

# 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.

VOLUME 20.

OAKLAND, CALIFORNIA, MONDAY, JUNE 11, 1894.

NUMBER 31.

## Signs of the Times

PUBLISHED WEEKLY, AT OAKLAND, CALIFORNIA.

### TERMS:

Single Copy, one year (50 numbers) - - - - \$1.50  
In clubs of 10 or more copies to one address, each, 1.25  
To foreign countries in postal union (\$2.00) - - 8s.  
Sample copies free. See note at beginning of last page.  
Address, SIGNS OF THE TIMES,  
Twelfth and Castro Sts., Oakland, Cal., U. S. A.  
(Entered at the Post Office in Oakland.)

MILTON C. WILCOX, EDITOR.

**The Way of Salvation.**—There is only one way of salvation, and that is the Lord Jesus Christ. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." God's name is his character. See Ex. 34:6, 7. Jesus, the Son of God, is the revealer of that character to the world. Matt. 11:27; 2 Cor. 5:19; John 14:9, 10.

**His Name His Character.**—In his name we receive; by his name are we saved. His name is what he is; what he is is his character. His character is righteousness and life, eternal and immutable, possessing within and of himself absolute immortality, with power to bestow it upon others. But the life and character are inseparable. God's life is God's righteousness. Righteousness is right being and right living; and right being and right living is the only true life there is. God only possesses absolute life and incorruptibility, because he only is absolute in right being and right living.

**Life Is Salvation.**—Man is a sinner. "All have sinned, and come short of the glory [character, life, righteousness] of God." Rom. 3:23. "Sin, when it is finished, bringeth forth death." James 1:15. "The wages of sin is death." Rom. 6:23. "The soul that sinneth, it shall die." Eze. 18:4. Death is not salvation, but destruction. It is cessation of existence, the end of life, the extinction of being. Yet it is all that man, of himself, has to which to look forward as the end of all his brief existence here. He is lost, the race is hopelessly, irremediably lost, so far as aught that man can do. "None of them can by any means redeem his brother, nor give to God a ransom for him," for the simple reason that he himself owes all he has to God, and has forfeited all birthright, by sin.

**There Is Salvation.**—But man's case is not

hopeless. There is salvation in Christ's name. He names it upon us. He invests us with his character. He puts within us his life. He covers us with "the robe of righteousness;" he places upon us "the garments of salvation." He could not be holden of death (Acts 2:24), because he possessed the righteousness of eternal life. With his righteousness upon us, with his Spirit within us, death cannot hold us. We may be subject to the infirmities of the flesh for "a little while," even as was he, but eventual and eternal triumph is ours.

**God's Pledge.**—God's pledge of salvation is Christ Jesus. It is in the death of Christ, the culmination of the Sacrifice which is the evidence of God's love. Christ died for us, in our stead. He gave his life that we might have it. He redeemed us by his death, buying us back from the death to which man sold himself. He lives again, ever lives, to make intercession for us. His resurrection is a pledge of our life. And yet all these truths avail us naught as historical facts of eighteen centuries ago. They must be vital, living truths now. Christ's death must be manifest in our body in putting to death the lusts of the flesh, in the crucifying of self, in the putting away of sin. Christ's life must be manifest in our mortal flesh (2 Cor. 4:10, 11), in following his footsteps, in walking as he walked, in doing righteousness as he is righteous, in keeping all his commands. This will be God working in us "both to will and to do of his own good pleasure." This is the continual and ever-increasing working of his mighty power in us, which is a pledge of the glorious change to immortality at his coming. See Eph. 1:18-20; Phil. 3:20, 21.

**What Shall We Do?**—"Believe on the Lord Jesus Christ, and thou shalt be saved." That simply means receiving him, submitting to let him work in you that which he has promised. It is not believing in him as the Saviour of somebody else, or a Saviour of eighteen hundred years ago; it is taking him now, as your personal Saviour, with all that such faith or belief means. "With the heart man believeth *unto righteousness*." A belief that stops short of that will never prove salvation. He who truly believes Christ, yields to do God's will, whatever it is. He may know but one thing to do, but if he yields to do the one thing, he has connected with the life of God and the salvation which is in Christ. But, on the other hand, if he declines to do one duty, if he rejects one truth of God's

word, he, in so doing, cuts himself off from the Source of life. God asks the whole heart; he demands the whole life—not alone to please him, but because his pleasure is the only thing which will insure our salvation.

**Come.**—Then come and find salvation in Christ. There is hope for hopeless man. There is help for the helpless, light for the blind, strength for the weak, healing for the sick, life for the dead. There is a Balm in Gilead; there is a Physician there. He knocks at your heart; he waits for your invitation bidding him to enter, with life, blessing, and healing. He will partake with you of your sorrows, burdens, cares, and trials. He asks you to sit at his table, spread with all the delectable things of Paradise. Will you not open your heart? Will you not come to him? "And the Spirit and the bride say, Come. . . . And whosoever will, let him take the water of life freely."

### ANOTHER PROPOSED INNOVATION.

"MISS FRANCES E. WILLARD suggests a Christian theater,—one conducted, as she says, in such a way that religious papers could advertise and recommend it, to which a young girl might be taken without fear of anything on the stage that would bring a blush to her cheek." So says the *Church Union*. The absurdity of the idea is manifest in the fact that the term "Christian theater" is a contradictory expression, excepting in the remote sense of a field of operations. The idea intended in the recommendation, evidently, is that of theatrical performance. In such a sense, a "Christian theater" is an impossibility. Theatrical performances are always mere mimicry, or representation, with sole reference to pleasing the multitude, and getting gain. Christianity, on the contrary, is reality itself, based on a "covenant of sacrifice." Every imitation of it, on the stage or elsewhere, is the direst fraud and deception; and anyone who should engage in such imitation with a view to benefiting either the church or the world, could not be otherwise than woefully self-deceived. The expression of solicitude for the "young girl," that she might have the privilege of a theater without the fear of seeing anything that would "bring a blush to her cheek," is entirely superfluous. The young ladies who have a taste for theater going are not much troubled in that way. Hundreds and thousands of them who profess the Christian name attend the existing play-houses with an avidity that indicates a quite

general relish for what they see and hear. The Christian professor, young or old, whose life is absorbed in the realities of Christianity, will have no time or affinity for the gauzy imitations that the most alluring artist can place upon the stage. Christianity is light, and not shadow; it is life, and not dead imitation; it is truth, and not falsehood. Christianity never can be dramatized.

W. N. G.

### "BE NOT TERRIFIED."

MR. H. F. CARPENTER, formerly of this coast, in a recent number of the *World's Crisis*, the majority of whose supporters it is safe to say do not regard Sunday as having any scriptural authority, tells his readers to "be not terrified" by the Third Angel's Message of Revelation 14, "held over them by seventh-day advocates, because they worship God on Sunday, claiming that by thus doing they take upon themselves the 'work [mark?] of the beast.'" To what does the pronoun "they," twice repeated, refer? And what seventh-day advocate ever found fault with any man for "worshiping God on Sunday"? It is duty to worship God at all times, under all circumstances, on Sundays as well as other days. The writer endeavors to show by a series of questions, which betray his own ignorance of the subject upon which he is talking, that he is anxious that his readers should be as ignorant of the "Third Angel's Message" as he himself. After setting before the world at various times the claim that Christ may come at any moment, the *Crisis* now declares, through Mr. Carpenter, that the Third Angel's Message is still future, and with it we have naught to do. Mr. Carpenter thus concludes:—

Jesus is "the author of eternal salvation to all that obey him." He has never commanded seventh-day keeping. He never has left a single warning against working on Saturday or worshiping on Sunday, notwithstanding he knew the greater part of his church would do both. He moved his apostle to say, "Let no man judge you in respect to the Sabbath" (Jewish.)

God gave birth to hope for our race by raising his Son from the dead on Sunday, and through Moses indicated that Sabbaths were to be counted from that day. He made Sunday such a day of rest and worship as has never been known before by pentecostal tongues of fire. He moved by the Holy Ghost David to speak of Christ's resurrection day as the day the Lord has made, and by the same spirit told us to be glad and rejoice in it. And in humble obedience we do, and the Christian church *has* and *will* "till he come." Any man or set of men who in view of these facts has a face brazen enough to hold over timid souls, the terrible threatening of the third angel's message, with which they have no business, for worshiping God on Sunday, need not be listened to. If they persist in hanging up their chart in your house send them to my office. Be not terrified by them.

And, after all this bad grammar and worse logic, Mr. Carpenter climaxes his soothing arraignment by still worse assumption of his own presence. "Send them to my office," he says. Did he suppose that the readers of the *Crisis* were limited to his local field? or is he ubiquitous? or does he expect those who may be afflicted by the visitation of a seventh-day advocate with charts to pay the expense of the visitors to his "office"? or that these visitors will take this journey at their own ex-

pense? How is it? We are "not terrified," but we are perplexed. However, we are willing, nay, anxious that Mr. Carpenter and all others should worship God on all days, all places. But to honor a day as the Sabbath of the Lord—well, "let God be true, but every man a liar." Christ has spoken in both Old and New Testaments. Christ commanded the observance of the seventh-day Sabbath. Christ confirmed it by his death on the cross. Christ gave the Third Angel's Message. Men may disregard his loving warnings, may misinterpret his prophets, may cry, "Peace and safety," in the time of danger; nevertheless, God's counsel standeth sure, and no word of his is void of power. He does not want men to be terrified by his message, but soothed, healed, strengthened, glorified. Let it not be despised; the message is God's.

### SUNDAY-LAW PERSECUTION.

W. L. CARTER, Esq., in his argument before the Supreme Court of Tennessee, in the case of the "State of Tennessee *versus* W. B. Capps, in error," made at Jackson, Tenn., in the April term of 1894, well sets forth the true animus of all the Sunday-law cases in that State, and incidentally in this country. In his last paragraph, after speaking of railroads, street cars, steamboats, public carriers, livery stables, messengers, etc., he says:—

It is also worthy of remark that while the labor, as enumerated above, is openly, publicly, and notoriously carried on every Sunday, and has been at all times in the past, there has never yet been a case of a single conviction for Sunday labor in the State since its foundation, except the person convicted was a member of the sect known as Seventh-day Adventists; and in no instance has the labor complained of been such as to molest or interfere with the comfort, well being, or rights of others. For this reason the prosecution smacks so strongly of religious persecution that it should be repelled from the courts.

And every fair-minded man will say, "It is true."

THIS is from the *Catholic Mirror* on the theater:—

But if only good plays were presented, what an enormous moral force the theater would be! *Nothing else could equal it*, for nothing else goes so directly to the heart of the masses. There is the fascinating interest of the story, the charm of the acting, the lights, the music, the crowd; as Charles Lamb said, it is enchanted land.

The Italics are ours. But think of it. Such an expression could never come from one who knew the mystery of godliness,—Christ within, Christ's life working from within outward. But the Roman Catholic religion is a religion of sense, of outward form. Its appeals, its influence, are from without; in fact, it is similar to the theater. There is no moral force in anything which has not moral force within itself. But this man has not apart from God, nor has any institution of man. Christ dwelling in the heart by faith is the only truly moral force which will reform men.

Most beautiful when the strength is one of humility instead of pride, and the trust no more in the resolution we have taken, but in the hand we hold.—*John Ruskin*.

## General Articles.

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

### LIGHT IMploRED.

BY MRS. A. GOLDSBOROUGH.

SHRIVE\* us, our Father, of our sins and our shame; We've all gone astray, brought reproach on thy name.

Our nation, Lord, help us, loves bickering and sin; There's strife in our councils, confusion, and din. Thy judgments, O Lord, are abroad in the land, But there's none who learn wisdom, none understand.

Send to our aid in this time, drear and dark, Light from the mercy-seat, light from the ark.

Shrive us, our Father. Satan now, as of old, Enters our homes and scatters our fold; And marriage, so sacred in Eden of yore, Is merchandise now; our afflictions are sore. Give help of thy help; stop our traffic with sin; Send light from above; place thy Presence within.

Shrive us, our Father. Faith groweth weak; We scarcely have strength of thy mercies to speak; Help us to take of the power in thy word And heed every message through Christ we have heard.

May we humble our souls in the dust in thy sight. Send help from thy temple; in thy light give light. O'er the devil and flesh may we conquerors be, In the strength of our Lord be eternally free.

Shrive us, our Father; give us faith to perceive How doubtings and murmurings the Spirit doth grieve.

The richest of blessings all heaven could give Was the life of thy Son, and through him we may live.

Our Wisdom, Salvation, a Covert and Tower; To trust in thy word is to be saved by thy power. Pardon our sins and bestow us thy grace, The light of thy goodness in Jesus' dear face.

### HARMONY WITH APOSTATE POWERS A SIGN OF ENMITY TO GOD.

BY MRS. E. G. WHITE.

"AS MANY as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." These are the chosen of God; they are those to whom Christ addresses the words: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also."

The people of the world are so engrossed in temporal affairs that eternal realities seem of subordinate importance to them. They cannot distinguish truth from error. In spirit and in practice they are repeating the history of the Jews, and in these last days the chosen of God who keep his commandments will be objects of contempt, both to those in high position and those in the common walks of life. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand."

In this age of the world there are those

\*Used in the sense of cleansing from sin.

who live in the midst of the corrupt society of the world to whom the Lord says: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches. . . . These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth: I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come, and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown."

We are to know the meaning of the words: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The enmity that exists in the heart against evil has no natural existence, but is an enmity that has been created through the agency of the Holy Spirit. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." The natural man is in transgression, and his nature is in harmony with that of the first transgressor. There is no natural enmity between fallen men and fallen angels; both are partakers of the same spirit through indulgence in evil. It is according to the law of the synagogue of Satan that in the controversy of the evil against the good, fallen men and fallen angels shall unite in a desperate companionship. From the beginning Satan has worked continually to dethrone the Creator, and whatever may be the divisions among evil men and evil angels, there is no division in their opposition to God. They are banded together as with iron cords to oppose the Creator and Redeemer of man. Satan is determined to utterly deprave human nature through making of none effect the commandments of God. He originates traditions, and through his maxims he succeeds in assimilating to his own nature the nature of those who do not yield allegiance to the law of God.

The harmony of nature between Satan and evil men is the key to all religious persecution from the day when Cain killed Abel to the present time. The same principle that actuated Satan in the courts of heaven to war against God is now working in the children of disobedience, and actuates them to manufacture spurious commandments that contradict the statutes of Jehovah. It is the power of apostasy that exalts religious potentates to the place of God. The false is honored above the true; and thus it is that the Sabbath of the fourth commandment is trampled in the dust, while the spurious sabbath is exalted by earthly powers.

The origin of false commandments may be

clearly discerned by the principles which underlie them. All that is not in accordance with the known and expressed will of God, is at enmity with God, and has its origin in the synagogue of Satan. The will of God is expressed in his law, and sin is the transgression of the law. Those who disregard the commandments of God, and teach for doctrines the commandments of men, are working in Satan's line, and are in harmony with the great leader of apostasy. When the Jews were claiming Abraham for their father, while not doing the works of Abraham, Jesus said to them: "Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil."

Light is shining amid the moral darkness in this age of the world. The Holy Spirit is working on the hearts of men to convince them of sin, and of righteousness, and of judgment to come. But those who refuse the light, and accept the excuses that Satan may frame as reasons why they should not obey the truth, will manifest Satanic enmity against those who obey God rather than man. Those who steadfastly follow the practice and customs of the world in the very face of light and truth, will obstinately oppose the commandments of God, and render unswerving loyalty to him who first rebelled against God, and was expelled from the courts of heaven; but in the face of the enmity of the world, those who truly believe in Christ will take him for their example in all things. Jesus says, "I have kept my Father's commandments, and abide in his love." The beloved disciple said: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning."

Are the world keeping the law of God?—No; but, although they do not keep the law, yet the professed Christian world unite with the opposers of truth in placing contempt upon those who keep the commandments of God. There is open war both in the professed Christian church and in the world against those who keep the fourth commandment and render obedience to all the moral precepts of Jehovah. The fourth commandment reads: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

Let every soul who reads this commandment understand that it is to be observed exactly as it is written. It is not to be mis-

applied or wrested from its true meaning. The man of sin thought to change the time and the law of God; but no power in heaven or earth could change that which had been written by the finger of God, and placed in the ark of the testimony under the mercy-seat.

In holy vision John was taken into the heavenly sanctuary. He says: "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament." "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened." The sanctuary that Moses was commanded to make was to be after the pattern of the heavenly sanctuary. In the ark were placed the ten commandments which had been written by the finger of God. The law that was placed in the ark on earth was a copy of the law that is contained in the ark of the testament in heaven, and the precepts of Jehovah are immutable. The ten commandments constitute the moral standard of character. God requires on the part of man perfect conformity to his law, and a curse is pronounced against everyone who continues not in all things written in the law to do them.

The human race do not stand in the righteousness of character which Adam possessed at his creation. Although neglect to keep the requirements of God is sin, and the wages of sin is death, yet there is no claim made that man may have eternal life except through the obedience and righteousness of Jesus Christ, who is the representative and head of all humanity. The sinner can find hope only through dependence upon the perfection of Christ. We are to avail ourselves of the merit of the sinless offering that was made through the death of the only-begotten Son of God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

(Concluded next week.)

#### THE APOSTASY CONSIDERED.

Early Dissenters.

BY ELDER I. E. KIMBALL.

WE should be uncharitable and in error were we to imagine there were no Christians in the Catholic Church of the second and third centuries. Doubtless scores and hundreds were discerned of God with unfeigned faith and fervent devotion to Christ. The primitive persecutions began with Nero, about A.D. 64, continuing under Domitian, Trajan, Hadrian, and Marcus Aurelius. The last two named were the best of Roman emperors; the first were among the worst. God's purposes are established in persecution. It may accomplish more than we can discern for the discrimination of light and purification of the church. Such an ordeal comes not causeless. Of the persecution (which was indeed terrible) which commenced in the apostles' days, Peter spake: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye

are partakers of Christ's sufferings. . . . If ye be reproached for the name of Christ, happy are ye; . . . but let none of you suffer as a murderer, or as a thief.

Yet if any man suffer as a Christian, let him not be ashamed. . . . Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator."

The fires of persecution are intended to burn away the chaff, that the gold and silver may remain; "wood, hay, and stubble" can alone be burned by the fire. And such chastening comes "that we should not be condemned with the world." Blessed is the church which the Lord chastens, even as the individual. It is to "purify, make white, and try."

When the pagan persecutions came, multitudes renounced the faith and reviled Christ, but many were found firm as the rock; and upon such the church is built. "Then salvation blazed out before all men," as Eusebius affirms. Thousands were converted in the very midst of persecutions. The records coming to us of Perpetuce, Felicitas, and Blandina are indeed affecting. They testified their faith valiantly. Many indeed do not seem to have had the right spirit, for their thoughts were darkly intermixed with heathen error; but then this last resort in the way of purification of the church redeemed the cause of Christianity, and for a time kept the harvest field of God comparatively fruitful. Pagan writers record how at the apprehension and incarceration of a Christian, at early dawn, old women, widows, and orphans would come even from far to comfort the prisoner, while men stayed with him all night, "eating a meal," doubtless the Lord's Supper. "It is beyond all belief," said they, "what exertions they would make when such evil befell one of their number." Such a purgation of the church was healthful and altogether necessary. Without it heresies and worldliness would have utterly overthrown her.

We have already shown the progress of apostasy. So little is this defection of the early church realized that many will be loath to give credence to the facts positively established by the concurrent testimony of the Bible and history. What has been already said of the antenicene church but opens the way to a rehearsal of the utter subversion of the Catholic Church, for anything like an accurate description of the Nicene church and era, will reveal it abandoned to the devils and the belief of lies—the demonology of paganism in full possession of the church.

Can we imagine that saint worship, prayers for the dead, etc., now coming in, were mere venial offenses, upon which the eye of Jehovah rested with indifference and complaisancy? Who cannot see that the many mediators which were sought amongst departed saints and martyrs, and the especial patronism of Mary, the mother of God, were effectually shutting out Christ from the church, and making naught of the Saviour's claim to be the "one mediator" between man and God? Was it with indifference that Jehovah beheld Christ set at naught, and mediation now intrusted to man, whom their fond hopes had advanced to heaven? or was it a matter of unconcern that the mass was now held to "release from the burden of sin," a repetition of the sacrifice of Christ on the cross? Thus Calvary was hidden, the True Sacrifice forgotten, and a thing of naught trusted in, in lieu thereof.

How effectual was all this to utterly annul all the benefits and glory of Christ to the church!

Was it a matter of no special moment that the church was transformed as a kingdom of this world, with her high functionaries exercising a lordly and ever increasing authority, whereas Christ had said, "So it shall not be among you," for "ye are all brethren," and "whosoever exalteth himself shall be abased"? Referring to the Pharisaical desires to be called "master" and "father," he commanded, "Call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called masters; for one is your Master, even Christ." It is most evident from this that we are to acknowledge no man as a spiritual father to us, for man is erring, and may deceive us. No man is to exercise spiritual mastery and control over us but the Man Christ Jesus. Howbeit, in the church of this period bishops and sovereigns began to be recognized as having God-given authority as intermediaries, to whom the soul should be prostrated and a childlike obedience tendered.

At this time almost every ordinance was perverted, the Sabbath trodden underfoot by the many, and more and more the church looked to as authority, and personal responsibility to God lost sight of. Did this fatal step look trivial to Heaven? Was it, indeed, a matter of little moment that they should see, or seem to see, divinity itself in the sign of the cross, which they could discern in flower, fish, and fowl, in tree and ship, and the human body, and that they should trust in amulets and charms—all of which was a retention of heathenism? or that, losing sight of Christ's atonement, they should hold to the Platonic idea of a state of purification after death? Platonism and Christianity, both in doctrine and in their code of morals, were blended into one. Bishops, presbyters, and deacons, though taken in adultery, perjury, or theft, were not excommunicated. What shall we now say of such a church? The Scriptures were wrested in every conceivable way by trusted leaders; oblations were made for the dead, and a multitude of other errors hid the truth. Shall we be disposed to hold such things as of no especial concern?

#### SOME DISSENTERS FROM ERROR.

The ark of God, together with his loyal ones, led on by faith, passed out of the portals of the church of apostasy, putting the deep between. More purity was maintained among the dissenters. Novatian, ordained pastor in Rome, A.D. 251, separated from the Catholic communion and maintained no fellowship with it. Vast multitudes all over the empire followed his example. They were called by their enemies "Cathari," or "puritan," denoting, even by the confession of their bitter opponents, the purity of their discipline. Novatian is said to have been a man of much learning and eloquence. He was, of course, excommunicated, and is called by Catholic authorities the first antipope.

Novatian's writings, two books of which are now extant, show apostolical purity of doctrine. In his book on the Trinity eight chapters speak of the Father, twenty of the Son, showing him to have been the one who inspired the Old Testament, and who appeared to the patriarchs and Moses, and twenty-nine sections are given to consider the operations of the Holy Spirit. This was written A.D.

257. Of the law of God he speaks as follows:—

The law was given to the children of Israel for this purpose, that they might profit by it and return to those virtuous manners which, although they had received them from their fathers, they had corrupted in Egypt by reason of their intercourse with a barbarous people. Finally, those ten commandments on the tables teach nothing new, but remind them of what had been obliterated—that righteousness in them, which had been put to sleep, might revive again, as it were, by the afflatus of the law.

The Novatianists allowed no converts from the Catholic party to come into their communion without rebaptism. They were charged with not giving due reverence to martyrs, or worshipping their bones, or regarding relics. Their kindness to the oppressed in the Arian controversy was so exceptionable that it comes down to us in history. Even Milman says it reflects an "amiable luster" upon the character of those dissidents. They alone were spoken of with leniency in the Council of Nice, and exhorted to return to the Catholic fold. Three churches in this period were established in the city of Constantinople. Catholic writers in every quarter of the empire speak of them. They were mentioned as existing in "vast multitudes." Puritan churches flourished for more than two hundred and fifty years, and under a variety of names. This remnant continued even to the Reformation. Servetus, also, remonstrating against the adulterations in the Roman doctrines, withdrew.

Donatus, of Carthage, from whom sprang the Donatists, who, throughout the third and fourth centuries, were very conspicuous in Northern Africa, was another dissenter. Both Arians and Catholics so desired the coöperation and help of the Donatists that imperial messengers, and also a Catholic convoy, were sent to them. To the imperial messengers Donatus replied: "What was the emperor to do with the church? We at least will have nothing to do with his largesses." The emperor had ordered the commissioners to distribute alms freely among the churches. They were, however, utterly intractable. "What have bishops to do with kings? or what have bishops to do at court?" was their stern, almost scornful, answer to the emperor. They resembled the Novatianists, and required rebaptism of all Catholics who came to their fold. They were styled "puritans" by Oplatus and Augustus, who wrote against them. A little later, in a council at Carthage, there were present two hundred and seventy-nine Donatist bishops, and two hundred and eighty-six Catholics. So we see to what extent the Puritan church of Northern Africa grew, and what their influence must have been.

We ought also to mention the Corinthians, Ebionites, Hypsistarii, and Montanists, who obtained a large footing in the early times; but their history, coming through the hands of their enemies, has been destroyed or greatly distorted. They were Sabbath keepers, as we know the Cathari very generally to have been. They also believed in spiritual gifts, and, if the truth could be known, it probably would reveal them to have been much more exemplary in life than the Catholic element, from which they stood aloof.

Such was the church of Christ, now fled to the wilderness, retreating from the stage of public observation. Gradually the church of God is lost sight of in the mists, which deepened, and the antichrist of prophecy prepared to stretch out his scepter over the world.

## HAS THE CHURCH OF ENGLAND PERSECUTED?

(Continued.)

BY PERCY T. MAGAN.

[This article is No. 25 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.—Ed. S. of T.]

It was my unpleasant duty in the last number of this serial to outline briefly the persecutions perpetrated by the Church of England during her infancy. It will be in the province of this paper to sketch her malpractices during later days.

The votaries and apologists of the Church of England have endeavored to extenuate the measure of her guilt in persecuting the Roman Catholics during those early days, on the ground that their presence in British territory was a menace to the political stability of the throne. There may be a shadow of a truth to this, but as long as we lay claim to veracity we would not dare to state the case more strongly.

Doubtless there was many a jolly popish priest in the old manor houses of the northern countries [of England] who would have admitted, in theory, the deposing power of the pope, but who would not have been ambitious to be stretched on the rack, even though it were to be used, according to the benevolent proviso of Lord Burleigh, "as charitably as such a thing can be," or to be hanged, drawn, and quartered, even though by that rare indulgence which the queen, of her special grace, certain knowledge, and mere motion, sometimes extended to very mitigated cases, he were allowed a fair time to choke before the hangman began to grabble in his entrails.<sup>1</sup>

But the Church of England was also the persecutor of the Puritans. And the Puritans were certainly not political foes of the throne of England. When the Church of England persecuted the Puritans, she did it out of pure, unadulterated, narrow-minded bigotry. It is true that the Papists were a faction. But the Puritans were only a sect. They were a small and an inoffensive sect. The Church of England persecuted them, and they became a faction. Says Macaulay:—

By no artifice of ingenuity can the stigma of persecution, the worst blemish of the English Church, be effaced or patched over. Her doctrines we well know do not tend to intolerance. She admits the possibility of salvation out of her own pale, but this circumstance, in itself honorable to her, aggravates the sin and the shame of those who persecuted in her name. Dominic and De Monfort did not, at least, murder and torture for difference of opinion which they considered as trifling. It was to stop an infection which, as they believed, hurried to certain perdition every soul which it seized, that they employed their fire and steel. The measures of the English Government with respect to the Papists and Puritans sprang from a widely different principle.<sup>2</sup>

We most certainly agree with England's historian laureate that the "doctrines" of the Church of England "do not tend to intolerance." But this can only be urged in allegation of the fact that published creeds are of no value in guiding the steps of polemical ministers, armed with civil power. Indeed the position of very many clergymen of the Church of England seems to be tersely stated by one of them, Steele, who in a dedication tells the pope "that the only difference between our churches, in their opinions of the certainty of their doctrines, is that the Church of Rome is infallible and the Church of England is never in the wrong."<sup>3</sup>

It was during the memorable days of

<sup>1</sup>Macaulay, Review Essay on "Hallam's Constitutional History of England," par. 24.

<sup>2</sup>Ibid., par. 25.

<sup>3</sup>Quoted by Benjamin Franklin in a speech delivered before the Constitutional Convention of 1787. Vide, Madison, Journal the Constitutional Convention, p. 742.

king Charles I. that the Puritans were treated the worst. They were indeed followed by a persecution as cruel and relentless as that of the Holy Office of the Inquisition. They were forced to leave their native land as exiles. They were cast in dungeons damp and dark. They were mercilessly whipped. Their ears were cut off. Their noses were slit. With red-hot irons their cheeks were branded. And all of this by the Church of England! But in vain did their oppressor endeavor to wear out their fortitude. They were truly mutilated defenders of liberty. Forsake the cause of freedom and the post of duty?—Never. Again and again they defied the vengeance of the Star Chamber. With undiminished resolution they came back "to the place of their glorious infamy, and manfully presented the stumps of their ears to be grubbed out by the hangman's knife. The hardy sect grew up and flourished in spite of everything that seemed likely to stunt it, struck its roots deep into a barren soil, and spread its branches wide open to an inclement sky. The multitude thronged around Prynne in the pillory with more respect than they paid to Mainwaring in the pulpit, and treasured up the rags which the blood of Burton had soaked, with a veneration such as miters and surplices had ceased to inspire."

Nor has the Church of England always been consistent on one of its own pet theories. I refer to the doctrine of Passive Obedience and Divine Right. When the reigning sovereign professed the Church of England doctrines, the clergy advocated this doctrine vigorously; but when a papist sat upon the throne they maintained as far as possible a discreet silence. Here is their belief on the matter, as stated by one of their number:—

The reigning prince is a being armed with supreme physical power by the hand and permission of Providence; as such the lord of our property, the master of our lives, the fountain of honor, the dispenser of law, before whom each subject must surrender his will and conform his actions. . . . Who when he errs, errs as a man, and not as a king, and is responsible, not to man, but to God. . . . The church [of England] with one uniform, unhesitating voice, has proclaimed the duty of "passive obedience."<sup>4</sup>

In view of such a statement of this Fox can hardly be blamed for telling the House of Commons that, "by being a good churchman, a person might become a bad citizen."<sup>5</sup>

Charles II., the ignoble hero of the restoration, came after the Commonwealth, which had taken the place of his unhappy father, Charles I. He seems to have done all in his power to humble the bishops, and for this they hated him cordially. Nevertheless, he does not appear to have manifested any marked affinity for the dissenters. During his reign the famous Five Mile Act was passed, which forbade nonconformist teachers, who refused to take the non-resistance oath, to come within five miles of any corporation where they had preached since the Act of Oblivion (unless they were traveling), under penalty of £40.

He in turn was succeeded by James II. (1685). This man was a papist; but, strange to relate, the bishops struck an alliance with him forthwith. It would appear that they hoped to convert him. Be that as it may, the extraordinary union ended in a quarrel. And the ground of the quarrel was this: The

<sup>4</sup>The Rev. Mr. Sewell, in *Christian Politics*, London, 1844, pp. 111, 175.

<sup>5</sup>"Parliamentary History," vol. 29, p. 1377.

king made an attempt to repeal the celebrated Test and Corporation Acts. By these it had been enacted that all persons in government employ should be compelled, under a heavy penalty, to receive the sacrament according to the rites of the Church of England. On the 18th of March, 1686-87, the king informed the Privy Council that he had determined to grant "entire liberty of conscience to all his subjects."<sup>6</sup> This from a Catholic prince was a marvel. But it was too much for the bishops.

From this moment the position of the two great parties was entirely changed. The bishops clearly perceived that the statutes which it was thus attempted to abrogate were highly favorable to their own power, and, hence, in their opinion, formed an essential part in the constitution of a Christian country. They had willingly combined with James while he assisted them in persecuting men [the Puritans] who worshiped God in a manner different from themselves. So long as this compact held good they were indifferent as to matters which they considered to be of minor importance. They looked on in silence, while the king was amassing the materials with which he hoped to turn a free government into an absolute monarchy. They saw Jefferies and Kirke torturing their fellow-subjects; they saw the jails crowded with prisoners, and the scaffolds streaming with blood. They were well pleased that some of the best and ablest men in the kingdom should be barbarously persecuted, that Baxter should be thrown into prison, and that Howe should be forced into exile. They witnessed with composure the most revolting cruelties, because the victims of them were the opponents of the English Church.

Although the minds of men were filled with terror and with loathing, the bishops made no complaint. They preserved their loyalty unimpaired, and insisted on the necessity of humble submission to the Lord's anointed. But the moment James proposed to protect against persecution those who were hostile to the church; the moment he announced his intention of breaking down that monopoly of offices and of honors which the bishops had long secured to their own party; the moment this took place, the hierarchy became alive to the dangers with which the country was threatened from the violence of so arbitrary a prince. The king had laid his hand on the ark, and the guardians of the temple flew to arms. How could they tolerate a prince who would not allow them to persecute their enemies? How could they support a sovereign who sought to favor those who differed from the national church? They soon determined on the line of conduct it behooved them to take. With an almost unanimous voice, they refused to obey the order by which the king commanded them to read in their churches the edict for religious toleration. Nor did they stop there.<sup>7</sup>

What came next is best told by Macaulay:—

Then followed an auction, the strangest that history has recorded. On one side the king, on the other the church, began to bid eagerly against each other for the favor of those whom up to that time king and church had combined to oppress. *The Protestant dissenters*, who only a few months before had been a despised and proscribed class, now held the balance of power. The harshness with which they had been treated was universally condemned. The court tried to throw all the blame on the hierarchy. The hierarchy flung it back on the court. The king declared that he had unwillingly persecuted the Separatists only because his affairs had been in such a state that he could not venture to disoblige the clergy. The established clergy protested that they had borne a part in severity uncongenial to their feelings only from deference to the authority of the king. . . . Those who had lately been designated as schismatics and fanatics were now dear fellow-Protestants, weak brethren; it might be, but still brethren, whose scruples were entitled to tender regard. If they would but be true at this crisis to the cause of the English Constitution, and to the reformed religion, their generosity should be speedily and largely rewarded. They should have, instead of an indulgence which was of no legal

<sup>6</sup>Vide the *London Gazette* (the official paper of Great Britain), March 21, 1686-87.

<sup>7</sup>Buckle, "History of Civilization in England," vol. 1, chap. 7, par. 33.

validity, a real indulgence, secured by Act of Parliament.<sup>9</sup>

The Puritans joined with the bishops, and this coalition drove James II. from his throne. And it is a fact never to be forgotten that the first and only time that the Church of England has made war upon the crown, was when the crown had declared its intention of tolerating, and in some degree protecting, the rival religions of the country.

(To be continued.)

### THE SABBATH WILL BE A TEST IN THE LAST GREAT REFORMATION.

BY ELDER MATTHEW LARSEN.

In my last article attention was called to the fact that there would be a warning message given to the world, a work of reformation wrought, and a *remnant* people called out, who should keep the commandments of God and the faith of Jesus (Isa. 62:10, 11; Joel 2:1, 30-32; Rev. 12:17; 14:12), before the second advent of Christ is to take place. In this article I purpose to show that the Sabbath will be a test in that reformation,—a test of our loyalty and obedience to God,—that there will be a reformation in respect to its observance, and that the remnant people of God will keep it, just as God commanded it.

In entering upon the discussion of this question we will first call attention to a few illustrations, or considerations, from the history of God's people and work in the past, of a similar character, as illustrative of this point. In nearly every great or important reformation of the past, of which the Lord has furnished us any record, the Sabbath truth has been made prominent, and the Sabbath has been set before the people as a *test* of their loyalty to God. In proof of this assertion appeal is first made to the history of the Israelites at the time of their deliverance from Egyptian bondage. While down in Egypt, in bondage and servitude, they had, to a greater or less extent, been led away from the knowledge of the true God into heathenism and Egyptian idolatry. They had strayed away from God, and by cruel taskmasters been compelled to break the Sabbath and disobey him. In this condition God took pity upon them, and purposed to make them his peculiar people, and deliver them, that they might serve and obey him. "And he brought forth his people with joy, and his chosen with gladness; . . . that they might observe his statutes, and keep his laws." Ps. 105:43-45.

But, as has already been noticed, they had been blinded and defiled by the heathen idolatry with which they were surrounded; and consequently a work of reformation must be wrought for them. They had nearly lost the knowledge of the true God and of his law. So the Lord led them out, and made himself manifest to them by "signs and wonders" (Eze. 20:5; Jer. 32:21); he gave them his laws, and purposed to test them whether they would obey him or not. But before they could enter the land of Canaan, they must first be proved. The record says:—

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." Ex. 16:4.

<sup>9</sup>Macaulay, "History of England," chap. 7, par. 49, 50.

NOTE.—The indulgence of James, though good in itself, was of no permanent legal value, as it had not received the sanction of Parliament.

But how, or by what means, does he *prove* or *test* them?—By the fourth commandment,—the Sabbath obligation. Six days he caused the manna to fall; but on the *seventh day*, which was the Sabbath, he gave them none:—

"And they gathered it every morning, every man according to his eating; . . . and it came to pass, that on the sixth day they gathered twice as much; . . . and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, *To-morrow is the rest of the holy Sabbath* unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning."

And they did so; and on the next day—the Sabbath—Moses told them that there should be none in the field on that day: "Six days shall ye gather it; but on the seventh day, which is the Sabbath, in it there shall be none." But some of the people disobeyed, and went out to gather on that day; but they found none. "And the Lord said unto Moses, *How long* refuse ye to keep my commandments and my laws?" The expression "*how long*" implies a previous continual neglect, and, hence, a previous knowledge of the institution. "See, for that the Lord *hath* given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." Ex. 16:21-29.

Thus the Lord not only showed them *which* day to keep, and *how* to keep it, but he also made it the *test* of their obedience and loyalty to him. "I will *prove* them, whether they will walk in *my law*, or no," said the Lord. And he chose, or used, the *Sabbath*, or the fourth commandment, for that purpose. It thus became the *test* in that reformation.

Again, in the days of Nehemiah, when the Lord brought again his people from Babylonish captivity, we discover that this same fact is again made quite prominent. They had again gone into idolatry and sin, and a reformation had thus become a necessity. Neh. 9:26, 38. Again, the Sabbath comes in as a *testing* truth, by which they are to be proved. Neh. 13:15-22. In fact, its violation was one of the chief causes which had led them into the captivity to begin with. See Jer. 17:20-27; 2 Chron. 36:16-19; Neh. 13:18.

When we come down to the time of Christ's first advent, we again notice the same thing. A message is to be given, a work of reformation must be wrought; the way of the Lord must be prepared, and the standard of righteousness be exalted. But this time the Jews had gone to the other extreme. They had virtually made void the commandments of God by their burdensome traditions (see Matt. 15:1-9; Mark 7:1-12); especially was this true of the Sabbath. They had gone so far as to prescribe that it was wrong upon the Sabbath day to walk on the grass, to lift a pail of water, wear nailed shoes, carry a blanket, or heal the sick, and the like. Says one writer:—

The restful and refreshing Sabbath of Eden and Sinai had been buried by the Pharisees under the rubbish of petty rules. Strangely enough, some readers have mistaken Christ's work in removing this rubbish, that the people might once more enjoy their Sabbaths, for an effort to destroy the Divine Fountain itself.—*The Sabbath for Man, Crafts*, pp. 367, 368.

When Christ came, he undertook to remove this rubbish, he condemned their foolish traditions, and sought, both by precept and example, to set them right, by teaching them how to properly observe it, so that it might be to them, as God had intended, a day of

delight and holy joy in the Lord. Time and again did the Jews utter complaint against him for his manner of observing the day, and they even accused him of violating the Sabbath, because of the deeds of mercy and goodness which he did upon that day. John 5:8-18; 7:18-24; 9:13-16. But Christ, who spoke the law from Mount Sinai, gave them to understand that what he did, in healing the sick, etc., was according to the law, was in keeping with its true letter and spirit. He says, "Wherefore it is *lawful* [*i. e.*, according to the law, see Webster] to do well on the Sabbath days." Matt. 12:12.

Thus the Sabbath—the proper keeping of the Sabbath—became the chief point of contention or complaint between Christ and his disciples, and the Jews and Pharisees (Matt. 12:1-12; Mark 2:23-28; 3:1-5; Luke 6:1-11; 13:10-17; 14:1-6); and, consequently, it was made the *test* of a proper, or lawful, obedience to the commandments of God. Hence, we find Christ, when telling his disciples of the destruction of Jerusalem, placing the most marked stress upon the importance and the proper observance or keeping of the Sabbath, by instructing them to even make its proper observance a matter of prayer. "Pray," said he, "that your *flight* be not in the winter, neither *on the Sabbath day*." Matt. 24:20. Why not flee in the winter?—Because they would have perished from the cold. But why not flee on the Sabbath day? If the day was no longer binding, if it had been done away, they might as well flee on that day as on any other. The obligation must, therefore, still be in force, and its observance recognized. To flee to the mountains on that day would have involved them in a violation of the sacredness of the Sabbath, which forbade all unnecessary labor, or labor which might possibly be avoided, and fleeing on that day to the mountains would have been a hard, laborious day's journey, and, hence, a violation of the sacredness of the Sabbath obligation. The opposite of *fleeing* would be *resting*. Hence, Christ virtually taught his disciples to pray that they might *rest* on the Sabbath day. Thus important was the observance of the Sabbath in the days of Christ and the early Christians, and certainly it can have lost none of its importance or sacredness since.

From these illustrations we may justly conclude, or expect, that this question,—the Sabbath question,—will become quite an important factor in connection with the reformation of the last days, and its observance a test of our sincerity and loyalty to the service of God. We have observed that such has been the case in each of the reformations of the past, to which our attention has been called. Whenever God would "*prove*" them, whether they would walk in his law or no, he used the Sabbath for that purpose, and to this rule, we may be sure, the last great reformation will be no exception. God deals with his people and his work alike in all ages. "I change not," he says. Mal. 3:6.

The "*remnant* people" keep the commandments of God. Rev. 12:17. But whosoever offends in "*one point*, he is guilty of *all*." James 2:10. And since the Sabbath, the fourth commandment, the observance of the seventh day, is a part of that law, it follows, as an inevitable conclusion, that they will be Sabbath keepers. From this there can be no escape.

I will now introduce some more direct proofs in support of this proposition that the

remnant church will be observers of the Sabbath, that it is to be a test of their obedience:—

"Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed." Isa. 56: 1.

But this is to take place at his *second advent*, for so says Paul:—

"And unto them that look for him shall he appear the *second time* without sin unto salvation." Heb. 9: 28.

Salvation, then, is a thing to be revealed at his second coming.

"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time," i. e., the last day. 1 Peter 1: 5.

Then, since the prophet Isaiah is speaking of a time when salvation is "near to come," "near to be revealed," and that is not until in the "last time,"—not until our Saviour shall come the "second time,"—it follows that this prophecy must apply to that time. From this conclusion there can be no escape. And now let us see what follows:—

"Blessed is the man that doeth this, and the son of man that layeth hold on it [That "doeth" what? that "layeth hold" on what?]; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. . . . Also the sons of the stranger [i. e., the Gentiles], that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; . . . for mine house [i. e., church] shall be called a house of prayer for all people." Isa. 56: 2-7.

The obligations of God's house, or church, must of necessity be just as universal as the house itself; hence, the universality of the Sabbath. From the above prophecy it is evident that the remnant people of God, both Jews and Gentiles—that is, "the sons of the stranger"—are to keep the Sabbath. One more text and we think it will be sufficient on this point:—

"And they that shall be of thee [i. e., the "remnant"] shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Isa. 58: 12.

Something has been trodden down for generations; a "breach" has been made; and this remnant people are going to raise it up again, and thus become the repairers of the breach, the restorers of paths to dwell in. Now, what is it? We venture it is the Sabbath. Let us see:—

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." Isa. 58: 13, 14.

This puts the question beyond a doubt. There will be a reformation in respect to the Sabbath in the last days. The remnant church will observe it. It will be a test of their fidelity to his cause and truth. They are, in the proper observance of the Sabbath, to raise up the foundations of many generations, and thus to be called the repairers of the "breach," etc. The Sabbath is the testing truth of that work. And who does not feel the necessity of such a work being wrought. But then it becomes a matter of importance to us to know not only how to observe the Sabbath, but which day is the Sabbath. May the Lord, then, help us to investigate this question, heed it, accept God's word, and obey it.

A DOBILE disposition will, with application, surmount every difficulty.—*Manilius*.

#### TO THE AGED.

BY ELIZA H. MORTON.

O AGED pilgrim on the way,  
Rejoicing in the Lord,  
Know ye the truth for this thy day,  
And render praise to God.

Full many crosses ye have borne,  
And now new light is shed  
Along thy path, and Jesus holds  
A crown above thy head.

Fear not the taunting face of clay;  
Leave prejudice behind;  
God's word alone, thy staff, thy stay;  
Let not tradition bind.

The Sabbath of Jehovah shows  
What Jesus is to thee,  
Creator, Saviour, help divine,  
Oh, let him ever be!

And floods of light with crimson gleams  
Will tinge thy sunset sky,  
And glory shine from heaven's gates,  
And angels hover nigh.

#### THE GREAT FAMINE.

BY W. H. WILD.

"BEHOLD, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8: 11, 12.

God is a God of love, "long-suffering to usward, not willing that any should perish, but that all should come to repentance." All are dependent upon God for their existence. He sendeth rain upon the unjust as well as on the just, he causeth the sun to shine upon the evil as well as on the good. "The Lord is good to all; and his tender mercies are over all his works." After man had sinned, and become God's enemy, a traitor to his government, even then, when in man there was no hope of a future life, God sent his Son, his only Son, into the world, that whosoever believeth in him might not perish, but have everlasting life.

There is no end to the love of God. To be sure he is not a God that loves iniquity; he would not and could not save us if he did. He has provided a way whereby poor, fallen man may become like him, pure, holy, lovely, and loving. He says:—

"Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. . . . Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it."

God cannot be just and save people in their sins, for then he would perpetuate sin and sinners to all eternity. But he can be just in blotting out from the universe all sin, and sinners who identify themselves with the sin, who will not come to him, that they might have eternal life. They will be speechless and without excuse when they are brought to judgment. For in his great mercy the Lord says:—

"Turn at my reproof; behold, I will pour out my Spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruc-

tion cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." Prov. 1: 23-28.

And why does the Lord do this?—Because of their own choice. Inspiration thus tells us:—

"For that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel, they despised all my reproof." Verses 29, 30.

We will now return to our subject, the great famine. I desire to show, first, why God permits such a famine to come, and, secondly, when it will come, or upon what generation.

We find in the book of Revelation (chapter 14, verses 9, 10) a warning to all the inhabitants of the earth against the worshiping of a certain beast, or his image, and also against receiving the mark of the beast. All who reject this warning and worship the beast will be visited by the seven last plagues, or drink of the wine of the wrath of God, which will be poured out without mixture into the cup of his indignation. What the beast and his image are, that we are forbidden to worship, are portrayed in the prophecy of the thirteenth chapter of Revelation. Here are brought to view two beasts, the leopard beast and the two-horned beast. It is the two-horned beast that is to enforce the worship of the leopard beast. See verse 12. It is the two-horned beast that is to deceive the people by its miracles, and enforce the mark of the beast.

We cannot take time in this article to prove what governments these two beasts are a symbol of. We will briefly say that the leopard beast, or first beast in the chapter, is a symbol of the papal power, and the two-horned beast symbolizes our own government. If the reader wants proof for this, let him send for the book entitled "Thoughts on Daniel and the Revelation," 43 Bond Street, New York City.

To prove that the Third Angel's Message of chapter 14 is the last message of mercy, to be given just before the great day of God's wrath comes, we call attention to the events which immediately follow the proclamation of this message, as found in the latter part of the chapter, commencing with verse 14. There the coming of Christ and the harvest of the world are brought to view. Moreover, the wine of God's wrath, that all who worship the beast are to drink, is synonymous with the seven last plagues of chapter 16. This is shown by verse 2 of chapter 16, which tells us that the noisome and grievous sore falls upon those who worship the beast or his image, and receive his mark.

Now we are prepared to show what generation it is that will experience the effects of the famine. It will be that generation which rejects the Third Angel's Message. The fact of their seeking the word of God, and not finding it anywhere on the earth, proves that there is no one to preach that word to them, for they have rejected the word. It seems that their probation has closed, and that, although they have had warning after warning, yet, after all, the day of God has come upon them unawares.

The words of our Saviour, found in Matt. 24: 14, prove that a famine for the word of God could not come before the end comes, and we are told repeatedly by the prophets of God that when Christ comes all the wicked will be destroyed. "The Lord shall be revealed

from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." See 2 Thess. 1:7-9. This takes in all classes who, at that time, obey not God. The time of the pouring out of the plagues of God's wrath seems to be one year, from the close of probation to the coming of Christ. Isa. 63:4, 6; Rev. 18:8. These plagues are before Christ's coming, for the Saviour does not come until after the sixth vial is poured out. It will also be in this day when they will experience the great famine. Before this the inhabitants of earth will have rejected the word of God, refused to hear its message of life and salvation, choosing their own way instead of God's way, and God gives them their fearful choice. His servants have no more burden to preach; his Spirit is withdrawn. When the wrath which they have chosen comes, then, when too late, they will seek for God's word. What a universal wail will go up from those who fear not God and obey not his gospel, when that day overtakes them! Then shall they cry, "The harvest is past, the summer is ended, and we are not saved." Reader, yield to God now.

#### GOD'S WORD AND CHRISTIAN EXPERIENCE.

BY F. M. BURG.

THE lives of Christians would be characterized by a much greater degree of happiness, they would experience a greater amount of that "peace of God that passeth knowledge," if they had a better understanding of the relation of the word of God to a real Christian experience.

To how many is an effort to be a Christian nothing more than a heavy drudgery, whereas they might be in the enjoyment of that complete freedom and liberty which it would please our beneficent heavenly Father to bestow, and for which provision is made in his word. "Provision for a happy Christian experience in the word?"—Yes, most assuredly. And the lives of Christians will be but a foretaste of the bliss of heaven when they understand fully what the word of God may be—is designed to be—to them, not merely an intellectual knowledge, however, but an experimental knowledge of it.

In the experience of how many is the word read with no appreciation of its real value, reading it, not as the voice of God direct to them personally, but, if not as some ordinary book, yet as something written in the dim past to someone else, the record, merely, preserved for us.

Is the Bible the voice of God addressing us as verily as though he were visible and spoke audibly? Who will say it is not? Are not the relations between God and each individual soul as intimate and full as though the great plan of redemption were devised solely for his personal salvation? The sacred volume was written for all, expresses the matchless love of God to all, is his voice addressing all, and is, therefore, for each one. As the writer, a short time since, heard it expressed by one, that which is past, present, and future with us, finite beings, is with him, the infinite, the One with whom a day is as a thousand years, and a thousand years as one day, an eternal present, an eternal now.

He who is invisible to mortal eye, yet seen in matchless splendor in his word by that person who has experienced its transforming power, saw—let us say *me*, not *someone else*—saw me, in all my relation to circumstances; saw me lost, undone, in myself having no hope, doomed to die; yea, he knew all about me, and, in consideration of all I needed, he, in infinite pity, wrote this wonderful letter, and in it made provision for my every need in this world and for all that I can hope to have in the next. God made provision for my conversion; he made provision for my complete victory in every conflict in my Christian experience; and this victory over sin is what will give to Christians the "peace of God that passeth knowledge."

That there is cleansing power in the word this article can no more than merely state. "By the word of the Lord were the heavens made." See Ps. 33:6, 9. This word of God is the basis of our faith (Rom. 10:17), and faith is the "victory that overcometh the world" (1 John 5:4). Faith is victory, not hoping for it, and sad because we do not have it. Turn it around. Victory is faith, *i. e.*, as stated in Heb. 11:1, "Faith is the substance of things hoped for," etc. What is it?—The substance, the possession, of that for which we hope, not wishing we had it, as it were, thinking to ascend into heaven to bring Christ down, or descending into the depths to bring him up, but taking hold of that for which the word makes provision, and rejoicing in its possession,—in our Christian experience laying hold of the victory for which provision is therein made. And, too, if one has the victory, he knows it; and this knowledge gives peace. He knows it how?—By faith. The difficulty is that Christians wait for something visible to indicate that they have the victory. But that is not faith. What has sight to do with it? The victory is in the word, not in the person. Claim it; take hold of it; rejoice in its possession. Be wholly submitted to God's will; then, and then alone, can you claim the victory. Otherwise the claim to victory is selfish boasting. Shall we not more fully appreciate the word of God, by which we must live?

#### WHAT "CHRISTIAN NATIONS" PAY FOR DRINK.

THE following, from the *Oakland Times* of recent date, a Democratic paper, presents some statistics worthy of consideration. While the United States spends about five million dollars for the conversion of the heathen, over one billion is expended for indulgence in that which does no good, but untold evil:—

In almost every respect the United States is a more extravagant country than England, although England is the most extravagant country in Europe. But in the consumption of spirituous liquors the English exceed us both in the quantity and cost of the liquor consumed. Americans consume a trifle more ardent spirits than the British, but when it comes to wine and beer and other malt liquors of that class, the English are away ahead as drinkers.

The British consumption of ardent spirits is 1.18 gallons *per capita*, while in America the consumption is 1.50 *per capita*. When we come to the beer and wine, we see a still greater disparity in favor of the Americans. The English drink 36.17 gallons *per capita* annually, while the Americans guzzle only 15.54 gallons *per capita*. But the American gallon is smaller than the imperial gallon, and if we reduce the latter to the American measure, the total British consumption of liquor amounts to 37.71 gallons *per capita* annually, against an American consumption of less than half that amount.

But liquor costs more in this country than in England; and for that reason the drink bill of the

mother country is not so much greater in proportion than the liquor account of the United States. The English pay \$17.58 *per capita* for their liquor, against \$15.53 *per capita* paid in the United States.

Last year the total cost of the liquors consumed in the United Kingdom amounted to \$675,739,025, for a population of 38,429,000. In 1892 the drink bill of the United States was \$1,014,894,364, for an estimated population of 65,000,000. Scotland drinks more spirits and beer *per capita* than Ireland. She also drinks more spirits than England or the United States, but her consumption of beer is smaller than that of either. Ireland consumes a trifle more spirits *per capita* than England, but drinks less than one-third as much wine and beer.

One feature of these drink statistics is the fact that the consumption of liquor in America is lowest in the Southern States. Judged by the amount of liquor consumed, the people of the cotton States are the most temperate white people on earth. It may be surprising, but it is a fact that Georgia consumes much less whiskey and less than half the beer *per capita* that is drunk in Massachusetts.

#### A HAPPY SLEEP.

BY MRS. M. F. BUTTS.

As on some day that seemeth long,  
Night comes with blessed sense  
Of finished work, of quieted care,  
Of dreamy indolence,  
When darkness like a curtain's fold  
Shuts us in peace away,  
And with a thought of heaven we fall  
Asleep till dawn of day,  
So that still night that we call death  
Will fold us sweetly in  
From the long years of weariness,  
Of sorrow, and of sin,  
Will hold us in a blessed sleep  
No earthly woe can wake,  
Till the new dawn shall touch our lids  
And bid the silence break.

—Advance.

CHRISTIANITY has no more precious possession than the memory of Jesus during the week when he stood face to face with death. Unspeakably great as he always was, it may be reverently said that he was never so great as during those days of direst calamity. He triumphed over his sufferings, not by the cold severity of a stoic, but by self-forgetting love. —James Stalker.

"LOVE is given us to help us onward nearer to God. The most blessed is that which draws us nearest to him. The essence of true love is not its tenderness, but its strength; power of endurance, its purity, its self-renunciation. Never forget, a selfish heart desires love for itself; a Christian heart delights to love without return."

THE days are ever divine. They come and go like muffled and veiled figures sent from a distant friendly party; but they say nothing, and if we do not use the gifts they bring, they carry them as silently away.—Ralph Waldo Emerson.

REMEMBER that if the opportunities for great deeds should never come, the opportunity for good deeds is renewed for you day by day. The thing for us to long for is the goodness, not the glory.—Frederic W. Farrar.

THERE is a power in this rest in God of which the men who are rushing along the broad and dusty highway can form no conception. The meadows on which the soul refreshes itself are ever green.—Tholuck.

THERE is a beauty and a safety in preserving a well-defined boundary between the church and the world. It should be visible to which you belong.—Mrs. Gilbert Ann Taylor.



## 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.*

### THE UNDONE THINGS.

BY MARGARET E. SANGSTER.

It isn't the thing you do, dear,  
It's the thing you leave undone,  
That gives you a bit of a heartache  
At the setting of the sun.  
The tender word forgotten,  
The letter you did not write,  
The flower you did not send, dear,  
Are your haunting ghosts at night.

The stone you might have lifted  
Out of a brother's way,  
The bit of heartsome counsel  
You were hurried too much to say,  
The loving touch of the hand, dear,  
The gentle, winning tone,  
Which you had no time nor thought for,  
With troubles enough of your own,

Those little acts of kindness  
So easily out of mind,  
Those chances to be angels  
Which we poor mortals find,  
They come in night and silence,  
Each sad, reproachful wraith,  
When hope is faint and flagging,  
And a chill has fallen on faith.

For life is all too short, dear,  
And sorrow is all too great,  
To suffer our slow compassion,  
That tarries until too late;  
And it isn't the thing you do, dear,  
It's the thing you leave undone,  
Which gives you a bit of a heartache  
At the setting of the sun.

—Selected.

### ONE BLOCK AT A TIME.

A VERY old friend of mine, one who hardly ever fails me when I go to him saying, "Can you give me a good, true story?" has just given me the following little anecdote, and as it is a piece of his own bright boyhood, you will read it with interest:—

One day, when I returned home from school, I saw outside our door a large pile of wood blocks. My father was going to build an additional room at the back of the house, adjoining the parlor, and these oak blocks were to form a solid flooring for the new room.

"Will you have to take in those blocks?" asked Ted Hume, one of my school companions. "I call it a shame if you do. My mother says you do too much at home, and that you don't have time for play. She says play means good health."

"Stop that," I cried, for I knew why he spoke as he did. It was Saturday afternoon, and we had a little cricket match on, and I was a bowler. "If I have to do it, I shall not be very long."

"I would not do it," persisted Ted; "your father ought to hire a man."

Something inside me leaped up at this. I saw the pile of blocks getting higher and higher, and by the time Ted had left me, and I was going dejectedly indoors, I felt that I was indeed a very badly-used boy, and how fine a thing it was to be Ted!

As if to rebuke my unworthy thoughts, my gentle mother gave me a bright smile, as I loafed discontentedly into the kitchen.

"Willie, my boy," said she, "the wood has come, so on Monday father will be able to begin the new room."

"I saw it; I couldn't help seeing such an enormous pile as that," I said, with a grunt.

I went and looked out of the window, and appeared to be studying the size of the wood-

pile. "How long do you suppose it will take a man to get in all that, mother?" I asked guilefully. "Will Trounce do it?"

"No; Trounce will not do it, my son," was my mother's reply.

In my heart I knew why. My father had just begun business for himself by starting a chemical factory, and he now needed all his available capital, so that for some time my mother and he had resolved to live as economically as possible, that it might be the better for us all by and by.

Dinner was now ready, and our dear parents took their places at table with grateful thanks to God for his mercies, and with smiles for my two sisters and myself. My mother was so bright.

"I hope, Willie," said she, when she had helped my father, "that you have brought three things to the table with you."

"What are the three things, mother?" asked father.

"Gratitude, hunger, and cheerfulness," said dear mother.

But I made no reply. My head was hung sulkily over my plate, and I would not smile at any of the pleasant and cheerful talk around me. I was half choking over my cheerfully-prepared meal, and no wonder, for I felt, all the time, that I was trying to swallow the pile of wood blocks. My father stood in the entry after dinner. He called me.

"Now, my boy," said he, "make up your mind to get in that wood before I return. You have a long, fine afternoon."

"But, father," I grumbled, "I shall get no play. There's a match on this afternoon at four. What shall I do?"

"I have told you what to do, my son," said father, taking no notice of my objection.

I sought out my mother, hoping to find a weak spot in her.

"Mother," I said, dogging her footsteps, as she went actively about her duties in the house, "why does not father hire a man to get all that wood in? You should hear what Ted Hume's mother thinks; she says it is too much for a boy to do."

Suddenly I saw a flash of pain cloud my mother's dear face; she turned away, but there were tears in her eyes. I knew she never spared herself for us; ashamed, I hurried out of her presence, and stood before the wood pile. I took off my jacket, and went round the side of the house to put it in a little arbor there. On my way I passed mother's room, and, looking in, saw her kneeling, with hands clasped and head bowed.

I rushed out to the pile of blocks, but again the words which Ted Hume had spoken came uppermost. Everything looked black. I began to chip the bark off one of the blocks with my penknife, while I whistled my discontent.

"I wish it would take fire," I said to myself over and over again.

I saw my mother coming, and I began to bustle doing nothing. She spoke:—

"Willie, my son, had you not better begin to stack the wood at once? It will not take you long, then."

"Mother," I cried, "it is such an immense pile. Just think of doing it all this hot afternoon. I shall be forever at it, and then, when it is done, I shall be nearly dead."

My mother smiled sadly at my exaggerations.

"Willie," said she, "come with me and look at the wood; I must not have you 'nearly dead,' and if by three o'clock you have not taken in all the logs, I will finish it."

"That you shall not," I exclaimed, stung by her gentle words. "I don't mind doing it, but how I am to do so is the thing."

This was talking nonsense, as I quite well knew.

"Dear," said mother, taking the first block

off, "it cannot hurt you if you carry in one block at a time."

I seized the block she held, and ran with it round the house.

"Only one block at a time," I cried. "The pile will soon grow small, mother; you go in and rest. I never thought of it in that way. I might have had it in by now."

And I ran back and forth with one block at a time, and was so intent on my work, so ashamed of the unworthy thoughts I had fostered, all through Ted Hume's foolish speech, that I forgot to think, until I was carrying in the last block. I heard the chime for a quarter to three o'clock, and I rushed into the house, crying out:—

"Mother, mother, all the wood is in, and I want to know if I can do anything else. I feel as strong and fresh as a lion." I coaxed my arms round her neck. "Mother, how patient you were, and I so naughty and rebellious!"

She drew me to her in an embrace I shall never forget.

"My dear son, my happy son," she said, "you will enjoy your cricket after this; and, remember, it is with such sacrifices God is well pleased."

I do remember. Her words have been with me ever since that day; and often, when work has looked difficult, and there have been obstacles in the way, I have jogged my memory with, "One block at a time, remember; begin at once, and go on to the end."

My life has been one of successful effort, and I owe it to my mother that I am what I am to-day.

What became of Ted Hume? Ah, poor fellow, he made a bad job of his life; enlisted as a common soldier, after several failures, and then deserted!

"One block at a time," and St. Paul's words, "This one thing I do," will help us to surmount the difficulties of life as they meet us, even on the threshold. There are many conflicting duties, calls from both sides, urgings on the right hand and the left, but we children of God have only to see the work he sets before us, and to carry it out patiently, perfectly, "one block at a time."—*The Christian.*

### HOW ONE BOY FACED THE WORLD.

ABOUT twelve years ago a soldier's widow, with one boy and one girl, lived in Chicago. The boy was less than ten years old, a handsome, dark-eyed, curly-headed young fellow, richly endowed in heart and mind, and having a true, loyal love for his mother. They were very poor, and the boy felt that he ought to work, instead of going to the public school; but his mother was a very intelligent woman, and could not bear to have him do this. He thought a great deal upon the subject, and finally begged a penny from his sister, who was a few years older than himself. With this money he bought one copy of the daily paper at wholesale, and sold it for two cents. He was then careful to pay back the penny he borrowed (make a note of this, boys), and he now had one cent of his own; with it he bought another paper, and sold it for two cents, and so on. He took up his position in front of the Sherman House, opposite the City Hall; this was a favorite place with the newsboys, and they fought the little fellow fiercely, but he stood his ground, won standing room for himself, and went on selling papers.

He became one of the most successful newsboys in the city, and at the age of fourteen had laid up money enough, besides helping his mother, so that he could afford to take a study in stenography and typewriting. He began in a class with two hundred others; when he graduated from the course, only six remained with him. There is something in this to think about. A great many start in

the race, but few hold on to the end. They are like boys chasing a butterfly—pretty flowers along the way attract them, and they hear a bird sing somewhere in the woods, or they stop to skip pebbles in the river; it is only the few that go on—right straight on—who catch the butterfly we call success.

Well, this boy became the best stenographer in Chicago. When he was only eighteen he was president of their society. He then went to a leading college, and took the entire four years' course of preparation in two years, at the same time supporting himself and his mother by his stenographic work for the professors.

He kept up his health by regular outdoor exercise. He never tasted tea, coffee, tobacco, or alcoholic drinks. His food was simple, mostly fish, vegetables, and fruit. He had a good conscience; there was no meanness about him. When he was twenty years of age, he became the private secretary of one of the largest capitalists in America. Of course he had a large salary. He was clear cut in everything he did; there was no slackness in his work. The gentleman who employed him used tobacco and drank wine, but this young private secretary, with quiet dignity, declined both cigars and claret, though offered him by his employer in his most gracious manner. It is to the credit of the great capitalist that when his secretary told him he never used tobacco or liquor, he answered, "I honor you for it, young man."

The name of this remarkable Chicagoan is Jerome Raymond. He is now the private secretary of Bishop Thoburn, and is making a trip around the world, at the same time studying for his degree in the university, being permitted to substitute French and Sanscrit for some other studies that he would have taken if he were here.

He was my stenographer, on and off, for two years, and I think most highly of him. It seemed to me I could not do a greater service than to tell you his simple story.—*Frances E. Willard.*

#### GOOD MOTHERS.

BY MRS. A. E. BARR.

THE difference between good and bad mothers is so vast and so far-reaching that it is no exaggeration to say that the good mothers of this generation are building the homes of the next generation, and that the bad mothers are building the prisons, for out of families nations are made, and if the father be the head and the hands of a family, the mother is the heart. No office in the world is so honorable as hers, no priesthood so holy, no influence so sweet and strong and lasting. Unselfish love in the mother, cheerful obedience in the children, in whatever home these forces are constantly operative, that home cannot be a failure. And mother love is not of the right kind, nor of the highest trend, unless it compels this obedience.

The assertion that affectionate firmness and even wholesome chastisement are unnecessary with our advanced civilization is a specious and dangerous one. The children of to-day have as many rudimentary vices as they had in the days of the patriarchs; as a general thing, they are self-willed and inclined to evil from their cradles, greedy without a blush, and ready to lie as soon as they discover the use of language. A good mother does not shut her eyes to these facts; she accepts her child as imperfect, and trains it with never-ceasing love and care for its highest duties. She does not call impudence "smartness," nor insubordination "high spirit," nor selfishness "knowing how to take care of itself," nor lying and dishonesty "sharpness." She knows, if the child is to be father to the man, what kind of a man such a child will make.

How to manage young children, how to strengthen them physically, how best to awaken their intellects, engage their affections, and win their confidence, how to make home the sweetest spot on earth, a place of love, order, and repose, a temple of purity, where innocence is respected, and where no one is permitted to talk of indecent subjects or to read indecent books, these are the duties of a good mother, and her position, if so filled, is one of dignity and grave importance, for it is on the hearthstone she gives the fine, healthy, initial touch to her sons and daughters, that is not effaced through life, and that makes them blessed in their generation.

There is another duty, a very sacred one, which some mothers, however good in all other respects, either thoughtlessly or with mistaken ideas, delegate to others,—the religious training of their children. No Sunday school or no church can do it for them. The child that learns "Our Father" at its mother's knee, that hears from mother's lips the heroic and tender stories of the Bible, has a wellspring of religious faith in his soul that no after life, however hard and fast and destructive, can dry up. It is inconceivable, then, how a mother can permit any other woman to deprive her of an influence over her children nothing can destroy, of a memory in their lives so sweet that, when every other memory is withered and approaching decay, it will still be fresh and green, yes, even to the grave's mouth.—*North American Review.*

#### CURING BALKY HORSES.

AN officer of the police detail said recently: "When I was a mounted policeman I learned of a most humane and kind method of curing a balky horse. It not only never fails, but it does not give the slightest pain to the animal. When the horse refuses to go, take the front foot at the fetlock and bend the leg at the kneejoint. Hold it thus for three minutes, and let it down, and the horse will go. The only way in which I can account for this effective mastery of the horse is that he can think of only one thing at a time, and, having made up his mind not to go, my theory is that the bending of the leg takes his mind from the original thought.

"There have been some barbarously cruel methods resorted to to make a balky horse go its way, such as filling the mouth with sand, severely beating the horse, or, as in one recent case, cutting out his tongue. The Humane Societies would have their hands full to care for all these cruelties to animals. If they only knew, the owners of horses would adopt my treatment, and there would be no trouble with the erstwhile troublesome balky horse."—*Selected.*

#### IT MAKES A DIFFERENCE.

A WRITER in the *Philadelphia Press* tells a funny story of an old lady who was recently riding on a railway in the vicinity of the City of Brotherly Love. The train had reached the Bryn-Mawr station, and the brakeman poked his head through the door and cried out, "Bryn-Mawr! Bryn-Mawr!"

"What's that he said?" asked the old lady of the person sitting next to her.

"Bryn-Mawr," replied the other. "This is Bryn-Mawr."

The old lady chuckled, and then she said: "I'm from Pennsylvania myself, but I do think you have the funniest sounding names down in the suburbs of Philadelphia that I ever heard. Bryn-Mawr, hee, hee, hee!"

"And where may your home be?" queried the neighbor, his curiosity aroused by the old lady's amusement.

"Oh, I live at Tiddyoot!" said the old lady gravely.—*Boston Traveler.*

## Mission Fields.

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

#### ALL KNOWN TO THEE.

My God, whose gracious pity I may claim,  
Calling thee Father—sweet, endearing name—  
The sufferings of this weak and weary frame  
All, all are known to thee.

From human eye 'tis better to conceal  
Much that I suffer, much I hourly feel;  
But, oh! this thought does tranquilize and heal,  
All, all is known to thee.

Each secret conflict with indwelling sin,  
Each sickening fear I ne'er the prize shall win,  
Each pang from irritation, turmoil, din,  
All, all is known to thee.

When, in the morning, unrefreshed I wake,  
Or in the night but little sleep I take,  
This brief appeal submissively I make,  
All, all is known to thee.

Nay, all by thee is ordered, chosen, planned,  
Each drop that fills my aching cup; thy hand  
Prescribes for ills none else can understand—  
All, all is known to thee.

The effectual means to hate what I deplore,  
In me thy longed-for likeness to restore,  
Self to dethrone, never to govern more,  
All, all is known to thee.

All this continual feebleness—this state  
Which seemeth to unnerve and incapacitate—  
Will work the cure my hopes and fears await.  
That can I leave to thee.

And welcome precious can thy Spirit make  
My little drop of suffering for thy sake.  
Father, the cup I drink, the path I take,  
All, all is known to thee.

—*Selected.*

#### MEXICO AS A MISSION FIELD.

A Sketch of Its History.

BY ELDER D. T. JONES.

THE territory included in the present Republic of Mexico was not discovered by Europeans till the year 1518. Of all the aborigines of the New World, the people of Anahuac, the name by which the country was called by the natives, were farthest advanced in civilization. The whole country, with one exception, was consolidated under one government, ruled by an emperor and his privy council. The empire had a regular system of laws, with courts of justice, and a regular system of revenues. The people built permanent cities, constructed roads, manufactured cloth for clothing, and made many useful articles of gold, silver, stone, wood, and clay. They had a system of writing with hieroglyphics and some phonetic characters, and had many books. They had some knowledge of astronomy. Their year was divided into eighteen months, of twenty days each, to which was added five complementary days, to make up the full solar year. At the end of a cycle of fifty years they added twelve and one-half days, which made their calendar practically correct. The month was divided into weeks of five days each, the last of which was their market day. They had an elaborate religious system, with a regularly ordained priesthood, and their cities and villages were filled with temples and altars. Their system of ethics contained many precepts similar to those of the Christian religion. The cross\* as a religious emblem was seen in their temples. One of their religious rites was to make an image of one of their gods from the flour or maize mixed with

\*It must not be thought by our readers that the cross is a Christian symbol; it antedates the Christian era, and is pagan in origin.—Ed. S. of T.

blood, which, after it was baked and consecrated by the priest, was distributed among the people, and they ate it, with signs of humiliation and sorrow, declaring that it was the flesh of the Deity. They had a form of baptism, which, according to Sabagun, an eyewitness, was accompanied by the following ceremony:—

O my child, take and receive the water of the Lord of the world, which is your life, and is given for the increasing and renewing of the body. It is to wash and to purify. I pray that these heavenly drops may enter into your body and dwell there; that they may destroy and remove from you all the evil and sin which was given you before the beginning of the world.

They had a vivid tradition of the flood, according to which the world was destroyed by deluge, from which only one man and his wife escaped in a boat, which also contained various kinds of animals and birds. After they had been tossed on the waters for some time, they sent out a vulture, but he remained to feed on the bodies of the giants, which were left exposed as the waters subsided; next a humming bird was sent out, which returned with a twig in its mouth.

Near the present city of Puebla stands the ruins of a pyramid, the base of which covers forty-five acres. A popular tradition among the Indians says that this pyramid was built by a family of giants after the flood, who designed to raise it till its top reached the clouds; but the gods were displeased at their presumption, and sent fire from heaven, and compelled them to abandon the enterprise.

There was another tradition current at the time of the discovery of the country by the Spaniards which contributed much to the success of the conquest. According to this, a white man with a long, flowing beard had come across the water from the East, in the distant past, and reigned over the country. He returned across the waters the same way from which he had come, but before going promised that he would return again. The time of his reign was referred to as the golden age of Anahuac, and his return was anxiously awaited. They regarded the white man as a deity, and his return, it was expected, would usher in an age of peace, prosperity, and happiness. When the Spaniards landed on their Eastern coast, many thought that the long-expected white man had returned.

These traditions seem to indicate that the inhabitants of Mexico had at some time in the past been in communication with the inhabitants of the Old World, through which they had become acquainted with some of the leading facts in the history of the human race. But this communication, if it ever existed, had long been broken off, and the traditions had become badly corrupted before the discoveries of the latter part of the fifteenth and the beginning of the sixteenth centuries brought them again into communication.

Notwithstanding the moral degeneracy, which had reached its climax in the offering of human sacrifices, there were many moral precepts in their religion which closely resemble the ethics taught by Moses and more fully by Christ. "Marriage," says the historian, "was celebrated with as much formality as in any Christian country." "Adulterers, as among the Jews, were stoned to death." The following comment on the law of chastity is very similar to the teachings of Christ in the sermon on the mount: "He that looketh too curiously on a woman committeth adultery with his eyes." Theft was punished with slavery or death, according to the gravity of the offense. It was a capital crime to remove the established landmarks. Intemperance was punished, in the young with death, in the old, with loss of rank and confiscation of property. The children of slaves were free; no one could be born to slavery.

Such were some of the traditions and moral precepts of the people inhabiting the beauti-

ful plains and rich valleys of Mexico when Cortez, with his bold adventurers, landed upon her shores in 1519, and, planting the cross, took possession of the country in the name of the king and queen of Spain, and with the avowed purpose of establishing the holy Catholic faith. A sanguinary conflict followed. In a little more than two years the whole country was conquered, and, we might add, robbed and destroyed. The dead were left in heaps behind the victorious arms of the Spaniards, and the living were reduced to peonage. The land and the people were divided among the conquerors. Mexico became a Spanish province in 1521 and remained such for just three hundred years.

After the conquest but one thing remained to complete the work the Spaniards had set out to accomplish, and that was the conversion of the people to the Roman Catholic faith. To this work the conquerors now applied themselves as assiduously as they had previously done to the work of conquest. This too was soon accomplished, partly by persuasion, partly by the offer of rewards, partly by force, partly by fear, and partly by subtlety. But with them the means was nothing, the end was everything. Mexico soon became the stronghold of Catholicism in the New World. Thither swarmed priests and higher church dignitaries. Magnificent churches and cathedrals arose on every hand. Clerical orders flourished. Monasteries and convents multiplied, and their inmates increased in wealth, influence, and power.

To better protect the country from heresy, the Spanish Inquisition was transplanted to the shores of New Spain, as the country was then called. The civil rulers were only the tools of the ecclesiastical hierarchy. It was just at the time when the Reformation under Martin Luther began to make its power felt in Europe that the Inquisition fastened its manacles on the people of Mexico, to hold them in perfect submission for more than three hundred years. A large part of the property of the country passed into the hands of the church. Some writers estimate the property so held as being one-third, others estimate it as high as two-thirds, of the property of the whole country. The result was an impoverished country and an ignorant, superstitious, and degraded population. After 330 years of moral darkness and oppression the descendants of the Aztecs arose in their might, and, under the leadership of Benito Juarez, adopted a new constitution, with the strongest guarantees of religious liberty to all, and a series of laws known as the "Laws of Reform" were adopted, of which the following is a brief synopsis:—

The complete separation of Church and State. Congress cannot pass any laws establishing or prohibiting any religion.

The free exercise of religious services.

The State will not give official recognition to any religious festivals, save the sabbath, as a day of rest. Religious services are to be held only within the place of worship.

Clerical vestments are forbidden in the streets.

Religious processions are forbidden.

The use of church bells is restricted to calling the people to religious work.

Pulpit discourses advising disobedience to the law, or injury to anyone, are strictly forbidden.

Gifts of real estate to religious institutions are unlawful, with the sole exception of edifices designed exclusively for the purposes of the institution.

The State does not recognize monastic orders nor permit their establishment.

The association of Sisters of Charity is suppressed in the republic, and Jesuits are expelled and may not return.

Matrimony is a civil contract, and to be duly registered. The religious service may be added.

Cemeteries are under civil inspection, and open for the burial of all classes and creeds.

No one can sign away his liberty by contract or religious vow.

Education in the public schools is free and compulsory.

Soon after the passage of these laws, in 1857, the missionaries entered the country with an open Bible, and what they are doing for the evangelization of the 12,000,000 people who now constitute the population of the country—6,000,000 of whom are of pure Indian blood and 4,600,000 of the remainder are of mixed Indian and Spanish blood—will be told in another article.

#### THE POOR IN THE "SUNNY SOUTH."

A TEACHER of a mission school in one of the Southern States, writing to the *American Missionary*, presents this pathetic picture:—

"I am sure you never saw anyone clothed as some of these people are. One man came for trousers whose garment answering to that name seemed made up entirely of patches not larger than my hand and of every conceivable color and texture, while in the midst of these were several openings and corners fluttering loosely in the breeze. And there were no trousers for him, poor fellow! Then a girl came for shoes whose feet were encased in mere fragments of leather, held together in places by safety pins, while a shoulder cape partly covered a waist that nowhere met in front, and she seemed to be wearing nothing but skin under that. These will represent the far too common class of improvident poor. But there is another class who appeal quite as strongly to our sympathies, even if they do not appear in such desperate circumstances; these are the families where the father can earn but a dollar a day, which the mother tries to piece out by taking in washing, in addition to the care of her house and several small children. With the most careful economy, the children's shoes and jackets will not hold together till the savings have amounted to enough to buy a full new suit, but the money invested in the best of second-hand stock renders the child neat and comfortable from head to foot."

"'CHRIST is my Sumatanga.' So said a native Christian in India, expressing in his own way the comfort he found in the Saviour. In some parts of India there are provided along the road resting places for those who carry heavy loads on their heads. These places have a high shelf, upon which the man can easily shift off the heavy burden that he is carrying. Then beneath there is a shaded seat, where he can sit down and rest. It was with reference to one of these rests the native Christian expressed his faith in the words, 'Christ is my Sumatanga.'"

ENGLISH OPIUM THE CURSE OF CHINA.—"Tell the people of great heroes [Britain] that their black dirt ruins our nation, spoils our homes, breaks our hearts." So said a Chinese wife as she pressed her cheek, wet with tears, against that of a missionary lady to whom she had confided the story of the destruction of her happy home since her husband had become an opium smoker. Whatever conflicting testimony there may be as to the use of opium in India, there is but one voice as to the desolation it is causing in China.—*Missionary Herald*.

#### THE LAW OF GOD

##### As Changed by the Papacy.

HERE we have arranged the papal assumptions and admissions side by side with the law of God. These selections are all taken from works of acknowledged authority among the Catholics, and are therefore valuable for reference. Price of cloth, \$1.00; paper, 5½x8½ in., per 100, 50c. Address Pacific Press Publishing Co., Oakland, Cal., or 43 Bond St., New York City, or 18 West 5th St., Kansas City, Mo.

## Our Work and Workers.

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

### FIGHT THE BATTLE OUT.

WHAT if the currents of your life  
Are foiled and vexed and go amiss,  
And trouble your whole portion is?  
Faint not; all victory comes through strife.

What if dark clouds make up your sky,  
And every wind's and tide's attack  
Is pushing hard to beat you back?  
Court not despair—still harder try.

What if your friends keep out of view,  
And, while you sorrow, seem like those  
Who wear the livery of your foes?  
Fret not, but battle on anew.

What if a thousand shafts of wrong  
And grievous obstacles and hate  
Pursue you early, long, and late?  
Yield not, but keep your courage strong.

What if the world seems simply made  
To sweep your dearest hopes away,  
And balk your efforts day by day?  
Care not; move onward unafraid.

What if your best work brings but pain,  
Perplexity, and loss and doubt?  
Faint not, but fight the battle out.  
No worthy life is lived in vain.

—Selected.

### TEMPORAL SUBSTANCE A TEST OF FAITH.

God has intrusted men with means, to prove them, to see if they are willing to acknowledge him in his gifts, and use them to advance his glory upon the earth. The earth is the Lord's, and all the treasures it contains. The cattle upon a thousand hills are his. All the gold and silver belong to him. He has intrusted his treasures to stewards, that with them they may advance his cause and glorify his name. He did not intrust these treasures to men that they might use them to exalt and glory themselves, and have power to oppress those who were poor in this world's treasure. God does not receive the offerings of any because he needs them, and cannot have glory and riches without them, but because it is for the interest of his servants to render to God the things which are his. The freewill offerings of the humble, contrite heart he will receive, and will reward the giver with the richest blessings. He receives them as the sacrifice of grateful obedience. He requires and accepts our gold and silver as an evidence that all we have and are belongs to him. He claims and accepts the improvement of our time and of our talents, as the fruits of his love existing in our hearts. To obey is better than sacrifice. Without pure love, the most expensive offering is too poor for God to accept.

Many have their hearts so fixed upon their earthly treasure that they do not discern the advantage of laying up for themselves treasures in heaven. They do not realize that their freewill offerings to God are not enriching him, but themselves. Christ counsels us to lay up treasures in heaven. For whom? For God, that he may be enriched?—Oh, no! The treasures of the entire world are his, and the indescribable glory and priceless treasures of heaven are all his own, to give to whom he will. "Lay up for yourselves treasures in heaven." Men, whom God has made stewards, are so infatuated by the riches of this world that they do not discern that by their selfishness and covetousness they are not only robbing the Lord in tithes and offerings, but robbing themselves of eternal riches. They could be daily adding to their heavenly treasure by doing the very work that the Lord has

left them to do, and which he has intrusted them with means to carry out. The Master would have them watch for opportunities to do good, and, while they live, apply their means themselves to aid in the salvation of their fellow-men, and in the advancement of his cause in its various branches. In so doing they only do that which God requires of them; they render to God the things that are his. Many willingly close their eyes and hearts, lest they should see and feel the wants of the Lord's cause, and by helping in its advancement should lessen their increase by detracting from the interest or the principal. Some feel that what they give to advance the cause of God is really lost. They consider so many dollars gone, and feel dissatisfied unless they can immediately replace them, so that their earthly treasure may not decrease. They exercise closeness and even sharpness in dealing with their brethren, and also with worldlings. They do not scruple to overreach in deal, in order to advantage themselves and gain a few dollars.

Some, fearing they will suffer loss of earthly treasure, neglect prayer and the assembling of themselves together for the worship of God, that they may have more time to devote to their farms or their business. They show by their works which world they place the highest estimate upon. They sacrifice religious privileges, which are essential to their spiritual advancement, for the things of this life, and fail to obtain a knowledge of the divine will. They come short of perfecting Christian character, and do not meet the measurement of God. They make their temporal, worldly interests first, and rob God of the time which they should devote to his service. Such persons God marks, and they will receive a curse rather than a blessing. Some place their means beyond their control by putting it into the hands of their children. Their secret motive is to place themselves in a position where they will not feel responsible to give of their property to spread the truth. These love in word, but not in deed and in truth. They do not realize that it is the Lord's money they are handling, not their own.—*Testimony for the Church.*

### FIELD NOTES.

ELDER C. A. HALL reports the baptism of five candidates at Halstead, Kansas.

NINE persons were baptized in the church at Battle Creek, Mich., on the 26th ult.

WITHIN the past two weeks the church in this city has received seventeen members by baptism, and four by letter.

ELDER W. W. STEBBINS reports the organization, in April, of a church at Clay Center, Kansas, with twenty-six members.

ELDER A. P. HEACOCK has changed his address, and from this we suppose also his field of labor, from Huntsville, Ala., to De Soto, Mo.

OF the work in Maine Conference, Elder J. E. Jayne says, "The churches have received a large increase in membership this winter." He notes the recent baptism of five at Cliff Island.

AN encouraging interest has been awakened at Debby, West Va., where Brother Foggin has been holding meetings, and arrangements have been made for the erection of a house of worship.

BRETHREN A. R. HENRY and W. C. SISLEY left Battle Creek, Mich., on the evening of May 26, and Elder O. A. Olsen on the 27th, for New York, whence they were to embark for Europe. The Sabbath previous to his departure, Elder Olsen preached in the Tabernacle, and the *Review* states that he gave a good report of the camp meeting in this city, and of the work on the coast generally.

ELDER J. W. SCOLES reports eight walking in obedience to the Lord, and as many more who have made public acknowledgment of the truths presented, as a result of meetings held at Toledo, Ill.

AN effort is being made to endow a bed in the Sanitarium Hospital, at Battle Creek, Mich., for the use of General Conference laborers needing treatment. It will be under the control of the General Conference.

THE case of the State of Georgia against Elder W. A. McCutcheon and Professor E. C. Keck, for doing manual labor in a school-house on Sunday, came up at the May term of the Supreme Court on appeal, and was continued until the third week in August.

MRS. M. L. BROCK, of Oklahoma City, Ok. T., requests us to state that she has received the box of Bibles, etc., sent to her by a California lady, for missionary work. She has lost the lady's address, and, being unable to send a receipt direct, she hopes to reach the donor through the SIGNS.

SOME changes have been made in the working force of Iowa Conference. Elders J. M. Willoughby and C. M. Gardner have been invited by the General Conference Council to make Utah Territory their field of labor for a time; and Brother J. W. Kelchner, late of Battle Creek, Mich., formerly of California; has been transferred to Iowa.

ELDER W. B. WHITE, president of Nebraska Conference, notes that at Loupe City thirty-seven adults have accepted the truth, as presented in a series of meetings held by Elders Lamson and Boughton. The Sabbath school numbered sixty-eight at the time of the report. Elder White also reports the organization of a church at Harold, with fourteen members, and the dedication of a chapel.

THE church organized at Shady Side, Md., on the 6th of May, brought the number of churches in the Atlantic Conference up to seventeen. Brother A. J. Howard was arrested at that place, May 21, for doing "bodily labor on the Lord's day, commonly called Sunday." We have not yet learned the outcome of his being placed "under the law." His offense, we understand, was preparing for the removal of his tent to another locality.

OUR brethren in Russia are said to have great difficulty in meeting together. In one place seven of them were fined for holding meetings without being officially acknowledged as a denomination. As a result, they had to spend from three to ten days in jail. One of the saddest features of the situation is found among some exiles on the Persian border, part of whom are Baptists. These Baptists—*themselves exiles for their faith*—being in the majority in that class, take occasion to vex the Adventist members of the community, and tantalize them by calling them "Jews."

CANVASSERS for our books would do well to note a decision of the U. S. Supreme Court with reference to town licenses. The *Philadelphia Record* gives an instance of one J. W. Brennan, who was soliciting orders for pictures in Titusville, Pa., for a Chicago firm. A city ordinance of Titusville required a license for such soliciting, and for failing to obtain a license, Brennan was fined \$25 in the city court. On appeal, the Supreme Court of the State affirmed the judgment. But the U. S. Supreme Court says that the judgment of the State court must be reversed. In doing so, a former rule is reaffirmed, which says: "No State can levy a tax on interstate commerce in any form, whether by way of duties laid on transportation of the subjects of that commerce, or on the receipts derived from that transportation, or on the occupation or business of carrying it on." (*Ficklen vs. Shelby County*, 145 U. S. 1.)

In connection with the recent camp meeting at Portland, Oregon, the following officers were chosen for North Pacific Conference: President, Elder W. M. Healey; Secretary, G. E. Henton; Treasurer, the Conference Tract Society; Executive Committee, W. M. Healey, T. H. Starbuck, W. W. Sharp, D. T. Fero, and W. C. Ward. The tract society officers are: President, W. M. Healey; Secretary and Treasurer, G. E. Henton. Elder Healey has been a laborer in California Conference for twenty years or more, having served for some time on the Conference Committee, and on the board of directors of Pacific Press Publishing Company.

**CAMP MEETINGS FOR 1894.**

**DISTRICT NUMBER ONE.**

- \* Quebec, Ayer's Flat..... 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.**

- \* South Dakota, Madison..... June 21-28
- \* Nebraska, Lincoln (Peck's Grove) 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, Bozeman..... 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. 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.

Prayer 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.

**LITERARY NOTICES.**

We have received from Lucas, Richardson & Co., Charleston, S. C., a pamphlet on "Sunday Observance and Sunday Desecration, Their Effects on National Character, Happiness, and Progress." The substance of this is placed in the form of letters to Bishop Potter, of New York, and Rev. C. B. Wilmer, of Lynchburg, Va., and Colonel R. G. Ingersoll. We will notice this more fully in the future.

*Popular Astronomy* for June contains, among other interesting papers, the following: Shooting Stars, How to Observe Them, What They Teach Us (illustrated), by W. T. Denning; Professor Barnard's Work at the Lick Observatory, by S. W. Burnham; Testing Optical Glass for the Quality of Its Annealing, by John A. Brashear; Constellation Study (continued), by Winslow Upton, the last article in the series. The editor, Mr. Payne, has an illustrated article on the Pleiades. The Department of Practical Suggestions and General Notes is as full as usual. This is the best magazine for amateurs and students published. The annual subscription price is \$2.50. Address, Northfield, Minn.

*Astronomy and Astro-Physics* is another magazine of interest in a more advanced line, by the same publishers, the price of which is \$4.00 per year.

We have received from the publishers, 48 Paternoster Row, London, E. C., the nineteenth annual report for the year 1893 of the "Mission to Lepers in India and the East." It is a most interesting little document, giving quite a full report of the noble efforts that have been put forth by self-sacrificing ones in behalf of this unfortunate class. We may quote from it some time in the future. It shows favorable results among the lepers, 150 being baptized the last year.

The *Pacific Health Journal*, bound volume for 1893. This is the eighth year of the publication of this valuable *Journal*, the price of which bound is \$1.50. The *Journal* itself is but \$1.00 a year, and a cursory glance at the index of the volume would prove to anyone who is interested in matters of health that it is many times worth the price. There are thousands who pay from \$5.00 to \$500 a year in doctors' bills which might just as well be saved, or used in other ways more advantageously, simply by taking a good health journal and following its advice. We do not know of any at the same price that will give better information than the *Pacific Health Journal*, published at Oakland, Cal. Its editor and chief contributors are experienced physicians, in constant practice.

We have received a copy of the *Healdsburg Enterprise*, published at Healdsburg, Sonoma County, dated May 26, 1894. This number is devoted to a description of the county and its various enterprising villages, its soil and productions, statistics concerning its real estate, its educational, agricultural, mineral, and climatic advantages. An excellent description is given of the city of Healdsburg, two columns being devoted to the Seventh-day Adventist College. Two fine cuts are given of the South College Hall and the Students' Home.

The following tracts have been received from the International Tract Society, 59 Paternoster Row, London, E. C.: "As Free as a Bird," showing the liberty wherewith Jesus Christ makes us free; "The Literal Week," a tract of eight pages, showing how the week originated at creation was literal as declared in God's word. It shows that the only true way to understand science is by the word of God, and not the word of God through science. "Justice and Mercy" is a 16-page tract, showing God's wonderful mercy to the sinner, his love in giving men their own choice, and the fate of the wicked, which they themselves choose. "The Sin of Witchcraft" is an excellent tract of 32 pages, showing that Modern Spiritualism is identical with ancient sorcery, and giving us the only true antidote, God's word, and faith in our Lord Jesus Christ. These tracts are all excellent, and should receive a wide circulation. It would add to their value, it seems to us, if the prices were printed on them. Those who desire them may obtain them by addressing the International Tract Society, 59 Paternoster Row, London, E. C., England.

**"RELIGIOUS LIBERTY LIBRARY."**

Some Late Numbers.

No. 18, "Christ and the Pharisees," or "Christ's Faithfulness in Sabbath Keeping," by A. T. Jones. This tract of forty pages presents a striking parallel between the time of Christ and our own day, showing that as Christ was persecuted and even put to death for his faithfulness in keeping the Sabbath according to God's standard, so in our day those who keep God's Sabbath, the seventh day of the week, according to his commandments, are being and will continue to be persecuted for the same thing and for the same reasons. Price, 5 cents.

No. 19, Protestantism, True and False, by A. F. Ballenger. This tract, after stating clearly the fundamental principles of true Protestantism, shows by incontrovertible evidence that modern Protestantism has fallen from these principles. It is similar to what was published some time ago in the SIGNS OF THE TIMES. An excellent tract, that should be widely circulated. Price, 4 cents.

No. 20 "Civil Government and Religion," by A. T. Jones, shows the relation that should exist between the Church and the State, as indicated by the Scriptures and the evidence of past centuries. It is a most valuable treatise, which should be widely circulated. It is both scriptural and logical. In the appendix will be found the Declaration of Independence and the Constitution of the United States. One hundred and eighty-two pages. Price, 25 cents.

No. 21 is a 12-page tract, entitled "Congress on Sunday Legislation." It gives a report of Congress in 1830 on religious legislation, and contrasts it with the 52d Congress. It is an important report, written by the Hon. Richard M. Johnson, of Kentucky, subsequently Vice President of the United States, and is a valuable document. Extracts from what eminent men have said in regard to religious rights are also given in this little tract. Price, 1½ cents.

The above publications may be obtained at 271 West Main Street, Battle Creek, Mich., or any of our tract societies, or from this office.

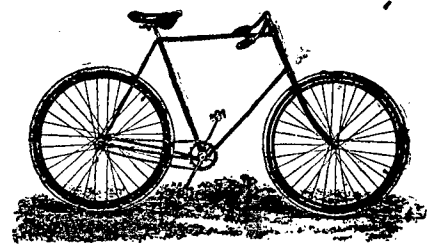
**HOUSE AND FURNITURE FOR SALE.**

HAVING been invited by the Pacific Press Publishing Company to labor in connection with their branch office in Kansas City, I desire to sell my residence property in Oakland, Cal., together with household goods, etc.

Lot 50 by 100 feet, with large six-room cottage, on sunny side of the street. Price, \$2,650. Terms: \$1,650 by January 1, 1895; \$500 in one year, and \$500 in two years, with interest at 8 per cent.

Also, 200 one and two-quart Mason fruit jars; all kinds of household goods and furniture for sale at very low prices, for cash.

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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 XIII.—SUNDAY, JUNE 24, 1894.

#### REVIEW.

Scripture Reading—Psalms 105; Heb. 11:17-29.

Golden Text: "The Lord's portion is his people."

NOTE 1.—The lessons which we review this quarter extend from Genesis 32 to Exodus 15. Several of the events mentioned in these lessons are found in Psalms 105, 106, 77, 78, 136, and 114; and in the New Testament, mention is made of some of them in Acts 7:9-38; Heb. 11:20-29. Our review will simply touch upon the leading topics, and the earnest student will glean from the word of God that which will fill up the outlines.

NOTE 2.—The real subject of these lessons is the "Making of a Nation, and God's Providence over His People." In fact, all history is of worth to us only as we see God's hand in it; and God's hand is especially marked in the leading out of the Hebrew people. The time covered by this review is about 250 years, from Jacob's return from Padan-aram, 1740, to the Exodus from Egypt, 1491, according to Usher's Chronology. The principal places named in the lesson are Peniel, east of Jordan, Hebron and Shechem, in Palestine, Heliopolis, Zoan, and Pitom, and the Land of Goshen, in Egypt, and the northern part of the Red Sea. The persons named in these lessons are Jacob, his twelve sons (especially Joseph), Moses, several Pharaohs of Egypt, and Pharaoh's daughter. It would be well to use the map, and follow the travels of Jacob from Padan-aram to Hebron, from Hebron to Goshen, in Egypt, Joseph's journey in seeking his brothers, and thence to Egypt, the travels of Moses to Arabia and Sinai, back to Egypt, and the road of the Israelites from Goshen across the Red Sea.

LESSON 1.—Jacob's Prevailing Prayer. Genesis 32:9-12, 24-30. Golden Text, "I will not let thee go, except thou bless me." Verse 26. The prominent scene of this lesson is Jacob's wrestling with the angel. The great lesson is victory by faith. Jacob passed in that hour of the night from Jacob, the supplanter, to Israel, the conqueror. Note the thought that he wrestled alone with God.

LESSON 2.—Discord in Jacob's Family. Genesis 37:1-11. Golden Text, "See that ye fall not out by the way." Gen. 45:24. The principal scene of this lesson is Joseph's dreams. One prominent lesson is the wickedness of envy.

LESSON 3.—Joseph Sold into Egypt. Gen. 37:23-36. Golden Text, "Ye thought evil against me; but God meant it unto good." Gen. 50:20. One of the principal scenes of this lesson is Joseph cast into the pit, pleading with his brethren for life, while they hardened their hearts against his cries. Important lessons are the outcome of envy, plotting against God's providence, and how God overrules all for good.

LESSON 4.—Joseph a Ruler in Egypt. Gen. 41:38-48. Golden Text, "Them that honor me I will honor." 1 Sam. 2:30. The picture scene of this lesson would be Joseph in jail, doing faithfully his duty, soon after that being taken from jail, and made ruler over all Egypt. One principal thought of the lesson is that faithfulness comes before honor, and that those who honor God in time of trial God will honor.

LESSON 5.—Joseph Forgiving His Brethren. Gen. 45:1-15. Golden Text, "If thy brother trespass against thee, rebuke him; and if he repent, forgive him." Luke 17:3. It would be well to recall, in connection with this lesson, the dreams of Joseph. His brethren, who said, "Shalt thou indeed rule over us?" bowed down before him in humble supplication. One precious lesson is the forgiving spirit which Joseph manifested, and which everyone ought to cherish.

LESSON 6.—Joseph's Last Days. Gen. 50:14-26. Golden Text, "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18. The Golden Text sufficiently indicates the thought of the lesson. The same disposition which was manifested in Joseph's youth developed strength throughout his life.

LESSON 7.—Israel in Egypt. Ex. 1:1-14. Golden Text, "Our help is in the name of the Lord." Ps. 124:8. This lesson shows the bondage of Israel in Egypt, seemingly forgotten of God, and yet the Lord's hand especially manifested in the increase of their number and the preservation of their lives under great trial.

LESSON 8.—The Childhood of Moses. Ex. 2:1-10. Golden Text, "I will deliver him, and honor him." Ps. 91:15. This lesson shows God's overruling care in the raising up of the one whom he had chosen to deliver his people. It also shows the importance of the training which God gives to his servants. Although Moses was trained in all the wisdom of what was then the most cultured nation in the world, God gives him a special training of forty years in the desert, alone with God and nature, before he is fitted to deliver his people.

LESSON 9.—Moses Sent as a Deliverer. Ex. 3:10-20. Golden Text, "Fear thou not, for I am with thee." Isa. 41:10. This lesson really takes in all the wonders which God wrought in delivering his people from Egypt; and it shows that, however proudly the gods of the nations deal, the Lord is above them. He who was mighty to create is mighty also to redeem.

LESSON 10.—The Passover Instituted. Ex. 12:1-14. Golden Text, "Christ our Passover is sacrificed for us." 1 Cor. 5:7. The passover was a special memorial of God's deliverance of his people from Egyptian bondage, and was typical of Christ's greater deliverance of his people from the more terrible bondage of sin.

LESSON 11.—The Passage of the Red Sea. Ex. 14:19-29. Golden Text, "By faith they passed through the Red Sea." Heb. 11:29. In this we have God's final triumph over the foes of his people, and the pledge of his eternal triumph over all sin and wickedness.

In all these lessons is manifest the leading, protecting, redeeming, and restoring providences of God. The same power which creates, redeems and restores. The Sabbath is a memorial of God's creative power (Ex. 20:8-11), and it is also a memorial of his redeeming and sanctifying power (Eze. 20:12).

### LESSON XXV.—SABBATH, JUNE 23, 1894.

#### THE POWER OF CHRIST.

Lesson Scripture, Luke 11:14-36.

14. AND he was casting out a devil which was dumb. And it came to pass, when the devil was gone out, the dumb man spake; and the multitudes marveled.

15. But some of them said, By Beelzebub the prince of the devils casteth he out devils.

16. And others, tempting him, sought of him a sign from heaven.

17. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.

18. And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out devils by Beelzebub.

19. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20. But if I by the finger of God cast out devils, then is the kingdom of God come upon you.

21. When the strong man fully armed guardeth his own court, his goods are in peace;

22. But when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armor wherein he trusted, and divideth his spoils.

23. He that is not with me is against me; and he that gathereth not with me scattereth.

24. The unclean spirit when he is gone out of the man, passeth through waterless places, seeking rest; and finding none, he saith: I will turn back unto my house whence I came out.

25. And when he is come, he findeth it swept and garnished.

26. Then goeth he, and taketh to him seven other spirits more evil than himself; and they enter in and dwell there; and the last state of that man becometh worse than the first.

27. And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck.

28. But he said, Yea, rather, blessed are they that hear the word of God, and keep it.

29. And when the multitudes were gathering together unto him, he began to say, This generation is an evil generation; it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah.

30. For even as Jonah became a sign unto the Ninevites, so shall also the Son of Man be to this generation.

31. The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them; for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

32. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonah; and behold, a greater than Jonah is here.

33. No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light.

34. The lamp of thy body is thine eye; when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness.

35. Look therefore whether the light that is in thee be not darkness.

36. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

In this lesson verses 14-26 relate to the casting out of a dumb demon, the blasphemous charge of the Pharisees, and Christ's rebuke to them, showing the

inconsistency of their assertion that he cast out devils through the prince of devils. The remainder of the lesson pertains chiefly to signs. A rebuke is given to those who look for signs instead of depending on the word of God; and the necessity of having light in one's self, through the word, is emphasized.

1. Tell the result of Christ's casting out a demon that was dumb.
2. What did some of the people say?
3. How did Jesus show the foolishness of their charge?
4. If Satan were divided against himself, what would be the result?
5. What question did Jesus ask the doubters about their sons?
6. What did he say had come unto them?
7. Under what conditions are a man's goods safe?
8. When does he lose them?
9. Since Christ took Satan's captives from him, what did that prove?
10. Who are against Christ? Who are scattering abroad?
11. Relate what Jesus said about the unclean spirit going out of a man and returning.
12. Under what circumstances can it enter again?
13. If it enters the man again, what will be his condition?
14. Who did Jesus say are blessed?
15. For what did Jesus reprove the people?
16. What sign only did he say should be given them?
17. By whose course did he say the men of that generation would be condemned?
18. To whose word did the queen of Sheba listen?
19. Whose preaching convinced the Ninevites?
20. Why would their action condemn the men to whom Jesus was speaking?
21. Will the same thing apply in these days?
22. When a man lights a candle, what does he do with it?
23. What is the light of the body?
24. How only may the whole body be full of light?
25. To what are we to take heed?
26. What will be the condition if the whole body be full of light?

#### NOTES.

1. "OTHERS, tempting him, sought of him a sign from heaven." This was the same temptation that had been met in the wilderness. The devil was still trying to get him to do something for the express purpose of silencing unbelief, without any reference to the benefit of men. All Christ's works were works of mercy. He performed them naturally, as the opportunity and necessity for them arose in his daily life. But he never did anything in answer to a challenge. If the regular work of the ministry of the gospel will not convince men, they will not be convinced by mere exhibition of knowledge or skill, in answer to a challenge.

2. JESUS had just done a wonderful work, in casting out a devil, and still they asked for a sign. What greater thing could he have done before them? They would not believe though he cast out a legion of devils. The gospel itself is a miracle. Satan works in every natural or unconverted man. Eph. 2:1, 2. Therefore when a man is converted and exhibits the fruits of righteousness instead of the works of the flesh, that is an instance of the casting out of the evil spirit by the Spirit of God. Therefore it is that the godly lives of Christians are the best testimonies to the power of the gospel. See Isa. 43:10; John 17:21-23.

3. THE fact that Christ cast out devils was proof enough that he was from God; for Satan would not seek to destroy his own kingdom. Christ came upon Satan and took from him all his armor wherein he trusted, and divided his spoils. "And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it," that is, in his cross, or in himself. Col. 2:15. All power in heaven and in earth is given to Christ, therefore Satan has no power at all in a contest with him. These demonstrations of Christ's power over evil spirits were recorded for our encouragement in our conflict with evil. He has overcome the world; therefore our faith in him is the victory that overcometh the world.

4. "HE that is not with me is against me." There is no middle ground; everyone that has not the

Spirit of Christ has the spirit of Satan. Christ must be "all in all."

5. CHRIST is able to cast out the unclean spirit, but only his continued presence can keep it out. "He that is not with me is against me." If, when the heart has been cleansed, it is not intrusted fully to the care of the Lord, the evil spirit will return, and then the man will be worse than before. A backslider or an apostate is worse than one who has never known the Lord.

## News and Notes.

FOR THE WEEK ENDING JUNE 4.

### RELIGIOUS.

—The Russian Government has appointed a minister to the Vatican at Rome in the person of M. Iswelsky.

—Rev. Wm. E. Shinn, a radical American Protective Association orator, of Buffalo, N. Y., has been requested by his congregation to resign.

—On the 31st ult. 5,000 pilgrims, representing Catholic societies and subscribers to the fund raised in order to decorate the tomb of Pius IX., were present at papal mass in Rome.

—It sounds rather bad for this "Christian nation" to have it said that Congress dare not pass a law against the wicked lottery business lest a source of income to the churches be cut off; yet, according to the *Congressional Record*, that is the dilemma at present.

—A Mormon Church was dedicated in San Francisco a few weeks ago. A son of Brigham Young was present and made an address. It is said to belong to the original Mormon sect, and is known as "The San Francisco Branch of the Church of Jesus Christ of Latter-day Saints."

—It is stated that the corner stone of a Methodist Church at Mulhall, Ok. T., was laid recently by the "Most Worshipful Grand Master of Masons, assisted by the Grand Lodge Knights Templar, Odd Fellows, and citizens of Mulhall." What the church was doing during the pagan ceremony is not stated.

—The Kansas City *American Eagle*, an A. P. A. journal, of May 19, states that a few days previously a Catholic priest at Council Grove, Kansas, had received two large barrels of rifles. The head of one of the barrels was broken while being unloaded from the cars, and thus the contents were exposed.

—It is stated that the Chicago Anti-Chinese Sunday School Society has passed out of existence, having accomplished its purpose. The secretary is authority for the statement that with one exception the religious instruction of Chinamen is now in the hands of men or matrons, and girls will not be permitted to teach them.

—The superintendent of the American Bible Society for California and Nevada tells the *Occident* that "the work of colportage in California must now stop for the want of means to continue it." This he deplores, for the reason that until the present time, and for years in the past, hundreds monthly, and thousands yearly, who were found without Bibles have been supplied by the society's colporters.

—An Oregon correspondent of the *Harbinger* talks of love for "Christian liberty, a free country," etc., and then says that "no member of any Protestant church should vote to put a Catholic in office," even though he be "moral, neighborly, friendly, and competent." What is the practical difference between a Catholic and a professed Protestant who supports Catholic religious institutions and resorts to Catholic methods of warfare?

—The beatification of Joan of Arc by the Catholic Church has caused emphasis to be laid upon the fact that she was also put to death by the church. On the occasion of the recent anniversary of her death, a deputation of Masonic lodges in Paris placed a floral wreath on her statue, inscribed with the words, "Abandoned by royalty, burned by the church." Some Catholics tore up the wreath, whereupon a fight ensued, which had to be settled by the police.

—The General Assembly of the United Presbyterian Church, in session at Albany, Oregon, last week, passed resolutions protesting against Catholic parochial schools among Indians, and especially against the measure before Congress to appropriate \$365,000 for expenditures by the Catholic Church for this purpose, protesting against Sabbath desecration, favoring the suppression of the liquor traffic, favoring an amendment to the Constitution of the United States recognizing the Deity, expressing sympathy with the unemployed laborers and those who find no market for their products, and resolving to use the right of citizenship to elect men who will rule in the fear of God and for the good of the republic.

—The General Assembly has thrown the door wide open for another schism in the Presbyterian Church by passing a resolution "that, according to Presbyterian law, the various presbyteries have the right to prohibit the attendance of students under their care upon theological seminaries disapproved by the General Assembly." This is an open declaration of war against Union, Lane, and Wabash Theological Seminaries, each of which has declined to submit to the jurisdiction and control of the General Assembly. In other words, it is not only a menace of boycott of those institutions, but it is an assumption of control of the action of Presbyterians in educational matters equal to that of Rome over Catholics.

### SECULAR.

—An international exhibition is now under way at Lemburg, Poland.

—The effort to secure a Sunday-closing ordinance in Chicago has failed.

—The Chicago Grand Jury has returned fifty-nine indictments for violations of the election laws.

—Governor Flower has vetoed the bill to prevent the display of foreign flags on public buildings in New York.

—A Dubuque, Iowa, dispatch says that the effect of the great coal strike is seriously felt by manufacturers in that city, and corn is being used for fuel by some establishments.

—The mining troubles in Indian Territory having become a menace to the lives and property of many defenseless people, U. S. troops have been called into service to preserve the peace.

—The general strike of coal miners having greatly reduced the supply, the managers of the unions are now endeavoring to prevent the transportation of coal to points where it is most in demand.

—The village of Coulee City, Wash., was washed away on the 30th inst., by the breaking of a dam in the canyon above the town. A Mrs. Keith was drowned, and the property loss is estimated at \$150,000.

—At Glasgow, Scotland, on the 2d inst., there was an immense procession and general demonstration in connection with a public meeting, the main feature being a demand for the abolition of the British House of Lords.

—The U. S. Senate has passed a resolution declaring that the United States will not interfere with the government affairs of the Hawaiian Islands, and will regard any interference of a foreign power as an unfriendly act.

—The Senate has accepted an amendment to the Tariff Bill placing all lumber on the free list. It is reported that President Cleveland has become impatient of the long-continued dallying with the tariff measure by the Senate.

—The Panama Railroad Company has announced a ten per cent. cut in wages, to meet the gradual fall in business, while persons affected by the cut maintain that excessive charges on the road is responsible for the decline in business.

—Deputy De Felicia, of Sicily, having been sentenced to fifteen years' imprisonment, menacing manifestations are said to be of daily occurrence at Palermo. Although the police have made many arrests, it has had no effect in quelling the disturbance.

—It is reported that the people of Leavenworth, Kansas, had determined to protect non-union miners in their work in the coal beds near that city; but a reinforcement of strikers from Missouri turned the tables, and the strike has been settled in their favor.

—Recent attempts to settle differences between coal mine operators and striking employes, both in Illinois and Alabama, have utterly failed to accomplish anything. It now seems to be a question in both States as to which party can hold out the longer.

—In Valparaiso, Ind., on Decoration day, two men displayed their antipathy to the national flag by repeatedly cheering for Jeff. Davis and the Southern Confederacy, and uttering slurs against the government. They were finally arrested and sentenced to seven days' imprisonment.

—The State coal mine inspector of Missouri estimates that there are 7,000 striking coal miners in that State. He says that there are now less than 1,000 miners at work, and these are much scattered, working to supply local establishments. He thinks the strikers are determined to fight to the bitter end.

—A member of the Seattle contingent of the "industrial army" says: "In our army there are three doctors, four lawyers, two dentists, and artists by the score. We are not all broke, either, but we are saving our money. This is an industrial crusade, and no man wants to go to Washington in better shape than his comrade. Whenever you see men with from \$4.00 to \$250 riding on break beams, in dust, smoke, and cinders, in order to show their loyalty to the cause, you may know there is something in them, and that they are in earnest."

—The gold reserve in the national treasury is now lower than it was before the issuance of \$50,000,000 in bonds to replenish it—being but a little over \$77,000,000 on the 1st inst. The expenses of the government for the past eleven months have been greatly in excess of receipts, there being a deficit of over \$74,000,000.

—Fifteen companies of State militia, comprising four companies of artillery, have been sent to Cannelburg and Shelburn, Ind., to quell the rioting coal strikers at those points. At Cannelburg railroad men were compelled to side track forty cars of coal. Some of the cars were derailed, some were upset, and sections of the track were torn up.

—As predicted when the revolution in Salvador broke out only a few months ago, the Ezeta Government has been obliged to give way. General Ezeta, commander of the army, has been killed, and the army defeated, and his brother, the president, has resigned. The war throughout has been one of the most desperate and most destructive of life of any of the many Spanish-American conflicts.

—Portland, Oregon, is reported (May 31) as suffering from a flood, the northern part of the city being a vast lake, and the wholesale business being entirely suspended. The damage to the Union Pacific Railroad track between that city and Umatilla it is thought will reach into the hundreds of thousands of dollars. At The Dalles, Columbia River was said to be over fifty feet above low-water mark.

—Smallpox having broken out among the Poles and Bohemians in Chicago, the friends of victims refused to allow them to be removed to the pest-house. The police, however, raided the district and found about a dozen afflicted persons, large and small, and had them removed. Some were hidden in the houses of friends, and it was said that one woman wrapped up her stricken child and took it to another part of the city in a street car.

—General John Hewston, a resident of this city, now sojourning in London, collided with the harp of a street musician a few days ago, and an altercation followed. The result was that the general jabbed the musician in the eye with his umbrella, causing his death. The U. S. Consul directed a solicitor to defend the general in his examination by the court, and the consuls of London and Bristol became sureties on the bail bond of \$2,000.

—A Washington dispatch of the 31st ult. says: "Colonel Fred C. Ainsworth, Chief of the Records of the Pension Division, indicted for manslaughter on account of the Ford's Theater disaster last June, in which more than a score of government clerks were killed, is now free. Justice McComas, of the Criminal Court, to-day ordered the indictment quashed, because it did not show the falling of the building was due to the personal neglect of Ainsworth."

—While one portion of Colorado is suffering from floods, another portion, the noted Cripple Creek mining region, is under great excitement on account of an extensive strike. A large force of strikers are reported to be entrenched on a hill, holding prominent mining men as hostages, while other citizens and business men are fleeing to other localities. A large number of deputy sheriffs are being collected, and the governor of the State is also in the field with a military command. Matters are in such a complicated state that persons at a distance are puzzled to know just what is going on. It is also thought that U. S. troops may yet take a hand, on account of interference with mail transportation.

—On the night of May 30 the city of Pueblo, Colo., was visited by a disastrous flood. The loss is said to be \$100,000, and hundreds of people are left homeless. One man was drowned. There was a heavy rainfall throughout the eastern part of the State, and the various railroad lines suffered heavy losses from washouts and wrecked bridges. In the town of Longmont many people had to flee from their houses, carrying what they could with them. Boulder was also greatly damaged, and the total loss to the State is estimated at \$2,000,000. In Central City every mine is flooded, and not a vestige of a placer mine is left on Clear Creek. The loss to that county alone is said to be not less than half a million dollars. Also at Lamar and vicinity there is said to be a terrible destruction of property.

—Thrilling reports of disasters by floods come by telegraph from the Fraser River country, British Columbia. The river is higher than before known in history, and for 100 miles nearly every edifice was swept away and every farm under water. It is said that \$80,000 worth of mining machinery is destroyed. In all directions people are reported as fleeing for their lives. Over 2,000 families are said to be destitute, and the property loss is estimated at \$3,000,000. The Dominion Government is rallying to the rescue. The Canadian Pacific Railroad damages are heavy in the loss of bridges and washed-out tracks. The latest advices report 300 square miles of farming land devastated, not less than 10,000 head of stock drowned, and an unknown number of people, estimated at probably 100, perished in the flood.

MAN'S NATURE AND DESTINY.—Assorted tract package No. 5. Six subjects or chapters in one; price, 10 cents. Address, Pacific Press, Oakland, Cal.

# Signs of the Times

OAKLAND, CAL., MONDAY, JUNE 4, 1894.

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We call attention to the article on "Mexico as a Mission Field," by Elder D. T. Jones, in our Mission Field department. It is most interesting. It will be followed by another next week. We are glad that the Lord is blessing Brother Jones and his collaborators in our sister republic.

The last of the series of articles on Christ's coming, by Elder Matthew Larsen, will be published next week. Following these will be a series of articles on the future home of the people of God, by Elder Wm. Covert. These will be independent articles, forming one connected whole.

We regret that a mistake has been made in our camp meeting appointments. Our list has given the Madison, South Dakota, meeting as August 21-28. It should have been June, and is so corrected in this number. Otherwise the list is as we received it from the secretary of the General Conference.

We begin next week the publication of a lecture on "Christian Education," delivered at the recent Oakland camp meeting and stenographically reported. It will be of interest to all our readers, and of especial value to all who will partake of its principles. The lecture is by Prof. W. W. Prescott.

SENATOR HOAR has carried his anti-lottery bill through the Senate. If it becomes a law, it ought to be made to be executed against church raffles, lotteries, fish ponds, and grab bags, in all its severity. These do more harm in their influence than the Louisiana Lottery. The principle is evil and only evil; but when cloaked over with religious garb is doubly evil, before God, though, of course, not before civil law. But let the law apply to all alike.

THE Sunday-closing ordinance recently rejected by the city council of Chicago directed the closing of dry goods, hardware, and grocery stores, and barber shops, but made no mention of saloons. One of the councils proposed to include in the measure the closing of saloons, theaters, and the churches. Why not? Of course the ordinance was defeated. Every such measure ought to be. If it is right to close a dry goods store by law, it is right to close the churches. Many so-called churches are doing far

more harm each Sunday, from the standpoint of Bible Christianity, than are open dry goods stores. This will be admitted by Sunday-law people. Sunday laws are only evil.

THE Lord says of those who say, "Stand by thyself, come not near to me; for I am holier than thou," "These are a smoke in my nose, a fire that burneth all the day." He who is holy boasts not of his holiness. The fact that a man parades or boasts of his own goodness or excellency as compared with others is a very good reason for suspecting its quality. The same rule holds good with religious papers: For instance, one comes to our table which makes this claim: "The only paper published on the Pacific Coast which exalts the Low Jesus as the only source of immortality, the coming Redeemer and King, the present Saviour from sin, and the gracious Master, whose commands cover every obligation under the new covenant." In other words, this, in its own opinion, is the *only* paper published on this coast which preaches the gospel of Christ. It has one good witness to this, namely, itself. But it has about the same grasp of Christ's commands as have some of our "orthodox" contemporaries,—the subject of life, and immortality through Christ.

## BRUSH-HEAP METHODS.

"RUSTICUS," a well-known Presbyterian writer, says many good things, which are widely copied. In a recent number of the *Occident* he likens the "industrial army" movement to "human brush heaps," that as brush heaps may be moved by hitching to a few of the larger branches of each heap, so the great masses of purposeless, thoughtless men are moved by the few demagogues, or politicians. And then "Rusticus" truly says:—

"There is something inexpressibly sad in this brush-heap idea of humanity. How degrading it is to that manhood on which is the impress of the image of God! The divinely minted soul has become a mere plaything in the hands of the selfish, the unscrupulous, the atheistic, and the vile. What can be done for our social brush heaps? The best thing to be done, if it were possible, is to trim from the branches all the twigs and petty side shoots by which they are weakly or viciously intertangled, to make each man so far independent that he will move only when he sees a good and sufficient reason for moving, whether in concert with others or alone; in other words, to educate every human soul up to the idea of its personal responsibility and accountability. *This is what the gospel aims to do, and is doing.*" (Italics ours.)

Yes, this is what the gospel will do if it is preached and men will let it; but because it cannot be done immediately, "Rusticus" wants to do as the Roman Catholic Church did, convert them by wholesale. He says:—

"If men are in brush heaps, we must try to get hold of someone through whom we can move the heap. Why should not the church learn wisdom from the politicians? Why should she not go for the representative men in the different cliques and classes into which society is divided? If she can draw them, she can draw the multitudes whom they influence and control. We cannot develop the manhood of the masses until we can bring them under better leadership. And the most efficient way of doing that is to convert their leaders."

But all this is the wisdom of the world, which is foolishness with God. The world is no better than the aggregate of individual righteousness received through the gospel. Men are led by demagogues and politicians because demagogues and politicians pander to their selfish lusts and propensities. The church may nominally convert these leaders by the promise of power, and these leaders will bring with them, by political and selfish methods, the unconverted; but Christ will have no part in it. It is by just such brush-heap methods that Sunday laws have ever flourished, and corrupt churches builded, and Church and State united, but the gospel of Christ takes hold of the individual, and converts him, in principle and action; and the aggregate of such units form the church of the living God. The brush-heap methods will ever bring brush-heap results, whether in or out of the church of God.

## "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. 111. **Tormented Forever and Ever; or God's Test of Immortality.** This tract of sixteen pages, by M. C. Wilcox, gives a new exposition of Rev. 14: 11; 20: 10, together with a consideration of such texts as Matt. 25: 41, 46; Mark 9: 43-48, and others. It considers in connection with this the doctrine of life only through Christ, and shows the unity and harmony of the Bible teaching on the subject of the immortality of man. Price, 2 cents.

No. 112. **Spiritualism, Its Source and Character.** This is a careful revision of "Spiritualism, a Satanic Delusion," and "Samuel and the Witch of Endor," containing the important points of both of these tracts of 32 pages. This contains but 16 pages. It also presents some new matter that was not in the old ones. It explains clearly the account of Samuel and the woman of Endor, shows the character of Spiritualism, and points out the true way to test all such claims as are made in this modern delusion. Price, 2 cents.

No. 113. **The Christian Sabbath from a Roman Catholic Standpoint.** This is a reprint of four articles from the *Catholic Mirror*, just as they at first appeared in that paper, of September 2, 9, 16, and 23, 1893. The *Mirror* speaks preëminently for the Roman Catholic Church in America, and this tract presents the Catholic argument in regard to the Sunday question. It certainly shows that Protestants in defending and upholding Sunday are standing not upon God's word, the only true Protestant rock, but on Catholic tradition. The only comments which are made aside from the matter itself are in footnotes. Price, 4 cents.

No. 114. **The Identical Seventh Day.** This tract of 16 pages meets three common objections that are brought against the Sabbath of the Bible: First, the round world; secondly, lost time; and third, the seventh part of time. These are candidly considered and clearly answered. This is just the tract to place in the hands of those who are confused by any of these objections. Price, 2 cents.

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