting her pagan form of worship, flee from its idolatry to the other extreme, infidelity.

So we see the people are longing for a holier religion. Who will take it to them? The way is thorny, rough, and steep, and you will meet with much opposition. But there are many sheaves which must be gathered into the heavenly garner. There are many precious souls, for whom Christ died, willing to hear the sound of the gospel trumpet, and to accept the truth as it is in Jesus. Hitherto the country has had to endure the double

curse of priestcraft in religion and sword craft in politics, and these have paralyzed the strenuous efforts put forth by some of the best statesmen. However, in recent years these evil influences have to a greater or minor degree been subjugated, and the republic is now on the royal road to prosperity. The Argentine, beyond all shadow of doubt, is the most advanced of all the South American republics. We shall here quote a portion of the account given by the Hon. Bayliss Hanna, United States Minister, which appeared in the *New York World*, August 17, 1887. He begins thus:—

The climate could hardly be surpassed. Fires are but little used in the winter in Buenos Ayres. I repeat that it is an exceptionally healthful climate, there being none more so on earth. The products of the country are nearly altogether pastoral; cattle and sheep farming constitute its main industry, which is conducted on a vast scale. The stock runs out all the winter, and is not fed at all, so you see it must be a profitable industry. Both corn and wheat succeed as well, and better, than in the United States. They could excel us if they cultivated as we do. The country has an enormous producing capacity, which of course makes it a matter of vast importance to us. The railroad just about to be completed from Valparaiso to Buenos Ayres will, in my judgment, soon become one of the greatest highways in the world.

This extract from the report of so high an official will give just a small idea of the wonderful resources of this young country. Is there good railway communication, it may be asked, running through the Argentine? We respond, There are about 13,000 miles of railroad in working order, independent of 10,000 or 11,000 more miles now in construction. There are about 150 steamships entering the Buenos Ayres and La Plata dock every month, not counting the hundreds (between 400 and 500) of sailing vessels always in the port of Buenos Ayres, or River Riachuelo. The number of cattle raised in 1892 amounted to nearly 150,000,000, including horned cattle, horses, and sheep. The area of land under cultivation in 1893 was 50,000 square kilometers, which figure barely represents two per cent. of the total area of the country. The principal products are maize, wheat, alfalfa, oats, barley, sugar cane, wine, etc. In Buenos Ayres alone there are published about 160 papers and journals.

The language of the country is Spanish; all nations and tongues are represented there, yet they all speak the language of sunny Spain. It is estimated that there are about 5,000,000 inhabitants in the Argentine. Religious liberty prevails throughout the entire republic, and the police are willing to protect, if needful, from any effort to hinder the promulgation of any doctrine you have a mind to diffuse. To the best of my knowledge there are no Sunday laws, as horse-racing, gambling, betting, theater going, cricket, football, and rowing, are in their glory on the so-called (but fictitious) sabbath. The opportunities here presented for farming are exceptional, and are not known elsewhere. Land is cheap, rain is abundant, and there is a ready market for all produce, so that there is a grand field here for self-supporting missionaries, by which they can make a better living than they can possibly make in many other places, and also help to roll along the grand old gospel chariot.

Stop where you are and reflect. What are you doing for Jesus? Are you making any sacrifice for him who sacrificed all for you? Are you willing to waste and rust your talents away? or will you determine to be found faithfully disseminating the three angels' messages should probation close now? O my brother or sister, we must decide now if we would have a part in the propagation of this blessed present truth. The Lord condescends to use us, weak and unworthy as we are. Shall we then withhold ourselves from him? Shall we not yield ourselves wholly, entirely, to him, that he may come into our hearts, to take

full possession of all we have and all we hope to be? The Lord hath need of you; he is calling for you; will you answer him, "Here am I, send me?"

There is only one missionary to every 250,000 people in that vast territory, and yet the Lord has chosen ones there. Who, then, will volunteer to go to this nation and spread the glorious truth? Who will lay themselves upon the altar of service, to await acceptance of the Lord? Who will humble themselves at the feet of Jesus, there at his holy school to be educated and taught of him, and then to await his bidding to run with his blessed errand and message wheresoever he may send? Who will be as faithful watchmen to proclaim the soon coming of Jesus, and sound out the judgments of God? Let us awake from our sleep; let us shake off drowsiness by permitting the Third Angel's Message to become part of ourselves, to rule our lives. Then we shall "arise and shine;" then shall the world see we have been with Jesus and learned of him. Then too shall we forget self; our one aspiration shall be, "I must be about my Father's business." Let love for souls take full possession of our hearts, to actuate and constrain us to labor in the vineyard, and the joy of service shall excel our highest thought, and all past happiness shall be as dross compared to the sea of joy and peace that will break upon our lives by a complete surrender of all we have to God. Leave all you have, and follow Jesus; leave it now, and walk in the sunshine of his glorious, resplendent presence, and your path through life shall grow transcendently brighter each day.

Do a little work for Jesus;  
Life's probation soon will close;  
Would you have God's approbation?  
Use the gifts he now bestows.  
Oh, the talents you have wasted  
In Satanic service vile!  
Work for Jesus; soon he's coming;  
'Twill be but "a little while."

Oh, what joy! God deigns to use us;  
Not that we his love deserve.  
Should not this constrain us fully  
Only Christ our Lord to serve?  
He is not on us dependent;  
He could work without our aid.  
But he loves to use his children,  
Those whose minds are on him stayed.

Let us nothing keep from Jesus;  
He should have our all, not part.  
Men entirely consecrated  
He can bless, his word impart  
To a world so dark, benighted.  
He will use us, souls to bring  
Out of darkness, while we humbly,  
Lowly, at his cross do cling.

## From Eden to Eden

IN the twenty chapters into which this book is divided, the author discusses the unity of the divine plan and the continuity of God's purpose through all the ages, showing that in all dispensations the truths constantly impressed upon the minds of the people have tended to one end,—the elucidation of one central idea,

### THE RESTORATION

of the dominion which was lost in Adam.

CHAPTER I is a brief discussion of the Creation of the World; Man's Dominion and How He Lost It; the Origin and Authorship of Sin, with the divine remedy for its consequences.

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## Our Work and Workers.

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

### SOWING FOR CHRIST.

BY MRS. D. E. W.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

I'll up and away; to the field I'll go;  
With patience and faith the seed will I sow;  
In hope will I wait till sunshine and rain  
Shall ripen it into the golden grain.

No more will I idly sit, and say,  
"There is naught Thy servant can do to-day,"  
But I'll up and away like a servant true,  
Asking, "Lord, what wilt thou have me to do?"

There's enough to be done; the fields are white;  
The lost ones are straying in darkest night;  
Their eyes are blinded with error and sin;  
Who will go help bring the wanderers in?

My heart answers: "Lord, here am I; send me;  
Let me go help set the poor captives free.  
For thee let me work in the field to-day;  
Bless thou my labor, dear Father, I pray."

My crown will I leave in my Saviour's care,  
If the gathering work I may but share;  
And at last, when the work has all been done,  
May I share in the joyful harvest home.

Then I'll up and away; to the field I'll go;  
With a faithful hand the seed will I sow.  
The Lord will bless with the dew and the rain,  
And sunshine to ripen the golden grain.

Highland Park, Ill.

### CAUTION TO MINISTERS.

In giving advice to ministers, among other things the *Christian Advocate* has the following sensible counsel, which it is well for all brain workers to heed, if possible:—

"In cases of undue exhaustion, it is well once a week to go to bed at six o'clock, and stay there until six the next morning; and if not quite refreshed and hungry by that time, one would do well once a month to remain in bed all the next day, taking a walk and a bath in the evening, and going to bed at the usual hour.

"The wise will hear and understand this. The rest will fritter away the day, burn the midnight oil, and either disappear from the scene or gravitate toward imbecility prematurely, besides annoying physicians with accounts of hypochondriacal symptoms or more serious attacks."

### FIELD NOTES.

At Fitch Bay, Province of Quebec, three new members were added to the church during a recent visit of Elder J. B. Goodrich.

ELDER H. F. PHELPS reports the addition of ten members to the church at Hutchinson, Minn., on the occasion of the quarterly meeting services held April 28 and 29.

ELDER W. M. COVERT reports an addition of ten to the church at East Richford, Vt., in connection with an institute held at that place by himself and Brother F. S. Porter.

THE *Reaper* says that Elders Donnell, Sutherland, and Haffner, of the Upper Columbia Conference, are to attend the North Pacific camp meeting, at East Portland, Oregon.

ELDER DAN. T. JONES writes from our medical mission in Guadalajara, Mexico, that the work there is prospering. They have now a school with an average attendance of twenty-five. This is a good beginning in an entirely new country, with about five months of acquaintance with the people and language.

ELDER J. L. WOOD and Brother J. A. Holbrook have been conducting meetings in Alvord, Texas, and their last report was that eight had decided to obey the Lord, while others were investigating the matters presented. It was also stated that nearly all the preachers in the country were opposing the truth.

THE graduating exercises of the college at Battle Creek, Mich., will be held June 19. There will be a graduating class of twelve. Professor A. J. Bristol and wife, and Mrs. A. W. Hobbs, of the college faculty, have been called to Australia, and are making preparations for an early departure after the close of the school.

In a letter from Norway, Elder N. Clausen reports to the *Review* that a church of sixteen members had been organized at Stavanger. Others had requested baptism, and there was still a good attendance at the meetings, notwithstanding very bitter opposition through the medium of public lectures and newspaper articles.

### PACIFIC PRESS PUBLISHING COMPANY.

THE nineteenth annual meeting of the stockholders of the Pacific Press Publishing Company was held at the office of the company, corner of Twelfth and Castro Streets, Oakland, Cal., Tuesday, May 15, 1894, at 4 o'clock P. M.

After the usual opening exercises, the treasurer presented the balance sheet and revenue account for both the home and the branch offices, showing a net gain for the year of \$26,462.71.

The Committee on Resolutions presented the following report, which was unanimously adopted:—

WHEREAS, The publishing work was organized among us to aid in carrying forward the cause of God; therefore,

1. *Resolved*, That we hereby express our sincere gratitude to God for his blessing and the marked degree of prosperity which has attended the Pacific Press during the past year, especially in view of the widespread business depression which has prevailed.

WHEREAS, We are living in a time when investments in worldly enterprises and bank deposits are becoming more and more unsafe; and,

WHEREAS, Experience has proved that the cause of God and its institutions afford the safest place for investment and deposit of means; therefore,

2. *Resolved*, That we recommend our people to deposit their money in the Pacific Press, and thus secure themselves from disappointment and loss.

WHEREAS, The SIGNS OF THE TIMES was established as a pioneer paper, to carry the gospel message into new fields; therefore,

3. *Resolved*, That we request our people everywhere, and especially our laborers, to assist us in increasing its circulation by raising clubs of the paper for missionary work, and soliciting subscriptions for it.

WHEREAS, The *American Sentinel* has ever stood as a consistent advocate and defender of liberty and the rights of man, as set forth in the gospel of Christ and taught by the founders of our government; therefore,

4. *Resolved*, That we will labor earnestly to give it the extended circulation which it deserves, and ask the hearty co-operation of all our people in this important work.

WHEREAS, The children's paper, entitled *Our Little Friend*, is a great help in our Sabbath schools, and is an excellent means of instruction for the children; therefore,

5. *Resolved*, That we will labor to extend its circulation and increase its usefulness.

WHEREAS, The *Bible Students' Library* contains, in cheap and convenient form, in uniform style, the greater number of our best and standard tracts on the various phases of present truth; and,

WHEREAS, Special effort is being made and has been made to eliminate all that are not now needed, and to revise with the growth of the message those that are; therefore,

6. *Resolved*, That, while thanking God for the interest which has been taken and the assistance given in this publication by our people everywhere, we again appeal to them to coöperate with us in securing a still greater circulation of this literature.

7. *Resolved*, That we approve the action of the Board of Directors in the publication of the *Apples of Gold Library*, and that we express our gratitude for the hearty reception it has been given by our people.

WHEREAS, Evening classes have, with the assistance of the Conference, been conducted during a part of the last year in connection with the Pacific Press for the benefit of their employees, and especially the apprentices; therefore,

8. *Resolved*, That we approve of the effort put forth by the board, carrying out the instruction of the last annual meeting, and advise the continuation of such classes in connection with the Pacific Bible School, if satisfactory arrangements can be made with the California Conference, and if such arrangements are not expedient, that the evening school be continued, if a suitable teacher can be obtained.

9. *Resolved*, That it is the opinion of the stockholders of this association that the employees, and especially the apprentices, should avail themselves of this opportunity, in harmony with the wishes and advice of the directors, and we ask of our brethren and sisters throughout this Conference that they heartily coöperate with us, not only in this respect, but in all the relations existing between the Pacific Press and its employees.

10. *Resolved*, That, to facilitate business and avoid unneces-

sary embarrassment, we empower the Board of Directors to appoint, previous to the annual meeting, the Committee on Nomination and Resolutions, to act at the meeting, the former of these committees to be obtained from among the stockholders of the association.

The following named persons were elected as a Board of Directors for the ensuing year: C. H. Jones, Wm. Saunders, S. C. Stickney, W. M. Healey, J. H. Morrison, E. A. Chapman, and N. C. McClure.

At a meeting of the directors held Wednesday, May 16, they organized as follows: President and General Manager, C. H. Jones; Vice President, Wm. Saunders; Secretary, E. A. Chapman; Treasurer, S. C. Stickney; Auditor, W. H. B. Miller.

After the organization of the board, the following committees, etc., were appointed:—

Publishing Committee: C. H. Jones, M. C. Wilcox, W. N. Glenn.

Editor SIGNS OF THE TIMES, M. C. Wilcox.

Editors *American Sentinel*, A. T. Jones, C. P. Bollman; Assistant Editor, A. F. Ballenger.

Editors *Our Little Friend*, W. N. Glenn, Vesta J. Farnsworth.

Editorial Committee on Libraries, M. C. Wilcox, W. N. Glenn, M. H. Brown.

Manager New York Branch, T. A. Kilgore.

Manager Kansas City Branch, S. N. Curtiss.

### CAMP MEETINGS FOR 1894.

#### DISTRICT NUMBER ONE.

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

#### DISTRICT NUMBER TWO.

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

#### DISTRICT NUMBER THREE.

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

#### DISTRICT NUMBER FOUR.

- \* Minnesota, Minneapolis.....June 5-12
- \* Wisconsin, Portage.....June 12-18
- \* South Dakota, Madison.....Aug. 21-28
- \* Nebraska, Seward.....Aug. 21-28

#### DISTRICT NUMBER FIVE.

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

#### DISTRICT NUMBER SIX.

- \* Montana.....June 13-20

#### DISTRICT NUMBER EIGHT.

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

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

GEN. CONF. COM.

### 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.

**East Portland, Oregon.**—Church, No. 507 East Ankeny St. Services every Sabbath 11:30 A. M. Sabbath school 10 A. M. Missionary meeting evening after Sabbath 7 P. M. Prayer meeting every Wednesday evening 7 o'clock. All welcome. Seats free.



**Chicago, Illinois.**—Church on Forty-sixth Street, corner of Champlain Avenue. Regular preaching service at 11 A.M. Sabbath school at 9:30 A.M. every Sabbath. Prayer meeting, Monday evening at 7:30 P.M. The above services are held in the Forestville Congregationalist Church building until our own church will be completed, when proper notice will be given. All are cordially invited.

**Washington, D. C.**—Church on Eighth Street between F and G Streets, N. E. Regular preaching service at 11 A.M. Sabbath school 9:15 A.M. Sunday, 7:30 P.M., Bible study. Prayer meeting Friday at 7:30 P.M. All are welcome.  
H. W. HERRELL, Clerk.

**Sacramento.**—Church on G Street between Eighteenth and Nineteenth Streets. Regular services: Sabbath school at 10 A.M., preaching service at 11 A.M., Sunday at 7:30 P.M. Payer and missionary meeting Wednesday evening at 7:30. Seats free. All are cordially invited.

**Pasadena.**—Church at corner of Summit Ave. and Mountain Street. Sabbath services every Sabbath at 11:30 A.M. Sabbath school 10 A.M. Prayer meeting every Sunday evening 7:30. Missionary meeting Tuesday 7:30 P.M. All are cordially invited.  
Box 261. O. S. SMYTH, Clerk.

#### MAIL FOR PITCAIRN ISLAND.

MAIL for Hattie Andre should be addressed to brigantine *Pitcairn*, Oakland, Cal., care Pacific Press. Ship sails June 12.

#### "APPLES OF GOLD LIBRARY."

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

The following numbers have already been issued:

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- " 2. The Christian's Privilege.
- " 3. The Sure Promises of God.
- " 4. How to Get Knowledge.
- " 5. The Church and the World. (Poetry.)
- " 6. The Elect of God.
- " 7. How Esther Read Her Bible.
- " 8. The Thief on the Cross.
- " 9. The Eleventh Hour.
- " 10. Benefits of Bible Study.
- " 11. Righteousness: Where Is It to be Found?
- " 12. Power of Forgiveness.
- " 13. Responsibility of Parents.

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#### "BIBLE STUDENTS' LIBRARY."

(Continued.)

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

No. 97. **The Sun of Righteousness.** This is a pamphlet of 80 pages, by H. A. St. John. It is a brief consideration of Christ in the two-fold aspects of his first and second advents. Price, 10 cents.

No. 99. **Prediction, Interpretation, Fulfillment. What was said then. What we see now.** A tract of 16 pages, by M. C. Wilcox. This tract presents the prophecy of Rev. 13:1-10; what Protestant commentators have said concerning the beast; the prediction which God gives in the last part of the chapter concerning the two-horned beast; the interpretation given by Seventh-day Adventists concerning that prophecy forty-three years ago, and its fulfillment before our eyes at the present time. Price, 2 cents.

No. 101. **The Rest That Remains for the People of God.** An eight-page tract by E. J. Waggoner, giving a brief but clear exposition of Heb. 4:9. Price, 1 cent.

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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 XII.—SUNDAY, JUNE 17, 1894.

#### THE WOES OF THE DRUNKARD.

Lesson Scripture, Prov. 23:29-35.

29. Who hath woe? who hath sorrow? who hath contentions? who hath complaining? who hath wounds without cause? who hath redness of eyes?

30. They that tarry long at the wine; they that go to seek out mixed wine.

31. Look not thou upon the wine when it is red, when it giveth its color in the cup, when it goeth down smoothly;

32. At the last it biteth like a serpent, and stingeth like an adder.

33. Thine eye shall behold strange things, and thine heart shall utter froward things.

34. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35. They have stricken me, shalt thou say, and I was not hurt; they have beaten me, and I felt it not; when shall I awake? I shall seek it yet again.

Golden Text: "Look not thou upon the wine when it is red." Verse 31.

#### SUGGESTIVE QUESTIONS.

1. What questions are asked by the wise man? Verse 29. Note 1.

2. What reply does he give to his questions? Verse 30. Note 2.

3. In view of the evils of drink, what warning is given? Verse 31. Note 3.

4. What are said to be the sure results of indulgence in drink? Verse 32.

5. How does the wise man speak of the perversion of the senses? Verse 33.

6. By what language does he describe the drunkard and his feelings? Verse 34.

7. Despite all these woes and miseries, what is the language of the drunkard generally? Verse 35. Note 4.

#### NOTES.

1. This lesson has been aptly described as "the drunkard's looking glass." The literal Hebrew makes a very graphic picture of verse 29. See margin of Revised Version. Who hath *oh*? that is, the interjection "oh" as expressive of the fearful list of woes which come to the drunkard. For "Who hath sorrow?" the Hebrew is, "Who hath *alas*?" the very sorrow of despair. "Who hath complaining?" rather, "Who hath contentions and strifes with everyone?" How true is the picture! Strong drink excites the passions, loosens the tongue, and takes away all self-control. The great majority of crime is committed by men under the influence, directly or indirectly, of strong drink. "Who hath wounds without cause?" These are characteristics of the drunkard, as is also the redness, or, as the margin reads, "darkness of eyes." What a fearful load of sins is here bundled together! Milton's "Comus" aptly expresses the power of strong drink in the following lines:—

"Soon as the potion works, their human countenance,  
 Th' express resemblance of the gods, is changed  
 Into some brutish form of wolf or bear,  
 Or ounce, or tiger, hog, or bearded goat,  
 And they, so perfect in their misery,  
 Not once perceive their foul disfigurement,  
 But boast themselves more comely than before,  
 And all their friends and native home forget,  
 To roll with pleasure in a sensual sty."

2. They that go to seek out mixed wine.—The Septuagint reads, "Those who hunt out where carousals are taking place." Mixed wine evidently means spiced or medicated wine, so prepared that its intoxicating power is increased. Consider the whole verse, the carousals expressed by *tarrying long*, and the going from the mild drinks to those that are stronger. The downward path of the drunkard is graphically set forth. Peloubet well says, "Every drunkard was once an innocent child." Everyone was first a moderate drinker. No one ever yet became a drunkard who refused to touch intoxicating drink. Not all who drink moderately do become drunkards, but no one ever became a drunkard who did not first drink moderately.

3. The wine against which we are warned is not the pure, unfermented juice of the grape, but the wine that sparkles, "giveth its color in the cup," "that moveth itself aright," or that "goeth down smoothly." All intoxicants create an appetite for

themselves, and which cannot be satisfied by common, natural food.

4. It is impossible to exaggerate the power and results of depraved appetite. Would to God that every young man could see the fearful end before he takes the first step. It is so much easier not to do than to break away from evil doing. This scripture shows that as the man on the top of the mast, in imminent danger of being thrown into the sea, such is the position of the drunkard, and yet he does not realize it. After all the calamities and woes which come to him he says, "I will seek it yet again." In fact, there is no hope or help or redemption for the drunkard but in the Lord Jesus Christ. And in true reform in all matters of temperance, the reformed drunkard who continues to use tobacco is almost sure to return to his whisky. And the many exciting condiments and stimulants used in these days all tend to increase the appetite of strong drink. True temperance begins with the babe at the table. Control of the appetite then will be control of appetite in later years. Of course Christ is able to save the drunkard, and all others who want to be saved, but the sad thing about strong drink is that it puts the mind and conscience and heart in that condition where they are not affected by the Spirit of God and do not answer to his loving voice. The only true way is, in the integrity of manhood and by the help of Christ, to refuse to touch strong drink, and avoid everything that would lead to its use.

#### LESSON XXIV.—SABBATH, JUNE 16, 1894.

##### ASKING AND RECEIVING.

Lesson Scripture, Luke 10: 38-42; 11: 1-13.

38. Now as they went on their way, he entered into a certain village; and a certain woman named Martha received him into her house.

39. And she had a sister called Mary, which also sat at the Lord's feet, and heard his word.

40. But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me.

41. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things;

42. But one thing is needful; for Mary hath chosen the good part, which shall not be taken away from her.

1. And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples.

2. And he said unto them, When ye pray, say, Father, Hallowed be thy name.

3. Thy kingdom come. Give us day by day our daily bread.

4. And forgive us our sins; for we ourselves also forgive everyone that is indebted to us. And bring us not into temptation.

5. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him,

6. Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him;

7. And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee?

8. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him as many as he needeth.

9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10. For everyone that asketh receiveth; and he that seeketh findeth: and to him that knocketh it shall be opened.

11. And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent?

12. Or if he shall ask an egg, will he give him a scorpion?

13. If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

In all study of the Scriptures one thing should be carefully avoided, namely, falling into the habit of studying them as we would a lesson in history. To be sure, history should not be studied merely for the facts which may be learned, but for the lessons taught by those facts. Still, there is a vast difference between the Bible and any other book. It alone has life to bestow. There is life in the word, and the object of study should be to receive that life. "The words that I speak unto you, they are spirit, and they are life." John 6: 63. Nevertheless, this does not do away with the necessity of having a thorough knowledge of all the facts recorded in the Bible, but rather increases it. For since the life is in the word, it becomes very important that we have the exact word. Strive to get as close a knowledge as possible of the contents of every chapter studied, but never let your study degenerate into a mere intellectual exercise. Study always with the heart open to the influence of the Holy Spirit. Be in the position of listening to the voice of God.

In this lesson we have Jesus in the house of Mary and Martha, and Martha's anxiety, the Lord's

prayer, and illustrations of the readiness of God to answer prayer.

1. As Jesus was journeying, who received him into her house?

2. Who was her sister?

3. How were the two women occupied while Jesus was present?

4. What did Martha desire of Jesus?

5. What gentle reproof did he give her?

6. What did he say of Mary's course?

7. As Jesus ceased praying, on a certain occasion, what request did one of his disciples make?

8. Repeat the words that Jesus uttered in reply.

9. Give the first illustration that Jesus used to show the confidence that we may have that God will answer our prayers.

10. What positive assurance did he give of this?

11. Who receives? Who finds? To whom is the door opened? Is there any exception?

12. What questions did Jesus ask about a father and his son?

13. What would a man "that is a father" do in such a case?

14. What lesson is drawn concerning God's willingness to give?

15. Why is God much more ready to give the Holy Spirit to those who ask him, than earthly parents are to give good gifts to their children?

##### NOTES.

1. "OUR FATHER." Although God is the great Creator, he is also our Father. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Ps. 103: 13. "For as many as are led by the Spirit of God, they are the sons of God. . . . And if children, then heirs; heirs of God, and joint heirs with Christ." Rom. 8: 14-17. God is no respecter of persons, and has no special favorites among his children, for he loves us the same as he does Jesus. John 17: 23. Therefore everything that Christ inherits, we shall share with him. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3: 1.

2. "WHICH art in heaven." That means that he can do whatever he wishes. "But our God is in the heavens; he hath done whatsoever he hath pleased." Ps. 115: 3. "O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?" 2 Chron. 20: 6. He who begins his prayer with the words, "Our Father who art in heaven," understanding and accepting all that they mean, already has the answer.

3. "THY kingdom come." This is a petition for the appearing of Christ, for that is when the kingdom comes. 2 Tim. 4: 1; Matt. 25: 31; Luke 19: 11, 12, 15. But since before the end comes the gospel of the kingdom must be preached in all the world, for a witness unto all nations (Matt. 24: 14), the prayer for the coming of Christ and his kingdom is really a prayer for the Lord to send out laborers into the harvest; and that means, first of all, "Here am I; send me."

4. "THY will be done, as in heaven, so in earth." The will of God is his law. Rom. 2: 17, 18. The angels "do his commandments, hearkening unto the voice of his word." Ps. 103: 20. Therefore, the prayer for God's will to be done on earth as it is in heaven is a prayer for the time to come when all on earth will do his commandments, hearkening unto the voice of his word. And that will be only when those who will not do the will of God have been cut off from the earth. And so this prayer offered in sincerity is the complete surrender and submission of ourselves to God, that in all things he may work in us both to will and to do of his good pleasure.

5. "GIVE us day by day our daily bread." This is an acknowledgment that we are dependent on the Lord day by day for our bread. Not only so, but it is an expression of content that we are so dependent.

6. "AND forgive us our sins." No Christian ever gets beyond the utterance of that prayer. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. No person is ever so near to God, and so fully cleansed from sin, as when humbly acknowledging his own sinfulness to God; for only in confessing our own utter lack of righteousness can we be filled with the fullness of God's righteousness. "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

1 John 1: 8. Because in that case we charge God with lying, in that he says we are sinners. But when we acknowledge the truth of God's word in every particular, then we are agreed with him; his will is ours, and, therefore, he must pronounce us righteous. But let it be remembered that God alone can truthfully declare one to be righteous. That must ever be left to him. *No man may say it of himself.*

7. Do not read Luke 11: 5-8 as though it were an illustration of how God receives the prayers of his people. It is a comparison by contrast. The ease-loving man grants the request of his friend only in order that he may avoid being further disturbed. But God gave himself, his own life, for us, in Christ. He found joy in denying himself for us. "For the joy that was set before him [he] endured the cross." Heb. 12: 2. As he gave his life for us, he lives only to save us. It is his good pleasure to give us the kingdom. Luke 12: 32. "He delighteth in mercy." Micah 7: 18. That is, not simply in pleasing his friends, but in blessing those who are enemies. The lesson to be learned, therefore, is that a selfish man will arouse himself to grant a favor, how much more may we expect help from the Lord, who is listening to hear the first whisper of prayer.

8. This is emphasized by what follows. No one that "is a father" will ever disregard the cry of his children for food. Neither will he tantalize them, nor deceive them. The one chief thought of a man "that is a father" is that his children may be properly cared for. To this end he will toil even night and day. Now God is a Father, but he is as much better and more considerate a Father than any earthly father as he is better and greater than man. Men are by nature selfish and evil; God is perfect in goodness. He is infinitely more willing and better able to help us than earthly parents are to care for their children. Therefore, there is not the shadow of a doubt that he will give the Holy Spirit to us when we ask it, and that means the giving of all spiritual blessings. Let these truths not be received as a theory, but grasped as facts.

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## News and Notes.

FOR THE WEEK ENDING MAY 28.

## RELIGIOUS.

—The annual convention of Dunkards is in session at Myersdale, Pa., with an attendance of 20,000.

—Rev. Dr. E. H. Gray, of this city, president of the Baptist Theological Union, died on the 25th inst., aged 80 years. He was chaplain of the U. S. Senate during the War of the Rebellion, and preached the funeral sermon of President Lincoln.

—The controversy between Bishop Matz and Father Malone, of Denver, Colorado, editor of the *Colorado Catholic*, growing out of the bishop's charge of mismanagement of parish funds, has been decided by Archbishop Chappelle in favor of Malone, to the great gratification of his congregation.

—The Southern Presbyterian General Assembly has decided that Sadie Means, the girl who was dis-fellowshipped by a South Carolina church for working in a telephone office on Sunday, was wrongfully disciplined. The Synod had made a similar decision, which is now affirmed by the Assembly.

—Some of the members of the Community of the Servile Sisters of Chicago have brought suit against the Mother Superior to compel her to reconvey property which she had had conveyed to herself. The property is valued at \$500,000, and the attorney general says it is within his functions to inquire into alleged abuses of trusts.

—Bishop Bonacum and Priest Corbett have a case in the Nebraska Supreme Court. The court has decided that the priest has a right to withdraw parish funds deposited in a bank by him, although the bishop had removed him from the parish. The question as to whether he was wrongfully removed from the parish is yet to be passed upon by the court.

—Some of the religious papers are protesting against the Sunday exhibitions of the U. S. war ship *Monterey* at the various coast towns of Southern California. Twenty-five cents admittance is charged to persons who desire to visit the new coast defender, and it is complained that the government is thereby encouraging Sunday exhibitions and Sunday excursions, per consequence, public immorality.

—The New Hope Baptist Church (colored) of this city has voted to discharge the pastor because he preaches "dry and mechanical sermons." There are many churches claiming a higher cultivation that might profit by the example; yet when we remember that the former pastor was wont to settle differences of opinion by display of carnal weapons, it is not surprising that a man of more peaceable manner should appear somewhat "dry."

—A Birmingham, England, paper states that "a meeting, which threatens to spread over the metropolis at least, has broken out in the ranks of the Salvation Army. For some time there has been dissatisfaction on the part of local officers about the peculiar financial arrangements at headquarters." One prominent corps has positively refused to pay any more money to the funds at headquarters until some financial matters are explained, and the disaffection is said to be spreading.

—In the General Assembly of the Southern Presbyterian Church, assembled at Nashville, Tenn., a resolution was presented and referred affirming that "sins against the seventh commandment cannot be allowed in the Presbyterian Church." The resolution concluded with this utterance: "We speak our abhorrence and condemnation of such sins and consider the commission of this sin an injury to the church, to society, and the State." Are we to infer that "sins against" the other commandments can "be in the Presbyterian Church"? and are we to infer that other sins are not necessarily "an injury to the church, to society, and the State"? Else why so particular to inveigh against this special line of sins? The assembly evidently has in mind the scandal in which Congressman Breckinridge, of Kentucky, has recently been involved; but that body ought to know that when one professedly married to Christ becomes involved in any way with worldly lust, alienating his affection from his espoused Lord, he is guilty of adultery. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

## SECULAR.

—The loss by the late floods in Pennsylvania is estimated at \$5,000,000.

—There are said to be nine murderers in the county jail at Des Moines, Iowa.

—A late dispatch says that many districts in the south of France and north of Spain are under snow.

—The Supreme Court of California has sustained the San Francisco ordinance forbidding the selling of liquors by women.

—On the night of the 23d inst. an earthquake shock startled the people along the Mississippi River, from St. Louis to Cairo.

—A colored man from Kansas, named C. H. J. Taylor, has been confirmed by the Senate as recorder of deeds for the District of Columbia.

—The constable who killed Captain Paisley, of the "industrial army," at Rocklin, Cal., was examined before a magistrate and discharged.

—A Knoxville, Tenn., dispatch says that 4,000 coal miners who have been on a strike since April 21 have returned to work on the old terms.

—Seven Spanish Anarchists were executed at the citadel of Monsjuich, near Barcelona, on the 21st inst. They were shot to death by soldiers.

—The city council of El Paso, Texas, has decreed that no women wearing divided skirts shall be allowed to walk or ride in the streets of that city.

—A large detail of Russian secret police have been sent out to guard the czarowitz in the various places he will pass or temporarily stop during his visit to London.

—The strike fever has also reached Alabama, and 1,000 soldiers are said to be encamped at Ensley, near the Pratt mines, where is the abode of 3,000 strikers.

—A late dispatch from Rio Janeiro states that the difference between Brazil and Portugal, resulting from the escape of the rebel Admiral Da Gama, have been settled.

—Lord Roseberry, premier of Great Britain, is reported to have declared that the government is determined to pass the bill for the disestablishment of the Welsh Church.

—An Anarchist editor in Dijon, France, has been sentenced to two years' imprisonment, and to pay a fine of 3,000 francs, for publishing an article derogatory to the army.

—The revolution in Salvador, Central America, is no child's play in the matter of fighting. Within a week after the 15th inst. over 3,000 troops were killed and many wounded.

—Two Austrians and an Italian have been arrested in Buenos Ayres because of the discovery of a plot to blow up the Parliament and Bourse buildings. Several bombs were also seized.

—Germany has retaliated upon Spain's imposition of the maximum tariff on German goods, by an increase of 50 per cent in the general custom duty on the chief imports of Spain and her colonies.

—Still another conspiracy has been discovered in Russia, including a plot to undermine a church, and also a mansion which had been selected for the czar's residence during the army maneuvers in the Smolonsk district.

—A congressional committee of five has been appointed to investigate alleged frauds in the construction of armor plate for war vessels. They will if necessary examine vessels on which defective plates are said to have been used.

—Two ancient deserted cities have been discovered by American archaeologists in the Sierra Madre Range, Mexico. Although five Spanish leagues apart, the two cities are connected by underground passages hewn out of the solid rock.

—During the celebration of Queen Victoria's birthday at St. Thomas, Ontario, on the 25th inst., an American flag, displayed at the U. S. Consul's office was torn down by drunken soldiers. The Dominion Government has ordered an investigation.

—A rise in the Missouri River is said to have cut away a point of land that was the main protection of the town of East Atchison against destruction, and the people are hastily moving away, while the land on which their property stands is being rapidly washed out.

—A fight between deputy sheriffs and striking coal miners at Stickle Hollow, on the Monongahela River, Pa., on the 24th inst., resulted in the death of four strikers and the wounding of twice as many more. Sixty-six were arrested. Further conflict was expected.

—Melting snow in the mountains has flooded all the rivers flowing into Puget Sound. A Mount Vernon, Wash., dispatch says the country for miles around is under water, and hundreds of families are homeless and destitute. At Conway the water is reported three feet deep all over town.

—Dispatches smuggled across the Servian frontier tell of a reign of terror in Belgrade and throughout Servia. Any expression of political opinion, either in the press or orally, in public or private, is positively prohibited. Wholesale arrests are of almost hourly occurrence. The arrests thus far include many radical deputies, they being charged with conspiring to overthrow the king and put Prince Karageorgevitch on the throne. This is the stock charge against every objectionable person against whom no other specific accusation can be brought. The telegraph wires are under the exclusive control of the government, whose censors will permit nothing not approved by the king or his representatives to be sent out. This accounts for the official announcement that all is quiet and everybody satisfied, a state of affairs that does not exist.

—The president of the California State Board of Health and a veterinary surgeon have lately tested the health of the cattle at the Stockton Insane Asylum, by the injection of tuberculin. Of eleven animals tested, all apparently healthy, eight were found to be diseased, and were doomed to die.

—The treasurer of the Cherokee Nation has begun the distribution of \$6,840,000 among the 24,300 people composing the nation. The money is the proceeds of the sale to the government of the land known as the Cherokee Strip, and the disbursement amounts to about \$280 for each individual.

—California's proverbial record of immunity from thunderstorms has been broken. The general rain of the past week was in several localities accompanied by vivid lightning and heavy thunder. Some of the boasting that the climate and topography secure the coast from cyclones may be premature.

—A trial of Herr Dowe's new bullet-proof cloth by British officers proves that it is impenetrable by the bullets of the most effective rifles yet constructed, even at the short distance of six feet. The test incidentally showed that the rifles used in the German army were more effective than those of the British.

—The Governor of Illinois has called out troops to quell disturbances occasioned by coal mine strikers in the counties of La Salle and Marion. The sheriff of La Salle County and several deputies were seriously injured while attempting to arrest strikers who assaulted the guards of the La Salle Coal Company's property.

—A Berlin dispatch says that the people of Cassel have become greatly excited by reports of ill treatment of political prisoners. On the 25th inst. 3,000 people gathered on a public square and mobbed the police and sang the "Marseillaise." The troops finally scattered the rioters, after many persons were injured, and sixty-eight were arrested.

—Rev. George S. V. Howard has been arrested at Chicago and charged with working a confidence game. Howard was ordained a Methodist minister in New York, was once a prohibition candidate for Congress from Indiana, and has preached in several Indiana towns. He was indicted for passing worthless checks and released on bond, and had escaped.

—At Palatka, Fla., on the 27th inst., a Catholic named Kane was shot, it is thought fatally, by a member of the American Protective Association named Wolf. A short time ago two A. P. A. organizers were badly beaten at that place, and the present difficulty is supposed to have grown out of that occurrence. It is said the feeling between the two parties runs high.

—The people of the city of San Jose, Cal., having voted down the Sunday-closing ordinance passed by the city council, the saloon men opened their saloons. But the district attorney has filed complaints against them for violation of the ordinance passed by the supervisors of Santa Clara County, in which San Jose is situated. There is promise of a bitter legal contest.

—A rule of the postal service in England is that postmen must have all unsound teeth extracted. While it is admitted that the rule is absurd, superstitious, and barbarous, yet it is said to be strictly adhered to, and the *Postman's Gazette* tells of an instance where a man had to have seventeen teeth extracted in order to qualify him for a position worth seventeen shillings a week.

—Thirteen "industrials" lately tried by jury at Los Angeles, Cal., for attempt to defraud the railroad company out of fare, were acquitted. At Cheyenne, Wyo., fifteen men accused of stealing a Union Pacific train were convicted, and three who were supposed to be the leading ones were sentenced to five months' imprisonment. The other twelve were sentenced to four months each.

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In our Home department will be found an article on the "Kitchen-Garden," which will be of interest to mothers who have children in training, and from which hints may be drawn for home instruction in useful lines.

We give in our Mission Fields department an interesting and instructive article on the Argentine Republic, by one who has a personal acquaintance with the country, and who goes there as a self-supporting missionary. May God's blessing go before him and the glory of the Lord be his reward.

Among the latest movements in England is the Labor Church, of which there are congregations in nine or ten English towns, one Welsh town, and one Scottish. It is a sort of mixture of atheism, politics, and religion, a vain endeavor to climb up some other way, and enter by some other means than by the door, Christ Jesus. This church is open to all beliefs. And so it goes. Man is willing to do everything but God's way; and God will permit the utter fallacy of all human wisdom to be manifest, and then out of the things not seen will usher in the coming age of his everlasting kingdom.

"BUTCHERED to make a Roman holiday," it was said of the gladiators in the palmy days of Rome. "Gored to make a Spanish holiday," is what may be said of the *toreadores* (bull fighters) of Spain. A recent dispatch from Madrid tells of the death of a popular *toreador*, gored by a vicious bull, in the presence of thousands of spectators, gathered to witness the bloody exhibition. The bull had already killed four horses, and his next victim was El Espatiro, whose abdomen was torn open almost up to the chest by one of the brute's horns, death following immediately. Notwithstanding this sickening spectacle, the dead was removed, and the fight went gayly on. Fifteen horses were killed, two *toreadores* were greatly bruised. All this, witnessed by 10,000 "Christians" (?) on Sunday, in "Christian" (?) Catholic Spain! And what better are the prize fights and dog fights, the "perfect man" and lion *fascos*, and the college hazings of our own "Christian nation"? Human nature is the same as in the palmy days of Rome. A knowledge of Christ and Christianity will not save men; they must know Christ, and the power of his grace, in the inner life.

MANY honest hearts are inquiring as to the meaning of the spirit of war and strife manifest from one end of this so-called land of peace to the other; of the storm and tempest, of flood and cyclone, fire and accident. Modes and inventions of prevention have multiplied, but casualties increase. What do they mean? They are the dissolution pangs of the age; they are the groans of an earth waxed old; they are the manifestations of hearts uncontrolled by the Spirit of God; they are the omens of the coming dawn. God has foretold them all in his word. He has pointed them out as signs of his coming.

THE *Independent* reports a writer in the *Japanese Mail* as saying that among the twelve hundred foreign missionaries in China, "those sent from America are true propagandists of the gospel; but of those belonging to the Russian and French nationalities, some are really of the military profession. They take no interest in the propagation of their religion, but are busily engaged in geographical studies with special reference to military operations."

The above is the politics of State religion. If the church had kept the place which God gave her, the ministers of earthly governments could never have crept in in the guise of ambassadors of the King of kings.

## DEPARTURE OF THE "PITCAIRN."

THE missionary ship *Pitcairn* is to sail from this city on Tuesday, June 12. The following officers and crew have been selected: Elder J. E. Graham, of Oregon, captain and superintendent of mission work; E. E. Hicks, mate; J. E. Werge, boatswain; sailors, N. E. Johnson, G. W. Nilson, A. Larsen, John Chilton; cook, R. K. Suhr; cabin boy, Fred Tracey. The following named persons, who will be located at various places on the islands of the South Pacific, comprise the passenger list: Dr. J. E. Caldwell, wife, and two children, George O. Wellman and wife, W. G. Buckner and wife, D. A. Owen, wife, daughter, and son, and Miss Lillian White. Also Brother J. R. McCoy and daughter, who return to their home on Pitcairn Island. There is to be a memorial service held in the Seventh-day Adventist Church in this city on the evening of June 10, which will be an occasion of farewell to the voyagers. The ship will carry mail for those on Pitcairn Island.

A CORRESPONDENT of the *Catholic Mirror* in the issue of that paper of May 12, writing from Valencia, Spain, complains of the treatment of Spanish pilgrims to Rome by the Anarchists of Spain, who "insulted" and "murderously assaulted" all classes of the pilgrims, outdoing "in disrespect or religion [the papal] and its ministers, the most virulent anti-papist denizen of Schankill Road or Sandy Row." But it might be well to remind our Roman Catholic friends that all this occurred in Spain, Catholic Spain, so long loyal to the church, the home of the Inquisition. Alas, Spain is what Roman Catholicism has made her, and these persecutions are but the doings of Rome's own legitimate offspring!

Rome Is the Same.—Even the optimistic *Independent* seems almost discouraged over what it calls "The Catholic Reaction." After hoping for so long that Roman Catholics were coming toward Protestants, partaking of the spirit of independence and liberality of the age, and growing more and more tolerant as regards religious dogmas and belief, the *Independent* is forced to be disappointed. All the Catholic papers which stood for freedom and independence have succumbed to the authority of the bishops, save one, *Griffin's Journal*, which the *Independent* quotes as follows:—

"The battle for the freedom of the Catholic press is over. The warrior *Watchman* has surrendered. It had to. But the revelation of the position of the contestants is startling and deplorable.

"However, the battle for freedom is lost. Not a paper dared take the side of the battler.

"Every Catholic editor knows he is not free to speak as he thinks it right and proper without being struck down if he dares to do so. A press that is subject to an authority which can command, advise, warn, or direct, is not a free press. The very fact is slavery, even though the lash of the master be not blood stained. Is a press free when the *Watchman* is compelled to advocate the laws respecting the exemption of the clergy from the jurisdiction of the secular courts?"

And how long will it be ere *Griffin's Journal* "takes it all back"? Rome is just what she always was. Men who remain within her pale are free to do only what "the church" commands or permits.

In our department of General Articles will be found discussed matters of wide importance. Mrs. White writes on the increase of "Satanic Delusions," P. T. Magan, on the character of the Church of England as shown by her persecutions; H. P. Holser gives an interesting sketch of the condition of things in Turkey and Egypt; G. W. Colcord has an important paper entitled "God and Cæsar," the origin of some of the "Institutions and Usages of the Catholic Church" is shown by I. E. Kimball; and Matthew Larsen proves that there will be a special message of reform to precede the coming of the Lord. Other shorter and important articles are given. This paper will be found one full of information for all. Read it and hand to your neighbor.

THE Koch test (tuberculin) of tuberculosis proved that eight cows out of eleven of the herd at the Insane Asylum at Stockton, in this State, were afflicted with the dread disease which destroys one-seventh of all who die. Two of the cows, apparently in good health, were killed May 26. Says the *Examiner*: "They were of improved stock, and yielding large quantities of milk. The only sign of disease was the rise of temperature under Koch's test. Yet, when they were killed, they were found to be so far gone in tuberculosis that they were a dangerous source of infection. The fact that eight out of eleven cows of this fine herd are afflicted with an infectious disease of such terrible power must cause anxiety with regard to the dairy supplies throughout the State. The fearful prevalence of consumption, the disease that is responsible for one-fifth to one-seventh of the deaths in California, is doubtless due, in part, to the affected condition in the dairy herds." Certainly this condition of things demands that immediate and thorough methods be employed by our State, county, and municipal boards of health to see that our milk supply is pure. In fact, all milk ought to be sterilized.

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