

# Signs of the Times.

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

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MILTON C. WILCOX, EDITOR.

"ETERNAL vigilance is the price of liberty." This is no less true in political and civil life than in spiritual. "Be vigilant," "Watch thou in all things," "Watch and pray," "Watch unto prayer," "Watch and be sober," are all injunctions of Inspiration to the people of God. And Jesus our Lord says, "What I say unto you I say unto all, Watch."

THERE is reason for watching. Peter says, "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." This is Satan's attitude and disposition. He is seeking to devour souls. Unlike some beasts of prey, who kill to satisfy their needs, Satan is like those who kill to satisfy their ferocity. He devours because he loves to devour. He destroys souls as a business. Hatred, ferocity, cruelty, revenge, malignity, are elements in his disposition.

BUT Satan does not show all his malevolent characteristics openly and boldly. He does not advertise his real designs. He is crafty as well as wicked. He is subtle, and shrewd, and sly, as well as cruel. He beguiled our first mother by his subtilty, and "deceiveth" in various ways "the whole world." He comes not as the prince of wickedness, but as an angel of light, clothed in his faded glory of over six millenniums ago, yet brighter still than man knows in mortal sphere. He comes, especially in these last days, "with all deceivableness of unrighteousness," and "with all power and signs and lying wonders." That is, the deceivableness of unrighteousness is making unrighteousness appear like righteousness. It is the counterfeit of the good. All deceivableness of unrighteousness is the counterfeit of all good. The "all signs and lying wonders" is the counterfeit of all miracles of God. The Egyptian magicians counterfeited the miracles of Aaron till the dust became lice, when they were forced to admit, "This is the finger of God." The prophets of Baal could not, in the presence of Elijah,

bring fire down from heaven. But in the last days there will be the counterfeit of all miracles, even to the bringing down of fire from heaven in the sight of men. See Rev. 13:12. He who desires to see a sign as an evidence of the divinity of a doctrine may be accommodated by Satan.

BECAUSE of these terrible deceptions God has given us the warning to watch, and to watch with diligence. Not only are we in danger from our fearful foes without, but from every tendency of the mortal flesh within. We must watch that the life of Christ reign in our mortal flesh; that every passion of the man, every desire of his being, whether seemingly good or bad, be submitted to Him who ruleth righteously. We must watch diligently to know that not one outpost of our being, not one corner of our heart, not one foot of the purchase of Christ's blood, be in possession of the enemy for one moment. His entrance is always sin. He may knock for admittance, he may beset the gates of the soul with sore siege; but it is not sin till the vigilance is relaxed, the gates yield, and the enemy enters. Sin then leaves its venom, and nothing but the blood of Christ can wash it free. The danger is not that Christ will not do this, but that the entrance of sin will so corrupt and pervert the heart's desires that we will never desire him to do it, will never ask him. The very nature of sin is to deceive; and, once admitted into the life, it poisons every sentiment and affection, and obscures and perverts every moral sense. The only safe way is to keep it out.

THEN watch, diligently watch unto prayer. There is no time for ease; no time to rest off guard, no time for furloughs in the army of God. The soldier of Christ, except at the risk of eternal loss, cannot say, "I have fought hard; I will rest to-day in this bower of roses." He must find his joy in greater watchfulness for the Master, must find rest in greater vigilance. Even in his sleep he must be fortified to watch.

"Thine shall be a watchful sleep,  
Wearier than another's waking."

BUT it is not discouraging to watch. It is not destruction of life and body. In the garden of watching Christ has kept vigil before. With every wakeful watcher he keeps vigil still; he will do it to the end. In all unceasing labor come new strength and power to prosecute the battle, new views of the wise and mighty Commander who is leading, new

delights of rest in labor. Courage, soldier of God! Buckle on anew the armor. Rouse the energies by a keener sense of your fearful dangers. Rouse hope by a faith-look at the glorious reward before; and keep faith by your side by a constant study of the word of Him who declares, "Lo, I am with you alway, even to the end of the world." Christ hath made you free; stand fast in his liberty.

### THE ONE FOLD AND ONE SHEPHERD.

THE *Outlook* (formerly *Christian Union*), in commenting on the late papal encyclical, in which the pope pleads for the union of Christendom, says, after giving a summary of its contents:—

Only the most narrow minded and bigoted can fail to acknowledge the wisdom and courtesy which pervade the most of this latest utterance of the venerable head of Roman Catholic Christendom. With much of it, of course, Protestants can have no sympathy, but the spirit of the document is decidedly and conspicuously Christian. We do not believe that Christendom will ever be united on the basis of the Roman Catholic Church, but we also know that there will never be a united Christendom until in some way both Romans and Protestants have come to clear and friendly agreement. Very fitting is it, in these last years of the life of the venerable and honorable man, whose word carries so great weight with millions of people, that his appeal to the Christian world should be in behalf of a united and aggressive Christianity. May his prayer be answered, and the day swiftly come when there shall be neither Romanists nor Protestants, but only Christians.

The *Outlook* is a paper of large influence, and is the representative of a large class of so-called liberal Christians. Its utterance is worthy of notice as showing the attitude of liberal Christianity toward the Papacy. The papal encyclical is, it is true, kindly expressed; it is designed to woo and win. But to our mind it expresses nothing which should meet with any Protestant "sympathy." The pope makes not the slightest concession to Protestantism. The Roman Catholic Church is, in his mind, the one and only fold of Christ. He tells Protestants that they have no certain rule or standard, and that their case is hopeless outside of the Roman Church. He treats them as sinners and heretics, and appeals to them (courteously, of course, why should he do otherwise?) to return to the mother church, just as the minister of Christ would courteously plead with the sinner. And this is "the wisdom" "which pervades" his letter, but it is worldly wisdom; and Protestants, many at least, cannot see it. The wisdom of Christianity is that fear and reverence of God which counts God's will wisest and keeps his commandments. It makes no Protestant creed, nor Roman creed, nor human creed, the

basis of any union, but the word of God as it is in Christ Jesus. It will count the utterance of the pope of Rome no more than that of any other man. The utterances of the word of God are alone paramount.

The *Outlook* prays, "May his [the pope's] prayer be answered." And it will be. Protestants are becoming ashamed of the name Protestant, because they have disavowed its principles. Roman Catholics will not admit of the term "Romanists," as applied to Catholics. Under the name "Christian" they will all unite, while they crucify Christ afresh in his holy word. We do not plead for the name "Protestant;" it is of itself worthless without the principle. This is just as true of the word "Christian." But the true Christian will be a true Protestant ever and always against those errors upon which the Roman apostasy is built. He will hold high above all things else the paramount authority of God's word; he will protest against creed interpretation and the interference of the civil magistrate, or any other civil authority, in matters religious. From all this Protestants have as a whole departed, and in the same measure have they returned to Rome. From the principles which made Rome what she was during the Dark Ages, what she still is, Rome has not swerved a hair's breadth. In the union that is to be, for which the pope prays, and which prayer the *Outlook* prays may be answered, it will be easily seen that the one fold will be the Church of Rome, the one shepherd, the pope.

But, amid the sacrifice of truth and principle for policy's sake, there are those, there ever will be those, who will witness for Christ and truth, who will bear witness against antichrist and error, who will bear aloft the gospel of Christ as the power of God unto salvation to the believer, who will keep the commandments of God and the faith of Jesus, who will, with all others whose names are written in heaven, form the one fold—the church of the living God—under the one Shepherd—Christ Jesus, the Lord. Clouds may at times overshadow the little flock, but God stands "within the shadow, keeping watch above his own."

**HUMILITY** is a precious grace. It is not only a low opinion of one's self, it is the renouncement of self. There is a mock humility which is sheer hypocrisy. Of this the prophet speaks, "And the inean man boweth down, and the great man humbleth himself; therefore forgive them not." Isa. 2:9. Such humility is for purely selfish purposes. It is saying, "See how humble, how lowly, I am, how deserving of favors;" and it expects them. But true humility sees somewhat of the wickedness and weakness of sin and self, and yields it up to God, the worthless thing that it is; not that the person may be exalted in physical or social station, but that the selfishness may be taken away; that the life walk may be with the Master; that God's own will may be wrought in the soul. The very humility of such an one is exaltation. If main-

tained, it makes him a prince and puts him into constant companionship with God, the King of the universe. Who could ask more?

#### CHURCH AND STATE UNION.

WHAT is Church and State union?—It is the dependence of the church upon the State to do by civil law the work which the church itself is designed to do by persuasion. Or it may be the dependence of the State upon the church to further political ends by unduly influencing a credulous, superstitious membership. A mutual employment of their respective functions for the purpose of furthering mutual designs, is a union of Church and State.

Legitimately the Christian Church has no interest in common with the State which united organic effort can advance. If we say they are mutually interested in good government; it has been demonstrated that that object is best subserved by each attending to its own business. When each labors in its own proper sphere, each keeping out of the other's way, there is an incidental, mutual assistance. The Christian Church cannot unite with the State for the reason that the State is of this world, and the church, being the domain of Christ, is not of this world. The word of Christ concerning his disciples is, "They are not of the world, even as I am not of the world." John 17:16.

Neither Christ nor his apostles ever sought the aid of the State in the furtherance of the work of the church. They never asked the State to pass any laws for the enforcement of moral sentiment or religious doctrine. Nor did they in any way attempt to reform the politics of the State by entering into political operations. Their labors consisted solely in doing good to others and preaching Christ. They never sought official position themselves, nor sought to place their friends and sympathizers in office. They were content to render to Cæsar his due, and to God that which belonged to him. If Cæsar demanded more than his due, they obeyed God rather than men, and patiently bore the consequences.

Apostasy and worldly ambition have ever been the result of church affiliation with the State. And a State-wedded church invariably thinks to cure her ills by means of more State power. The State becomes her physician, and civil law the imaginary cure-all. The bane of the church has been and is a desire to use the power of the State for the enforcement of church dogmas.

It has been the boast of the United States Government that Church and State are separate. Yet the Supreme Court, in its decision that "this is a Christian nation," would make it appear that there never has been an entire separation. The Constitution is designed to insure such a separation so far as the general government is concerned, but in most of the States there have always been laws providing for the religious observance of Sunday, and in some cases other laws of a kindred nature. These were brought over from the Church-and-State colonies, out of which the United States were formed, and have always been

deemed a matter of States' rights. These laws have proved a seed which, although in a great measure dormant for a century, have at last begun to grow and bear fruit.

The spirit of Church and State union first gained sufficient influence to beguile Congress into making appropriations for church schools among the Indians. Then it urged and obtained a decision of the Supreme Court that "this is a Christian nation." This was followed by a fiat of Congress that the first day of the week is the Sabbath of the fourth commandment, followed again by a direct attack on the Constitution, demanding that it be changed to harmonize with the unwarrantable legislation and unwarrantable decisions of both State and Federal courts which had previously gone into operation.

This spirit creeps in under the most specious garb, with the most captivating words. For instance, we have the National League for the Protection of American Institutions, incorporated to "secure constitutional and legislative safeguards for the protection of the common-school system and other American institutions, and to prevent all sectarian or denominational appropriations of public funds." This league has proposed an amendment to the Federal Constitution which reads as follows:—

No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding by appropriation, payment of services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking which is wholly or in part under sectarian or ecclesiastical control."

This reads well, and is well calculated to catch the popular ear. It has been introduced in both Houses of Congress, and is now in the hands of the Judiciary Committees. Of its merits the general secretary of the league says: "The principles embodied in this amendment have been incorporated in the revised constitutions of two of the older States, in the constitutions of all of the new States, and in that prepared for the Territory of Arizona, and now twenty-three of the forty-four State constitutions contain like provisions."

From further statements of the general secretary, in the *Baltimore Methodist* of May 24, we learn that the national conventions of American patriotic orders have indorsed the proposed amendment, and its adoption is ostensibly designed to perpetuate the separation of Church and State. But it is plain that we cannot perpetuate that which does not exist. The statement that its provisions are already embodied in the constitutions of a large number of States which have Sunday laws on their statute books, is evidence that it is not expected to wipe out the existing features of Church and State union, either State or national. The proposed amendment does not propose to *establish* a separation of Church and State, hence it is folly to assume that it will *perpetuate* such a separation.

There is no "safeguard" in the proposition that "no State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof." The first

amendment to the Constitution already provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;" yet Congress has made a law establishing the first day of the week as the Sabbath of the fourth commandment of the Decalogue, and appoints chaplains to teach the Christian religion to soldiers and marines. And the Supreme Court has decided that the Christian religion was established before the first amendment came into existence. It is evident to anyone who will look squarely at the facts of recent history that such a constitutional prohibition of State action would have no more force than the same prohibition of congressional action.

Furthermore, one of the "American institutions" which this National League proposes to protect is the so-called "American sabbath" (Sunday). Yet the protection by law of this or any other institution of the church is a marked feature of Church and State union, which the league's suggested amendment to the Constitution proposes to prohibit. Again, the league assumes to be nonsectarian and nonpartisan, while its objects are a direct blow at the Catholic Church. The inconsistency of the position is manifest in the aim to prevent the States from aiding Catholic schools, on the plea of keeping Church and State separate, while it advocates the support by the State of that other Catholic institution, the Sunday holy day.

W. N. G.

THERE is one judge, and that is "God, the Judge of all." He also is the Law-giver. He who judges another, therefore, puts himself in the place of God; he brings God and his law not only down to his own level, but below his level. He virtually says, "God cannot be trusted to judge, but it is necessary for me to pass sentence." A proper sense of our own sinfulness would give us more charity for our brethren and fellow-men, and a little faith in God would lead us to commit all judgment to him.

## Question Corner.

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

### 149. WHAT DAY DID CHRIST RISE FROM THE DEAD?

Is there any proof in the Scripture that Christ arose on the first day of the week? S. A. G.

There is no such positive statement in our common version, though there is in others. Mark 16:9 is the nearest to such a statement: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene." The Diaglott translates this passage thus: "And having risen early on the first day of the week, he appeared first to Mary of Magdalene." Rotherham translates it: "And rising early on the first day of the week, he was manifested first to Mary the Magdalene." The Syriac makes it positive: "And in the morning of a first day of a week he arose, and he appeared first to Mary Magdalene." Campbell and McKnight render it: "Jesus having risen early the first day of the week." All the translations which have come to our notice give the same meaning. They make the rising from the dead on the first day of the week. Is not this sufficient proof?

## General Articles.

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

### SUBMISSION.

BY MARIE D. THORNE.

THERE is in love transforming power  
To make the proudest heart that beats to-day  
Say, Master, make me what thou wilt;  
Thou art the Potter, I the clay.

Make me a vase with splendid tracery  
Of gold for kingly palace meet,  
Or the rude cup the Norse child fills  
With the wild bird's Christmas wheat.

If but one shall say, "The gold is His,  
And His the graver's skill,"  
And the wild birds sing, "The desert wastes  
His love and goodness fill."

### THE BIBLE TO BE UNDERSTOOD BY ALL.

BY MRS. E. G. WHITE.

"SEARCH the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth upon him."

By searching the Scriptures we are to know God, and Jesus Christ, whom he hath sent. The Bible has not been given for the benefit of ministers only; it is the book for the people; it is the comfort of the poor man. It is a great mistake for ministers to give the impression to the people that they should not read the Bible because they cannot understand its sacred teachings, and should be content with the interpretation given by those whose business it is to proclaim the word of God. Ministers who thus educate the people are themselves in error. The Bible and the soul were made one for the other, and through the agency of the word and the Holy Spirit, God moves upon the heart. To him who receives the love of the truth, the word of God is as a light that shineth in a dark place, pointing out the path so plainly that the wayfaring man though a fool need not err therein. He realizes that "the entrance of thy words giveth light; it giveth understanding unto the simple."

The uneducated man, in earnest desire of soul, may in his humility and simplicity reap from the Bible far greater consolation than the learned or more exalted and honored man. He may never be able to present to another the same evidences of the inspiration of the word that a learned man could, but he can bear in his life and character a testimony of strength, showing forth in his outward demeanor the evidence of the power of the truth. God means that the poor and uneducated should have his word as a sure light and guide in the path of righteousness. If they are sincere, and desire earnestly to know the will of God, they will not be left in darkness. It is the privilege of everyone to be wise for himself in reading the Scriptures. No man can safely trust his soul to the minister, or to men who are learned and talented. Jesus charged the priests and rulers, who were regarded as learned in the Scriptures, as be-

ing ignorant both of the Scriptures and the power of God. Those to whom God has intrusted talents are responsible for the use of their gifts, and should study the Bible as a book that may be understood. A single text has proved in the past, and will prove in the future, a savor of life unto life to many a soul. As men diligently search, the Bible will open out new treasures of truth, that will be as bright jewels to the mind.

If the poor and unlearned are not capable of understanding the Bible, then the mission of Christ to our world was useless; for he says, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." The command to search the Scriptures, Christ addressed not only to the Pharisees and scribes, but to the great multitude of the common people who crowded about them. If the Bible is not to be understood by every class of people, whether they be rich or poor, what would be the need of the Saviour's charge to search the Scriptures? What profit would there be in searching that which could never be understood? What would be the consistency of this command, if the searching of the Scriptures would not dispel the clouds of error, and would not lead men to an understanding of the revealed will of God to man?

Let everyone who has been blessed with reasoning faculties take up the neglected Bible, and search the Scriptures, that he may understand what is the will of God concerning him. In this book heavenly information is given to men. The Bible has been addressed to everyone,—to every class of society, to those of every clime and age. The duty of every intelligent person is to search the Scriptures. Each one should know for himself the conditions upon which salvation is provided. Satan has interposed his shadow between your soul and the bright beams of light that shine from heaven to guide you to the portals of bliss. Through his confederacy of evil angels and evil men, Satan has wrought in such a way as to bury up the truth under the rubbish of human traditions, customs, and practices.

In Christ's day, as in our day, the people were looking to the educated men, to the scribes and Pharisees, to explain to them the meaning of that which the God of heaven had revealed. These teachers had departed from God, and were following their own understanding, and did not follow the ways of the Lord. They thought they must interpret the Scriptures in a way that would harmonize with their course of action. They were seeking the praise of men, and departing more and more from the plainly revealed way of the Lord, following the traditions of men's devising. Of them Christ declared, "In vain do they worship me, teaching for doctrines the commandments of men."

The Pharisees and the religious teachers so misrepresented the character of God that it was necessary for Christ to come to the world to represent the Father. Through the subtlety of Satan, men were led to charge upon God Satanic attributes; but the Saviour swept back the thick darkness which Satan had rolled before the throne of God in order that he might intercept the bright rays of mercy and love which came from God to man. Jesus Christ revealed the Father in his true

character to the world, representing him as full of mercy, love, and light. Christ took upon him humanity in order that the light and radiance of divine love should not extinguish man. When Moses pleaded, "I beseech thee, show me thy glory," he was placed in the cleft of the rock, and the Lord passed by before him. When Philip asked Christ to show them the Father, he said, "He that hath seen me hath seen the Father." He revealed the Father to Philip as he had revealed him to Moses when he passed by before him, and proclaimed, "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." Jesus proclaimed himself to the world as the perfect representation of the Father, and invited the love and confidence of the world to be centered in the Father. He said: "I am in the Father and the Father in me." "If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. . . . Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake."

In plain language the Saviour taught the world that the tenderness, the compassion, and love that he manifested toward man, were the very attributes of his Father in heaven. Whatever doctrine of grace he presented, whatever promise of joy, whatever deed of love, whatever divine attraction he exhibited, had its source in the Father of all. In the person of Christ we behold the eternal God engaged in an enterprise of boundless mercy toward fallen man. Christ clothed his divinity with humanity, that his humanity might touch humanity, and divinity reach divinity.

#### SALVIAN'S TESTIMONY.

BY ELDER I. E. KIMBALL.

(Concluded.)

SALVIAN continues: "With so general a consent do we all follow our sins as if we sinned from a deep and well-considered conspiracy so to do. The demons are ferocious and tremble; thou art like them, ferocious but tremblest not." "Some, indeed a very few there be, who may be excepted from the general crimination."

"Why do the slaves lie about in terror of the torture they are liable to? While perchance they wish to release themselves from torture they lie." "That a few may become illustrious the whole world is overturned; the honor of a single one is the destruction of the world."

He arraigns persons in power as devastations of the country, relentless extortioners. A poor man could not remain unhurt near to a rich man. "Murder, which is rare among slaves, restrained by the fear of punishment, is frequent among the rich who confide in impunity. But perhaps I am wrong in speaking of murder in the rich as *sin*, inasmuch as when they slaughter their slaves, they reckon it an exercise of right, not of crime. And a like privilege they claim in behalf of their impurities." Never was sketched a more revolting condition of a community, calling themselves Christian, no, never by human hand.

The profane custom of swearing "by Christ" (*per Christum*) which was in use even among the monks a hundred years before, is now almost universal. "Finally, many swear by the name of Christ that they will do a certain thing, not only those that are passionless, but also wicked deeds, because I mortally strike this one by Christ, because I slay this one by Christ. Can pagans do more than this? With how much less sin had those sworn by the demons than by Christ." "Such men seem to think that when they have sworn by Christ, their crimes are in some way sanctioned by religion. They can in conscience do no less, having already pledged their faith to Christ that they would do as much." "Behold, such are they who love Christ."

"The rude natives around us cannot be reproached with any such inconsistencies as attach to us. Neither the Huns, the Saxons, the Moors, the Scythians. They attach no disgrace to the life of a brigand, but rather glory in it." Thus Thucydides' notes of the proudest heroes of ancient Greece: "The poor are plundered, widows groan, orphans are trampled upon, and many are driven to take refuge among the barbarians, seeking indeed among the barbarians for Roman humanity, because among the Romans they cannot endure the barbarous inhumanity." "Multitudes," he says, "thus purchased liberty under the pretense of captivity."

The barbarian and Saracenic devastations which soon followed were remedies rather than calamities. They themselves conceived the awful truth that they were sent to punish the idolatrous and sweep away insufferable filth. "We compel an unwilling God to avenge the enormity of our crimes." A shameless wickedness "beset the whole mass." "We now lament over the whole as guilty." He names every quarter of Christendom before he concludes.

He now inveighs against the horrors of the theater, and the spectacles exhibited to thousands of Christian eyes. "For such are the things done there that one not only is not able to speak of them without pollution, but not even able to write of them." "Innumerable thousands of Christians daily" witnessed them. "The heathen celebrated these games fully believing them to be acceptable to their gods [they were]; we celebrate the same well knowing them to be abominable to our God. But this is not the worst; therefore to Christ—O monstrous madness!—we consecrate the spectacles and the actors." Think of it!

He mentions the innumerable and terrible calamities visiting every part of the Roman world, yet they were in no way reformed. Sardinia, Sicily, and Africa too had fallen, but the pravity of morals was not changed. Hardened as Pharaoh of "old, they would not be reformed." What was it that happened at Carthage? "Even while the noise of war was ringing around the walls, the church of Carthage maddened in the circus and luxuriated in the theater. . . . Being slaughtered without, practicing lewdness within." And he depicts the same of Gaul, whose devastations he witnesses. He shows family relations to have been almost wholly broken up, and challenges contradiction from all the world. "Who did not plunge into the abyss of foulest impurities, who returned to the confidence of his wife? Nay, as far as pertains to the promiscuousness of lust, who did not reduce his wife to the rank of his servant or slave?" He says, "The barbarians were offended at their

lewdness." "In Africa, if any are fierce, they are fiercer; if any are drunken, they are sottish; if any false, they are the most false; if any fraudulent, they are the most fraudulent; if any are rapacious, they are the most; if any perfidious, they are the most treacherous, and in all they bear the palm." But as to impurity, all that could be said of Sodom, Babylon, Tyre, he says of Carthage. "A religious man," a monk, hardly dare show himself in the city. Yet they were all accredited members of the holy orthodox church, and partakers of the sacraments.

I must stop adducing this evidence. "Carthage, a Christian city, an ecclesiastical city," was only a type and example of all. "The judges saw and acquiesced" in all their foul indecencies. The monks had now become a graceless horde of vagabonds, full of impurities, eyes full of adultery; they could not cease from sin, as our "Jeremiah of his age" tells us. It was the last stage of all debauchery which Salvian compared to the cesspool of a large ship. Neither is he ironical, neither acrimonious, nor yet is he vindicating any other point than the justice of God in the great visitations of wrath then being visited upon the Roman world.

Everywhere they were stained with marks of mortal crime. Law was altogether slackened; judgment no way asserted itself. It was easier to find a man guilty of the greater crimes than the less, of all crimes than of none—the nobles and the rich every one of them charged with either murder or adultery,—mortal crimes,—slaughtering slaves without any compunction, swearing and executing most execrable villainies "by Christ," consecrating the vile debauching theaters to Christ, the wealthy robbing the poor, many finding protection, shelter, and home among the barbarians, conjugal affection and family relations in all confusion, the monks and the "religiosi" a band of villains and hypocrites. Now was not this people that professed the holy orthodox faith, and said they were the church, abandoned to delusion? And was not this a bad time to draw out "church principles" for the after ages?

#### THE MAJESTY OF BIBLE PRECEPTS.

THERE is no weakness in them. No one of them is emasculated by the modern prefix "try." The Bible says: "Cleanse your hands, ye sinners; and purify your hearts, ye double minded." "Cease to do evil, learn to do well." "Depart from evil and do good." And thus through the whole book, from Genesis to Revelation, a moral precept is never prefixed with the enfeebling "try," now so universally common.

Just think of the Bible saying, "Try to depart from evil." "Try to cleanse your hands, ye sinners." "Try to speak the truth to one another." And, instead of "Do not kill," "Do not steal," "Do not commit adultery," suppose we had, "Do try not to kill," "Do try not to steal," "Do try not to commit adultery." It is time to stop experimenting in morals. None of it is from above. It is all from beneath, a device from the devil to break down the force and majesty of the precepts of the Bible.

That glorious Book never uses the word "try" in any such connection. It knows nothing of experimental morals. "Try" is never properly used except where a failure may be justifiable. A failure in morals never was and never can be justified.—*The Examiner*.



## TWO RELIGIOUS SYSTEMS.

BY ELDER R. C. PORTER.

(Concluded.)

BESIDES the Sabbath, there are two objective points in the plan of redemption toward which the minds of the fallen race were directed as the center of their hope. First, the sinless life of the promised Seed, given unto death for sinners, and, second, his coming again after his ascension, as King of kings and Lord of lords, to bring the lost ones home to glory, henceforth to preside as Prince of Peace forever. Together with the Sabbath, these two events are to fully reveal the character of God; so, against these two points, Satan also directs his forces in special attack. Determined that the world shall not see the "Seed of the woman" in his true character, he leads them little by little, farther and farther from the word of God, until in the days of Nimrod he finds opportunity to present before them the theory that God is so very far away from the earth that he does not see our actions or attend to our cries. Nimrod, therefore, formulated into a system the worship of the gods of their own making, to whom they gave a character like unto their own; and them they worshiped. After the death of Nimrod, his queen, Semiramis, who, from an originally humble position had been raised to share with him the throne of Babylon during his life, purposed that, as he had been honored as a hero during his life, in death he should be worshiped as a god, yea, as the "Zero-Ashta" (Chaldee, *Zero*, the Seed). The world was at this time well acquainted with the primeval promise of Eden, and they knew right well that the bruising of the heel of the promised One meant his death, and through death the curse was to be removed from the earth by the grand Deliverer.

The story was immediately circulated that after the death of Nimrod, or Thammuz, "all the images assembled from the ends of the earth into the temple of Babylon, to the great golden image of the sun, which was suspended between the heaven and the earth. That image prostrated itself in the temple, and so did all the other images around it, while it revealed to them all that had happened to Thammuz. The images wept and lamented all night long, and then in the morning they each flew away, each to his own temple again, to the ends of the earth. And hence arose the custom every year on the first day of the month of Thammuz, of mourning and weeping for Thammuz."—*More Nevochin*, p. 426 (as quoted in "Two Babylons").

Immediately after this the mysteries were introduced, and it was proclaimed that, on account of their weeping, the wrath of the gods was appeased and Nimrod was raised from the dead, and now in the temple appeared in glory as the deliverer. Then, during the introduction of the mysteries, in the midst of the dense darkness, the face of Nimrod suddenly appeared, thrown upon the canvas from a magic lantern, with a halo of light encircling his head. A profligate priest behind the scenes did his talking for him. The effect was all that had been hoped, and soon images were erected in all parts of the world under different names for the worship of Nimrod, the promised Seed and the deliverer. Images of the child with the serpent biting its heel, while the child was bruising the head of the serpent, were also erected. (See "Coleman's Indian Mythology," plate 12,

p. 34, "Backus' India in Greece," p. 300, "Wilkinson," vol. 4, p. 395, "Credenti Compendium," vol. 1, pp. 29, 30; and "Plutarch's *De Iside*," vol. 2, p. 369, as quoted in "Two Babylons," pp. 58-74.)

The worship of this child under the names of Osiris, Tammuz, Nimrod, Adonis, etc., was always connected with sun worship, and was of the most degrading character. (See "Two Babylons," "Kitto's Ency. of Relig. Lit.," and "Lib. of Univ. Knowl.") In order that the minds of the people might be entirely taken away from the true God and his true character, that they might practice all forms of wickedness, undisturbed by the thoughts of a holy God, pure in character, the pagans transferred the day of worship from the true Sabbath to Sunday. (See Webster on definition of Sunday, *North British Review*, vol. 18, p. 409, "Craft's Sabbath for Man," pp. 375, 376, "Lib. of Univ. Knowl.," art. "Sunday and Fire Worship.")

Thus with all the pagan worshipers, the true God is forgotten, the true Sabbath is set aside, and the promised Seed has come in the person of Nimrod, that exceedingly wicked rebel against God, and prince among the pagans. The pagan world being now under his control, rejoicing in licentious revelry, no longer remembering the Sabbath or the God of the Sabbath, and no longer looking for the promised Messiah, there is but one other class to divert from the worship of the true God, and from the acceptance of the promised Seed, when he shall come in his true character as God has promised. These are the descendants of faithful Abraham. The evil one first comes to them with this child worship, which was, in fact, sun worship, under the names of the images of Baal, Thammuz, Molech, etc., which were all sun images. Many of the Israelites fell under this appeal to the carnal passions, and were led into Sunday keeping and the licentious practices of sun worship. They also worshiped the child Nimrod as the promised Seed, ate with the pagans the sacrifices of the dead, and caused their children to pass through the fire to Molech. Ps. 106: 21, 28, 29, 37; 1 Kings 18: 17-39; 2 Kings 23: 4, 5; 2 Chron. 34: 4, margin; Eze. 8: 14-16; Rev. 2: 14.

During all this period of apostasy a portion of the children of Israel remained true to the worship of the true God, and, later on, many of those who had apostatized, under the judgments of God, mercifully inflicted, returned, and God in love forgave them. Ps. 106. Now, the devil sets about continuing to hold in their minds the pagan idea of God. Many in Israel, yielding to this temptation, worship God through fear, and, to do penance, they load the Sabbath, which was given as a day of spiritual rest in Jesus, in which to delight themselves in the Lord, with their traditions, and thus make it a yoke which neither they nor their children could bear. This resulted in formal Sabbath keeping, from fear occasioned by the pagan idea that God is a God of vengeance.

The next turn in the ever-changing kaleidoscope of Satan was to get the minds of Israel shut up to themselves, so that they would not disturb other nations with the true Sabbath or with the truth concerning the promised Messiah. Having instilled into their minds the idea that God was a God of vengeance, this was easily accomplished. Many of them no longer saw a God of infinite love reaching out to save those poor lost pagans

about them, but they saw God in vengeance standing over them awaiting an opportunity to cut them down. They in self-righteousness arose and inclosed the truth in their garments of self-righteousness, with the feeling, "Come not near me, for I am holier than thou," and redoubled their penances, that they might appease the wrath of their god of vengeance which the devil had given them to worship.

One more step and the devil has all secured. His purpose will then be accomplished, and the coming of the promised Messiah, entirely thwarted. He now, with all his devilish skill, directs their minds toward the idea that the Messiah is coming as a temporal king, who, with a political sword, will wage a carnal warfare against sinners, and will destroy all who will not yield to him this enforced submission and worship. Thus they looked to see him restore the kingdom to Israel, and rule over the nations as a temporal King. With all this subtle scheming, the devil awaits with fiendish delight the privilege of tempting the Son of God with this base ingratitude on the part of the creatures whom he came to save. But God does not forget his everlasting covenant, formed between the Father and the Son in the counsels of eternity, to love his people. And because he still loves them with an everlasting love, with loving-kindness he still continues to draw them (Jer. 31: 3), for all the promises of God in Christ are yea and amen, and not yea and nay (2 Cor. 1: 20, 21).

In his all-wise care and tender pity for those who desire to know and receive the promised Saviour, when he comes, he foretold by the prophets, in the utmost simplicity, ages before his coming, every important event of his life. Commencing with his ancestry and birth, and closing with his resurrection and ascension, his entire history is given in advance. These predictions were not all made at once, and by the same prophet, but were given at intervals, during a period of nearly four thousand years, and by men living in different parts of the world. Since they are given in the Old Testament writings, and the Old Testament was translated from the Hebrew into the Greek about two hundred and eighty-seven years before the birth of Christ, the predictions must all have been made at least more than two hundred years before the birth of Christ.

## JOAN OF ARC.

JOAN OF ARC has been made a saint by the Roman Catholic Church. Last Sunday the pope entered the basilica for the purpose of venerating the new saint. We trust that the Roman Church will never object to any of the history connected with the burning of that remarkable woman. It would hardly do to teach in the public schools that she was condemned to death by the Roman Catholic Inquisition, an account of which, by the way, we must also take out of our histories. But perhaps we may be allowed to meekly state that Joan was condemned by the Inquisition to be burned at the stake for the serious offense of wearing pants, contrary to the rules of the Catholic Church; and also the charge that she had allied herself with evil spirits. No doubt the Board of Education of San Francisco would order this expunged from the text-books, on the ground that it was sectarian teaching.—*The Occident*.

## THE PURITANS OF MASSACHUSETTS BAY.

BY PERCY T. MAGAN.

(Continued.)

[This article is No. 28 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.]

AGAIN, the General Court of Massachusetts Bay passed a law requiring every male sixteen years of age and over to take the "freeman's oath." This oath was one of allegiance to the general court. The general court was Puritan—essentially Puritan—in its composition and sentiment. The whole aim of that body was to enforce the Puritan belief throughout the colony. Therefore to take an oath of allegiance to the general court was to take an oath against the Government of England—against the charter. This is made very clear by no less important a personage than John Cotton himself:—

The magistrates and other members of the general court, upon intelligence of some episcopal and malignant practices against the country, made an order of court to take trial of the fidelity of the people, not by imposing upon them, but by offering to them an oath of fidelity, that in case any should refuse to take it, they might not betrust them with places of public charge and command.<sup>1</sup>

Now, then, what was the reason for offering the oath?—Oh, the "magistrates and other members" (that is, the Puritan ministers) had received "intelligence of some episcopal and malignant practices against the country"! But episcopacy was a synonym for the Church of England. And that was the church they had virtually sworn to uphold in their charter. Lest there should be any question in regard to the position I have taken upon this matter, I append the "freeman's oath" in full:—

I, A. B., being by God's providence an inhabitant and freeman within the jurisdiction of this commonweal, do freely acknowledge myself to be subject to the government thereof, and therefore do here swear, by the great and dreadful name of the ever living God, that I will be true and faithful to the same, and will accordingly yield assistance and support thereunto with my person and estate as in equity I am bound, and I will also truly endeavor to maintain and preserve all the liberties and privileges thereof, submitting myself to the wholesome laws and orders made and established by the same. And, further, that I will not plot nor practice any evil against it, nor consent to any that shall do so, but will truly discover and reveal the same to lawful authority now here established, for the speedy preventing thereof. Moreover, I do solemnly bind myself in the sight of God, that when I shall be called to give my voice touching any such matters of this State, wherein freemen are to deal, I will give my vote and suffrage as I shall judge in mine own conscience may best conduce and tend to the public weal of the body, without respect of persons, or favor of any man; so help me God in the Lord Jesus Christ.<sup>2</sup>

Such was the oath. John Cotton said that it was only "offered," not "imposed." This may have been the case at one time; but when the assembly met at Cambridge, later about a year (March 4, 1635), they enacted as follows:—

It is ordered that every man of or above the age of sixteen years, who hath been, or shall hereafter be, resident within this jurisdiction, by the space of six months (as well servants as others) and not enfranchised, shall take the oath of residence before the governor, deputy governor, or two of the next assistants, who shall have power to convent him for that purpose, and, upon his refusal, to bind him over to the next court of assistants, and, upon

his refusal the second time, to be punished at the discretion of the court.

It is ordered that the freeman's oath shall be given to every man of or above the age of sixteen years, the clause for election of magistrates only excepted.<sup>3</sup>

Let the candid reader judge from this whether the oath was only "offered," or whether it was "imposed."

It is morally certain that this oath was meant to act as an antidote to certain measures that were at that very time being proposed and passed in England. The oath is found upon the records of the general assembly, May 14, 1634. Upon April 28, 1634, just sixteen days previously, King Charles had given a commission to Archbishop Laud and five other councillors, ordering them to enforce episcopacy in the colonies.<sup>4</sup> The two measures were just sixteen days apart. Without a doubt the governor and assistants of the Massachusetts Bay Company were not aware what the king had done, when they fixed the form of the freeman's oath. That is not saying that they had not intimations of what he was going to do. But certain it is that they did know what he had done when, in March, 1635, they made the freeman's oath obligatory upon all, with a penalty to be fixed at the discretion of the court. So, by this oath, they were deliberately plotting against the laws of England, and trying to offset the plans of the Government of England, which, according to their charter, they were bound to uphold. Not only were they bound by their names in the charter, but they were bound by the oath<sup>5</sup> which they had taken to support the crown of England, which oath I very much doubt they ever had the slightest intention of keeping. So much for the value of the oaths of the leading Puritans of Massachusetts Bay.

I said that by the charter they were bound to make no laws contrary to the laws and ordinances of England. This is stipulated, not only once in the charter, but three times, so that by no just method of construction can it ever be said to have been by mere form or accident that those words were in the charter. They were in it three times; they are in it three times to this very day in every authentic copy of it; they are in it as immortal witnesses of the perjury and falsehood of the Puritans.<sup>6</sup>

Roger Williams, to his everlasting praise be it spoken, refused to take the freeman's oath. He refused to take it because it would virtually transfer his allegiance from the Government of England to the church brethren of the colony. He refused to take it because it would contravene the stipulations of the charter, which he, along with all the rest, was sworn to uphold. He refused to take the oath because he was the friend of chartered rights and constitutions, and the enemy of tyranny and despotism. He refused to take the oath for another and still a grander reason, as stated by Professor Knowles:—

To this oath, under such circumstances, Mr. Williams, as a friend of liberty, was opposed. He would not renounce an oath which he had taken, and substitute another which bound him to obey whatever laws the magistrates might deem wholesome. The reason assigned for the new oath, moreover, was to guard against "episcopal and malignant

practices." This gave it the appearance of a law to restrain liberty of conscience.<sup>7</sup>

So much for the intentions and honesty of purpose of the Puritans from the standpoint of the charter. It will now be in order to take their own writings upon the subject of religious liberty. They have left us abundant testimony expressive of their ideas. Harken to the words of Samuel Willard, writing in 1681:—

I perceive they are mistaken in the design of our first Planters, whose business was not Toleration; but were professed Enemies of it, and could leave the World professing they died no Libertines. Their business was to settle, and (as much as in them lay) secure Religion to Posterity, according to that way which they believed was of God.<sup>8</sup>

It is thus that the Rev. Nathaniel Ward delivers himself:—

My heart hath naturally detested foure things: . . . Toleration of divers Religions, or of one Religion in segregant shapes:—He that willingly assents to the last, if he examines his heart by daylight, his conscience will tell him, he is either an Atheist, or an Heretique, or an Hypocrite, or at best a captive to some lust. Poly-piety is the greatest impiety in the world. . . . I lived in a city where a Papist preached in one Church, a Lutheran in another, a Calvinist in a third; a Lutheran one part of the day, a Calvinist the other, in the same pulpit. The Religion of that place was but motley and meagre, their affections Leopardlike. . . . Concerning Toleration, I may further assert, That Persecution of True Religion, and Toleration of false, are the Jannes and Jambres ["Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith." 2 Tim. 3:8.] to the Kingdom of Christ, whereof the last is farre the worst. . . . It is said that men ought to have liberty of their Conscience, and that it is Persecution to debarre them of it. I can rather stand amazed than reply to this; it is an astonishment to think that the brains of men should be parboyled in such impious ignorance.<sup>9</sup>

(To be continued.)

## FIRST PRINCIPLES. INDIVIDUAL RIGHTS DEFINED.

BY H. F. PHELPS.

## Limited in Their Exercise.

BESIDES, the spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. It can never be too often repeated that the time for fixing every essential right on a legal basis is while our rulers are honest and ourselves united. From the conclusion of this war we shall be going downhill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion.—Thos. Jefferson.

How true are these words: "The spirit of the times" have "altered." "Our rulers," the people, have become "careless" and "corrupt." They have forgotten that they have any rights worth guarding, "but in the sole faculty of making money." More than one "zealot" has already commenced persecution. The "shackles" (religious laws enacted by the State), which bind individual conscience, were not all "knocked off at the conclusion" of that war, and they are growing "heavier and heavier," till our rights are about to expire in a convulsion.

It is time, therefore, that all were better ac-

<sup>1</sup>John Cotton, "Tenet Washed," pp. 28, 29. Quoted by Straus in "Roger Williams," pp. 47, 48; Century Pub. Co., 1894.

<sup>2</sup>Massachusetts Records. A copy of it may be found in Backus' "History of the Baptists," vol. 1, pp. 47, 48, edition Backus' Historical Society, Newton, Mass., 1871.

<sup>3</sup>Mass. Records. Also Backus, *Ibid.*, p. 48.

<sup>4</sup>For a verbatim copy of this commission, see Backus, *Ibid.*, pp. 49, 50.

<sup>5</sup>Vide the charter, in "Charters and Constitutions," part 1, p. 938.

<sup>6</sup>Vide "Charters and Constitutions," part 1, pp. 937, 940, 941.

<sup>7</sup>Knowles' "Life of Roger Williams," p. 87.

<sup>8</sup>Brief Animadversions, p. 4. Quoted by C. F. Adams in "Massachusetts: Its Historians and Its History," pp. 18, 19.

<sup>9</sup>Rev. Nathaniel Ward, in "The Simple Candler of Aggawam in America."

quainted as to the nature, value, and limitation of the exercise of their rights. Therefore, we ask: What are these rights? What their origin? In whom are they vested? And what is the limitation of their exercise? A proper answer to these questions, a thorough understanding of the subject, with a correct application of the principles, in the intercourse of man with his fellow-man, would furnish a solution to all those vexed questions that arise in the social, political, and religious relations of mankind. We do well, therefore, that we consider the subject carefully and prayerfully. And if all would observe and apply these principles, there would be no need of organized society. But in the present state of things, in man's fallen condition, it becomes necessary to organize under some form of government.

There are governments intolerant and despotic, where rights and powers are supposed to be vested in the ruler, where one man's brain serves to regulate the wheels of government in all private as well as public affairs, in all matters, religious as well as civil, where the subject is in the most complete bondage of both soul and body, the absolute slave to his superiors.

Such was not the purpose of God in man's creation. Such was the intent of Satan in the subjugation of man to his hellish devices. Such was not the purpose of God in the promise of redemption; and with the words, "I will put enmity" toward the evil one and his works, is found more than an implication of a love implanted for the good and freedom of choice. Such ever has been the purpose of Satan in all his relations to all fallen beings—the absolute enslavement of the will—while the purpose of God, as shown in all his works, as unfolded in the plan of salvation, as revealed in the gospel of Jesus Christ, was freedom of the will, individuality in all things, and in religion above all things, hence the full and free enjoyment of all their rights, both civil and religious.

There has been one government, the last, the noblest offspring of time, where individual rights have been acknowledged and respected. And a century of prosperity without a parallel has been the result. The general government even "dared to set the example," vindicating these rights in her Constitution, that most noble of all human documents. And this—the Constitution—was designed both as a guarantee and safeguard of these rights; and so we turn and read:—

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed.

All men are not equal in social position. All are not equal in physical powers or mental ability. But all are endowed equally by their Creator with "certain unalienable rights." Being "unalienable," they cannot be transferred to another. In the very nature of the case, they are therefore vested in the individual. It is, therefore, a fact that no man or set of men can of right dispossess another of these rights. Neither can men by any compact of law divest their posterity of these rights.

Inasmuch as all are "endowed by their Creator" with these rights, they are, therefore, gifts of God. They are an endowment of nature. They are, therefore, divine in their

nature. And any man or set of men who assumes, under any pretense whatever, to enter the domain of these rights, treads upon sacred ground. He enters the domain which God has set free, and which bears the imprint of the Divine. Let him, therefore, tread softly. Let no man attempt to coerce that which God has set at liberty.

Again, as "all men are created equal," and as "our Father" has been impartial in the bestowal of these gifts, it becomes evident that all men are equally privileged in the enjoyment of these gifts. Has one the right to "life, liberty, and the pursuit of happiness"? So has every other man the same right. It is equally evident that if there is any limitation in the exercise of these rights, this proscription must affect all alike. But what limitation can exist in the exercise of these gifts of God, bestowed upon all alike?—In the very nature of the case, there can be but one limitation, and that is the equal rights of another. Mr. Spencer has very aptly expressed the idea in these words:—

*Every man has the right to do whatsoever he wills, provided that in the doing thereof he infringes not the equal right of any other man.*

Now, to the mind of the writer, an application of this principle would solve every perplexing question arising in all our relations, whether in civil or religious matters. It is simply an application of the Golden Rule, or this rule expressed in another form.

Thus, in brief, the answer to our questions is that our natural rights are few, and they come from God, and are vested in each individual alike; and infringement of another's equal rights is the only limitation that can possibly arise. In other words, the only question that can properly come before the tribunal of society is that a man should be civil. To infringe upon the equal rights of another is uncivil. All men should be civil. But this all men will not be. And here is the domain of civil law and civil courts. It is not the province of courts or law to deprive anyone of his just rights. Thos. Jefferson once said:—

Our legislators are not sufficiently apprised of the rightful limits of their power, that their true office is to declare and enforce only our natural rights and duties, and to take none of them from us.

These words are just as true to-day as when they were first uttered. Our government was founded upon these rights; and our fathers said:—

The only proper objects of civil government are the happiness and protection of men in the present state of existence, the security of the life, liberty, and the property of the citizen.

Our States were organized with respect to these rights; hence all, or nearly all, define these rights in their constitutions, under the titles "Bill of Rights," or "Declaration of Rights," or "Rights and Privileges," or "A Declaration of Rights of the State of —," and similar expressions. The Virginia "Declaration of Rights," in 1776, declared "that all power is vested in, and consequently derived from, the people, that magistrates are their trustees and servants, and at all times amenable to them."

Our fathers were most emphatic in declaring for religious rights. They said "that religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence." They also said they were "well aware that Almighty God hath created the mind free; that all attempts

to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion." (Will our National Reform friends make a note of this?) Again they said: "The religion, then, of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate. This right is in its nature an inalienable right." And Mr. Madison once declared that "there is not a shadow of right in the general government to intermeddle with religion. Its least interference with it would be a most fragrant usurpation." Hon. R. M. Johnson said:—

It should, however, be kept in mind that the proper object of government is to protect all persons in enjoyment of their religious as well as civil rights. . . . What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights of which government cannot deprive any portion of citizenship, however small. Despotic power may invade these rights, but justice still confirms them.

Judge Cooley also declares that the American constitutions "have not established religious toleration merely, but religious equality." Let it ever be remembered that "there is a very great difference between toleration and liberty." Lord Stanhope once said:—

The time was when toleration was craved by dissenters as a boon; it is now demanded as a right; but the time will come when it will be spurned as an insult.

The very thought of being tolerated is distasteful to the person who has been educated according to the facts in the case, that all men have equal rights. All men enter into society on exactly the same terms; and no man or set of men can with consistency talk of granting toleration to some other person or persons. Not only is it a fact that natural rights are few, and all enter into society equally endowed with those rights by their Creator, but, each individual being vested with these rights, they are in no way, or for any cause, to be alienated from the man. He comes into society already possessed of them. He does not owe them to society, nor does he surrender them on entering society. They belong to the individual as the sole possessor, just the same as he possesses any member of his body. My neighbor has eyes and ears, hands and feet; so have I, just the same. My neighbor comes into society—the world—possessed of rights, in the same way as he is possessed of these several members of his body. So do I. We come into the world to use these members of our bodies, so also to exercise these unalienable rights. Talk about toleration! As well might one man be tolerated by another in the use of his eyes or ears. If it were offered me, I would spurn it with contempt. So will I spurn with contempt the idea of toleration in the exercise of any of God's gifts to man. I will exercise them because it is my God-given right. Thos. Jefferson said:—

The idea is quite unfounded that, on entering into society, we give up any of our natural rights.

And Madison's Memorial says:—

All men are to be considered as entering into society on equal conditions, as relinquishing no more, and, therefore, retaining no less, one than another, of their natural rights.

If any surrender of rights could be required, it would be from the weak to the strong, from the minority to the majority. Upon this point Mr. A. H. Stephens says:—

Upon entering into society, however, for the pur-

pose of having their natural rights secured and protected, or properly redressed, the weak do not give up or surrender any portion of their priceless heritage in any government constituted and organized as it should be.

The Government of the United States, organized with respect to these rights, and founded upon them, has, in the past, protected all men in the exercise of those God-given rights. But now that our Constitution has been interpreted to mean what it does not say, we may be asked to surrender our rights. Shall we be so base as to do it? We may be asked to accept of toleration. We will spurn it with contempt, and demand protection, as citizens, in the exercise of all our rights.

In closing this article, we would credit the quotations to "American State Papers," and commend its study to all who are interested in these questions.

#### A BAPTIST VIEW OF THE CHRISTIAN AMENDMENT.

A BROTHER desires us to express our views as to the so-called Christian amendment for inserting the name of God and of Jesus Christ in the United States Constitution. Religion is something with which the Constitution of the United States has nothing to do, except to guarantee to all citizens liberty in the exercise of their non-religious sentiments. If we put into the Constitution a recognition of God and of Jesus Christ, we disfranchise all who cannot subscribe to these sentiments. It is an approach toward the union of State and Church, which has been one of the most mischievous and baleful things existing on earth. There would be just as much reason for putting the name of God and of Christ into the charter of every town and village, and the incorporating act of every bank or insurance company. If it is said that the laws of God lie at the foundation of all government, it is also true that they lie at the foundation of every contract and of every corporation. Civil government is a secular institution, intended to promote the temporal welfare. In making laws it recognizes certain acts as harmful to civil society.

Again, the amendment is futile. It accomplishes nothing. It will not change the sentiments of anyone; it will not prevent the most wicked and unchristian legislation or action. No one would propose to carry out the amendment to its logical result and to disfranchise Hon. Oscar S. Strauss, or Mayor Sulzberger, or any other of our fellow-citizens, because they are Jews, or Prof. Felix Adler or his associates, who, it is generally supposed, do not believe in a personal God. We object to the amendment, because it is futile if not carried out; it is despotic and contrary to religious liberty if it is carried out.

Good men, very good men, are prone to lack confidence in the power of God. We have seen Christianity make its way; in spite of obstacles and menaces and persecution; now we are afraid that it cannot continue to exist without a great deal of legal help. Christianity has asserted itself against the domination of Nero, of Louis XIV., of the Inquisition. It will still conquer, and it will not allow itself to be indebted to the legal power for the triumphs which it will win.—*National Baptist.*

Forms of human thought and systems of philosophy may dissolve and be reformed in new modes, but truth sits enthroned in the heart of God, "the same yesterday, to-day, and forever."—*Rev. Jesse S. Gilbert, A.M.*

#### POPERY A FORM OF PAGANISM.

POPERY is but the church of Satan, and is a counterfeit church. We run our eye over it, and see how the form of the church of God has been copied, while the spirit is utterly extinguished and the end completely inverted. First of all, Satan's counterfeit church has its high priest, not to speak of its pontiff, who, like the great Druid of our ancestors, and the Pontifex Maximus of the Romans, stands at the top of the system. There is a body of men in the Church of Rome who profess to offer for the sins of the living and the dead, and to mediate between God and men in virtue of their powers as a priesthood. Second, this church has its great sacrifice—the mass, to wit. The worshiper is bidden look, not to the sacrifice on Calvary, but to the sacrifice on the altar, for the pardon of his sins and the salvation of his soul. Third, this church has its Bible—the traditions of the fathers, together with the canon law; the Canons of the Council of Trent occupy the place in the Church of Rome which the Scriptures do in the church of Christ. They are her rule of faith, and are held by her to be an infallible revelation of the will of God, and an infallible director of the conscience. Thus Christ as the one Priest, his death as the one all-sufficient sacrifice, and the Bible as the one infallible guide, Popery puts aside, and puts counterfeits in their room.

For an apostolic succession, which consists in the doctrine of the apostles, it substitutes a succession of matter; a long succession of official men, who alone have the power of conveying grace; a chain which has not in it, from beginning to end, one broken link; while the fact is, if history is to be believed, that all the links are broken, and one whole link there is not in it all.

Popery denies God the Father by installing the pope as the divine vicegerent of the world and infallible ruler of the conscience. It presents him sitting aloft, above magistrates and kings, with power to annul their laws, cast them down from their thrones, plant or pluck up nations, and abrogate even the precepts of the moral law. Popery writes on the papal chair: This is the seat of God, the throne of the infallible and holy One. He who sits here can pardon or retain men's sins; in other words, save or destroy their souls.

Popery denies God the Son. It robs Christ of his priestly office by assuming the power of offering efficaciously for the sins of men. It is the priest's sacrifice, not Christ's, that saves the sinner. Popery robs Christ of his prophetic office, by presenting itself as the infallible teacher of the will of God, and the only authorized expositor of the true sense of Scripture, without whose guidance we are sure to err in interpreting the Bible. It robs Christ of his office as the one Mediator and Intercessor, by making Mary and the saints intercessors with God for men. It robs Christ of his kingly office by exalting the pope to his royal seat as head of the church, and head of the world for the church. In his vesture and on his thigh the pope has a name written, "King of kings and Lord of lords."

Popery denies the Spirit of God. For the Spirit it substitutes the sacrament, by giving to the sacrament the power, by its own inherent efficacy, to regenerate the soul, and to make men holy, and heirs of heaven. It robs the Spirit of its honor as the medium through which divine blessings are communicated to

the soul, and by which at last it is made perfect in holiness, by making its priesthood the only channel of communication betwixt God and men, without whose agency all grace and blessing are utterly beyond the reach of men.

Here, then, is what professes to be a church, a perfect and complete church, and yet is an out-and-out counterfeit. Every element of strength and every principle of evil that were found in the ancient idolatries lives over again in the Papacy. That same paganism whose cradle was rocked in Chaldea, whose youth was passed amid the olive groves and matchless temples of Greece, and whose manhood was reached amid the martial sounds and iron organization of Rome, has returned anew in the Papacy, bringing with it the old rites, the old festivals, the flowers, the incensings, the lustral water, the vestments, the very gods—but with new names—everything, in short. And, were an old pagan to rise from the dead, he would find himself amid his old environments, and, without a moment's doubt, would conclude that the ancient Jove was still reigning, and was being worshiped by the same rites that were practiced in his honor two thousand years ago.

To conclude, popery is an effacement of the Christian church; by the substitution of a pantheon of idols, extinguishing the great lights of revelation, it rolls back the world, and places it once more amid the ideas, the deities, and the rites of early and idolatrous ages.—*Rev. Dr. Wylie, in The Christian.*

#### THE POWER OF SIMPLE CONFIDENCE.

A YOUNG man distressed about his soul had confided his difficulties to a friend, who discerned very quickly that he was striving to obtain everlasting life by great efforts. He spoke of "sincere prayers" and "heartfelt desires" after salvation, but continually lamented that he did not "feel any different in spite of it all." His friend did not answer him at first, but presently interrupted him with the inquiry, "Did you ever learn to float?"

"Yes, I did," was the surprised reply.

"And did you find it easy to learn?"

"Not at first," he answered.

"What was the difficulty?" his friend pursued.

"Well, the fact was I could not lie still; I could not believe or realize that the water would hold me up without any effort of my own, so I always began to struggle, so of course down I went at once."

"And then?"

"Then I found out that I must give up all the struggle, and just rest on the strength of the water to bear me up. It was easy enough after that; I was able to lie back in the fullest confidence that I should never sink."

"And is not God's word more worthy of your trust than the changeable sea? He does not bid you wait for feelings, he commands you just to rest in him, to believe his word, and accept his gift. His message of life reaches down to you in your place of ruin and death, and his word to you now is, 'The gift of God is eternal life through Jesus Christ our Lord.' Rom. 6: 23.—*Selected.*

No MAN can hinder our private addresses to God; every man can build a chapel in his breast, himself the priest, his heart the sacrifice, and the earth he treads on, the altar.—*Jeremy 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.*

### TRUST.

WHAT kept the moss a-growing  
Through January's snowing?  
It knew—oh! never doubt it!—  
The blasted tree without it  
Would bleaker seem and older  
To summer's new beholder.

What was the water saying  
Beneath the ice roof playing,  
Whereon the sunshine listened,  
While underneath it glistened?—  
"O kingly son, arisen  
To loose me from my prison,  
I murmur not from grieving—  
I sing in thee believing!"

What brought the peach buds swelling  
From out of their birchen dwelling?—  
The song of bluebirds won them;  
Fresh music poured upon them,  
In bloom is overflowing,  
The blush and perfume showing  
That life is richer, better,  
Joy's never-pardoned debtor.

O loving, soul-fresh faces,  
Moss of deserted places!  
O voices of the chosen,  
Through deadliest cold unfrozen!  
O lives with beauty brimming,  
Glad in the heaven's near hynning!  
Ye know the hidden glory,  
Who else may tell that story?

Grow, sing, and bloom undaunted;  
A world so shadow-haunted  
Needs all your bursting splendor,  
Soft lights, and murmurs tender.  
The human want is pressing;  
O'ershadow it with blessing,  
Your triumph sure believing,  
Till hearts shall hush their grieving.

—*Lucy Larcom.*

### THE FOUR GRAINS.

BY P. GIDDINGS.

FARMER JOHN took out four grains of corn to plant, and began digging holes in which to put them.

"What are you digging those holes for?" asked the first grain.

"I am going to put you into one of them, and cover you with soil," said the farmer.

"Not me, sir!" replied the grain. "It is so very damp and dark under there. I would see no sunlight, nor anything else. Out here I can enjoy seeing all the passers-by, and they, too, can enjoy seeing me. It is so much pleasanter to grow on this dry, sunny surface, that I cannot see your reason for wanting me anywhere else—not to mention that hole. And I am just going to stay here, too."

"I am sorry for your decision," said the farmer. "I have cared for and brought up millions and millions of little ones like you in this same manner; but if you choose to reject my plan, you can have your choice."

The second grain said, "I, too, will not be hid in a hole. If I am put under the soil, I'll have to waste so much time getting out again. If I stay up here, I can grow so much faster. I do not exactly object to your plan, but it doesn't seem best for me to mingle with such damp and dirty surroundings. I am willing to be planted wherever else you want me, but I cannot go down into that hole. Leave me here."

"You can have your choice," said the farmer sadly.

The third grain said: "Plant me over there where those thorn bushes grow. I love com-

panions. I shall be lonely here, and I cannot grow alone."

"No," said Farmer John; "they are bad companions. They can do you no good, but harm, and harm only. Believe me, my little grain, my plan for you is best."

Then the grain pouted and sulked, saying in a self-willed tone, "Over there I'll grow, or die."

"Your prediction is sadly true," replied the farmer. "But as, under the circumstances, it would do you no good to plant you here, I shall plant you where you select, that your self-appointed destruction may do the good of being a warning to others." So he planted the grain amongst the vicious thorns.

Farmer John seemed sad and cheerless as he looked on the last and only grain. "Where shall I plant you?" he asked.

"Put me wherever you will," was the cheery reply. "You know best. I am content to be buried beneath the soil, if that's the best place for me, if thereby I shall grow best and strongest. Your choice is mine."

The farmer, pleased and happy that one grain, at least, had confidence in him, placed him quietly in the little hole, and, before covering, kindly whispered, "Meekly wait, and murmur not."

The first grain was so foolish and vain that, seeing a bird flying by, he called out, "See what a beautiful grain I am." The bird came to see, and picked him up. He thought it was a kiss, but it was a swallow, and so ended the first grain. Poor thing!

The second grain thought he had learned a lesson not to call out after birds; so he quietly grew, and because he "had no deepness of earth, forthwith sprung up." He was really happy, and prided himself on his wise choice. He looked toward where the fourth grain was sown, and he saw no sign save the little mound which seemed to be the grave of that grain; and, with a satisfied smile, he said, "Foolish thing; he allowed himself to be buried, and now he is lost forever."

The third grain seemed to be growing, but, somehow or other—whether he became tired of his chosen companions I cannot tell—but he became unsatisfied and unhappy. The fact is, he was trying to grow amidst impossibilities. The thorns sucked up the moisture around him, and choked out all the life that was in him, and so he died in the midst of his boon companions.

The fourth grain had now made his appearance. He seemed healthy and vigorous. The second grain had already learned that, after all, the fourth grain was only buried that he may rise again to a better life. The second grain was beginning to feel the unpleasant results of hot days. "Aren't you thirsty?" he ventured to ask of the fourth.

"No," he replied; "my roots are deep down, and they supply me with all the drink I need. I feel fresh and cool."

"I wish I did," said the second. "On the contrary, I am dying of thirst. I wish my roots were as deep down as yours; but now it is too late." And thus he was scorched, and withered away, and died.

But the humble grain that was willing to be hidden away continued to send his shoots higher upward, and his roots deeper down. Soon the golden tassel waved in the air, and soon the full-grown corn was in the ear.

So much for the grains. Let us apply the lesson, and see what it means.

It means you, my little friends, who would have your own way, instead of mother's. When mother speaks, you must, like Jesus, go down—down, though it be to lowly Nazareth—and stay there, too, till duty bids you go elsewhere.

It means you, my young friends, who despise lowly duties as beneath your proud dignities. Garfield was, at one time, down as a cabin boy in a ship, but he rose to be chief

in the cabinet of the Ship of State. "A haughty spirit before a fall." "A man's pride shall bring him low; but honor shall uphold the humble in spirit." God says they that humble themselves shall be exalted, and they that exalt themselves shall be abased. He means it, and will do it. Take care.

It means you, my young friends, who, contrary to your parents' better judgment, select the companionship of worldly pleasure seekers. It is far better to grow and live alone in a country cabin than in a city mansion with worldly companions. Rest assured they will stunt your growth, physically, mentally, and morally. Ah, more, they will choke not only your manhood, but your very life! Beware.

It means you, my Christian friends, who ought to visit and cheer those poor neighbors around you, but do not, because they are not of your creed or station. It means you who ought to go, but think Africa too benighted, India too heathen, China too pagan, and all the rest of them too dark in which to be planted. You would be planted in no such holes as those. But there is no place so well calculated for your growth and fruitfulness as the spot where the Master of the vineyard would have us grow.

It applies to everyone who names the name of Christ; that same mind which was in the Master should be in the servants. "The servant is not greater than his Master," "who, being in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself." Phil. 2:6-8, Revised Version. From Bethlehem's cradle to Calvary's cross, this was the one continuous lesson that Jesus taught—humility.

He might have appeared to the world as a full-grown man, but he chose to come as a helpless little infant. He might have been born of a queen, but he chose a lowly woman. He might have been born in a palace, but he chose a manger. He might have lived in Jerusalem, but he chose Nazareth. He was not too great to work as a carpenter, nor too learned to associate with fishermen. He was not too great to speak with a despised and outcast Samaritan woman, nor above asking to drink water from her pitcher. He was not above preparing a dinner on coals for his fishermen associates, while they toiled on Galilean water, for, "being found in fashion as a man, he humbled himself." Let, therefore, this same "mind be in you which was in Christ Jesus."

What is more restful than humility? What grace so silently powerful, attractive, and desirable? Shall we be planted as he was? "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

It is not for us to choose the place where we shall grow. The bush in Midian was holy because the Lord was there. Every spot of the Lord's vineyard is holy ground; despise not, therefore, any place where he would have you to be.

"Down in a green and shady bed,  
A modest violet grew;  
Its stalk was bent, it hung its head  
As if to hide from view.

"And yet it was a lovely flower,  
Its colors bright and fair;  
It might have decked a rosier bower,  
Instead of hiding there.

"But there it was content to bloom,  
In modest tints arrayed,  
And there diffused a sweet perfume  
Within that silent shade.

"Oh, let me to this valley go,  
This pretty flower to see,  
That I may also learn to grow  
In sweet humility!"

*Battle Creek, Mich.*

## LIQUID BREAD.

I REMEMBER once seeing over a public house door in Liverpool; "Good ale is liquid bread." I went into the house and said, "Get me a quart of liquid bread."

The landlord said, "Ah, first-rate sign, isn't it?"

"Yes," said I, "if it's true."

"Oh, it's true enough; my beer is all right!"

"Well, give me a bottle to take home." He gave me a bottle of this liquid bread. I took it to Dr. Samuelson, an analytical chemist, and I said to him:—

"I want you to tell me how much bread there is in this bottle."

He smelled it and said, "It's beer."

"No, no," said I, "it's liquid bread."

"Well," he said, "if you will come again in a week, I'll tell you all about it." He charged me three guineas. In a week's time I went to know all about the liquid bread. The first thing about it was there was 93 per cent of water.

"It's liquid, anyhow," I said; "we'll pass that. Now let us get on to the bread."

"Alcohol, five per cent."

"What's alcohol?" I said.

"There's the dictionary; you can hunt it up for yourself." I hunted it up and found alcohol described as a "powerful narcotic poison." Well, I thought, this is the queerest description of bread I ever read in my life. Then he gave me a number of small percentages of curious things, which he had put carefully down on each corner of a piece of white paper, and which amounted to about a quarter of a thimbleful of dirty-looking powder. That was the bread—two per cent.

"And there would not be so much as that," said Dr. Samuelson, "if it were Bass' or Alsopp's. This is bad beer."

"So the better the beer the less bread there is in it?"

"Certainly. It is the business of the brewer to get the bread out of it, not to put bread into it."

This is the simple, scientific truth with regard to beer, and the case is stronger with regard to wine and spirits. There is practically no nourishment in them at all.—*Sel.*

## "IS JAMIE HERE?"

THE following is said to be a true story, related by a New York physician. We do not know where it was first published.

He was called to the help of a man who had been mortally wounded in one of the low dance halls, or dives, of that city. When he had attended to his patient, the doctor looked curiously around.

The wounded man lay before the bar, against which lounged some ragged old sots. In the next room a few young men, flushed and bright eyed, were playing cards, while the gaudily dressed barmaids carried about the liquor. But neither the gamblers nor the drunkards paid any attention to the dying man on the floor. They squabbled and laughed, deaf to his groans. The proprietor of the dive, a burly fellow, who had been a prize fighter in his younger days, having seen the police secure the murderer, had gone quietly to his work of mixing drinks. Death apparently had no interest or terror for these people.

Suddenly a little old woman, with white hair, a thin shawl drawn about her, came to the street door. Her appearance produced a startling effect. The besotted old men at the bar put down their glasses, and looked at her uneasily. The card players hastily shut the door, to keep out of sight of her, and the barmaids huddled together in silence. But the change in the brutal landlord was the most striking. He rose hastily and came up to her, an expression of something like terror on his face.

"Is Jamie here?" she asked gently.

"No, no, he is not here. I do not know where he is," he said hurriedly.

She looked about her bewildered. "I was sure he was here. If he comes, will you tell him his mother wants him, sir?"

"Yes, yes."

The man urged her out of the door. The physician soon followed, and saw her going into another and another dive and grogshop along the street.

"Who is she?" he asked a policeman outside. "Is she in no danger?"

The man shook his head significantly. "They'll not harm her, sir. They've done their worst to her. She is the widow of a clergyman, and she had one son, a boy of sixteen years. They lived happily and comfortably enough till he took to going to pool rooms, and then to the variety theaters, and at last to these dives here.

"He was killed in one of them, in a fight, three months ago—in that very one you was in just now—and was carried home to her, bloated with drink, and covered with blood, and dead.

"She's known nothing since. She only remembers that he came to these houses; and she goes about among them searching for him every day.

"They're afraid to see her. They think she brings a curse on them. But they won't harm her. They've done their worst to her."

How many sons of loving mothers are going down, like this boy, into these dark places to-day?—*Sel.*

## THE SIX BIBLES.

THE six Bibles of the world are, the Koran of the Mohammedans, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the Three Vedas of the Hindus, the Zendavesta, and the Scriptures of the Christians.

The Koran is the most recent of the five, dating from about the seventh century after Christ. It is a compound of quotations from both the Old and New Testament and from the Talmud. The Tri Pitikes contain sublime morals and pure aspirations. Their author lived and died in the sixth century before Christ.

The sacred writings of the Chinese are called the Five Kings, the word "king" meaning web of cloth. From this it is presumed that they were originally written on five rolls of cloth. They contain wise sayings from the sages on the duties of life, but they cannot be traced farther back than the eleventh century before our era.

The Vedas are the most ancient books in the language of the Hindus, but do not, according to late commentators, antedate the twelfth century before the Christian era.

The Zendavesta of the Persians, next to our Bible, is reckoned among scholars as being the greatest and most learned of the sacred writings. Zoroaster, whose sayings it contains, lived and worked in the twelfth century before Christ; Moses lived and wrote the Pentateuch 1,500 years before the birth of Christ. Therefore, that portion of our Bible is at least three hundred years older than the most ancient of other sacred writings.

The Eddas, a semi-sacred work of the Scandinavians, was first given to the world in the fourteenth century.—*Christian Work.*

THE greatest learning is to be seen in the greatest plainness. The more clearly we understand anything ourselves the more easily can we expound it to others.—*Bishop Wilkins.*

PHILOSOPHY has given us several plausible rules for attaining peace and tranquillity of mind, but they fall very much short of bringing men to it.—*Tillotson.*

## Mission Fields.

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

"IN HIM WE LIVE, AND MOVE, AND HAVE OUR BEING."

FATHER, thy wonders do not singly stand,

Nor far removed, where feet have seldom strayed;

Around us ever lies the enchanted land,

In marvels rich to thine own sons displayed.

In finding thee are all things round us found;

In losing thee are all things lost beside;

Ears have we, but in vain sweet voices sound,

And in our eyes the vision is denied.

Open our eyes, that we that world may see;

Open our ears, that we thy voice may hear,

And in the spirit land may ever be

And feel thy presence with us always near.

—*Jones Very.*

## A PICTURE OF HEATHENISM.

"WHAT is Poojah?"

Poojah is the one time in every year, either in September or October, when an image representing the wife of one of the Hindu gods is erected. Her spirit comes on horseback, in answer to the beating of drums, enters this bundle of mud, stones, and sticks, after which, for three days, thousands of people worship before and sacrifice to her. The Hindu worships a creator, a preserver, and a destroyer; and this idol's husband (Durgi) is the destroyer.

Wednesday evening Mr. Moore went with us to have a look at the thing. All day long people had passed by the compound, and the beating of drums was constant. The figure itself was built upon a pedestal, and against a very elaborate background. She was life size, had ten arms; one was clasping a spear, which had just been thrust into the heart of her husband, who (in mud and plaster) crouched at her feet; one of her other hands held his hair. A mud tiger was mixed up in the thing, also. The whole was brightly painted, and well lighted up by small bowls of mustard oil, upon which floated a burning wick. Before the image was a little of everything that came into the possession of these people,—beautiful silk cloths, pice, fine fresh fruit, flowers, etc., which had all been offered that day. A regular wild Indian band made the air vocal with its noise. A priest inside the railing was dancing back and forth, keeping time to the dire sounds, and waving the cloths, fruit, and other offerings before her. Incense was burned; people came and went constantly, kneeling before the sacred(?) place; hundreds of women, kept so securely from the vulgar gaze of men on ordinary days, come, with face all covered, kneel before this thing, and go away again to be secluded until next year. All night Wednesday the noise kept up, and the bleating of little kids told us that they were collecting for the bloody sacrifice of Thursday.

You know I have told you that the Hindu religion has almost as many castes as the notions of men (not of women, for they do as they are ordered), and while one caste won't kill even an insect, another caste slaughters for remission of sins.

At twelve o'clock Thursday sixty goats and kids were killed. A place was arranged just in front of the god, and at one blow the head was severed from the body. The blood was sprinkled over her and the ground all about; the priests took the head, and the men who brought the offering were allowed to have the body. I think I never saw a sight that touched my heart with such pity,—the faces of the hundreds who pressed about,

seeking remission of sin through the merit of that blood spilt before a bundle of sticks and mud in form of a woman.

Mr. Moore sold some books, and talked to several of the priests who stood about. They do not hesitate to say, "Oh, we are educated, and know better; but these ignorant ones must have somebody to offer their requests for them." And so, for the gain (which is large, for all the pice, rupees, and cloth is theirs, of course), they practice such sinful delusions. What will be their portion on the judgment day?

We had breakfast early on Thursday, and from this slaughter-house scene (for so it seemed to me) I went under a little shed, where some of our women were selling fruit and rice, and sitting there, near the highway, distributed tracts and books. Some women came up to have a look at the "white women;" they had never seen me before, and had walked ten miles to come and offer before this god. They said everybody was dying where they were, and to-day they had begged the priest to have Durgi be merciful to them. . . .

We went from this place to the market place, and stayed until dark. It seemed to me I never sang, "My Jesus, I love thee, I know thou art mine," with so much real appreciation as I did that evening, when, after dinner, we waited to ask God's blessing upon the truth taught that day.

Oh, you do not imagine how awful is the darkness of idolatry! Friday morning Laura and I went at seven o'clock to speak to the women in the houses. The first place we stopped at a poor woman with a poorer baby in her arms sat outside in the sun; near her crouched another child; all three had fever. We asked her if she had time to see some pictures and hear some words. Her pitiful face looked into ours, and she said, "I can't do anything else; I am too sick to work." We found sticks to sit upon, and a hoe handle made a fine place to hang the pictures. An audience was not long in finding us. When the children and other women saw our trap and pony in the road, they came very soon. . . .

And all over India this sort of thing had been going on for four days, and the messengers of our King, the world's Saviour, were likewise busy. We know these heathen practices are losing ground. God's word is true, and the day is approaching when truth shall reign. I know now as never before that this great mass of paganism feels a want,—a want that is beyond their supply.

I never realized the awful darkness of paganism before. So I ask, with more feeling of my need than ever before, that loved ones at home and workers in the churches pray for God's blessing upon the word as it will be read by those who took gospels and tracts. Thousands were distributed.—*Nora M. Yates.*

#### THE CAMEROONS.

MR. C. A. MOORE, of Los Angeles, has recently returned from the Cameroons country, on the west coast of Africa, and speaks with much indignation of the brutality and many indignities heaped upon the natives. The Germans, under Leist and Wehlan, he says, are the guilty ones, though the English have sometimes been cruel also. The Cameroons country is now seriously agitating the French Chamber of Deputies, and Lord Rosebery, on the part of the English, has just begun to lay down the law to the Germans. The scramble for the Cameroons will, in Mr. Moore's judgment, lead to greater difficulties.

"But anything that can happen," said Mr. Moore, "will be better for the natives than the existing state of affairs under the Germans. They are brutal beyond words. England commenced trading with the Cameroons 150

years ago, and has, by all odds, a better right in the country than the Germans.

"The Cameroons are a very proud race, and have a high sense of honor. I remember, five or six years ago, when I first went to the country, that a white trader, an Englishman, violated an agreement with a native. The native was astonished, as were all other natives who heard of it. They thought it was strange that one of so superior a race would forget his honor.

"No relief was offered the native, however, and so they all joined together, and refused absolutely to trade any more with the Englishman. The Englishman and his allies were fearful of losing trade, still they did not want to give in. Two weeks were consumed in diplomatic movements, but the Cameroons stood as one man for the right and justice of their cause.

"Then the English called up Sir Walter Hewett, and he commanded the natives to drop the matter, and go on trading as before. They wouldn't do it. Two weeks more were consumed, and then the English, who were wrong, and knew they were wrong, gave in to the Cameroons.

"Six or eight years ago, when the desire to possess African territory had seized other great nations, the Germans went to Cameroon, and have since literally grabbed up the country. The natives have rebelled, and that is what all the trouble is about. The Germans desire to drive the French out altogether, who have been there some time, and hope to have the English hold off. Neither nation will yield, and before the Germans get through they will, as now indicated, have very little of the Cameroon country.

"It is a good country, with much the same resources and tropical growth as other parts of the West Coast, and a few years hence is destined to be very rich. I think especially well of the natives, who have as high a sense of honor as any civilized people I ever saw."

—*San Francisco Examiner.*

#### MISSIONARY NOTES.

FROM the annual report of the Baptist Missionary Union, we take the following items:—

"In the Bible work the year has witnessed the printing of a new edition of the Telugu New Testament and the revision of the Assamese Bible. In Burma a second edition of the Pwo-Katen Bible is in progress, also a new edition of the Sgau-Karen Bible, plates for which are being made in Boston, and at such small cost that the Bible soon can be put into the hands of every Karen who will read it.

"In Burma the new stations of the Shan States at Thibaw and Moné, and among the Kachins at Myitkyina, have been made secure. Marked progress has been made in self-support and education, and a decided evangelistic spirit has developed among the native Christians. Graduates from the theological seminary are gladly offering to go to the regions beyond.

"The record of the past year in Assam has been one of steady, quiet progress. Nowhere in all the wide field is there richer promise of harvest than among the hill tribes of this country.

"China still remains the stronghold of Satan's dominion in Asia, but, trusting in the divine promises, reinforcements have been sent to this difficult field. Advance stations have been opened in Southern China, and in some of them the reception accorded to the missionaries has been almost phenomenal. The work among the Hakkas gives increasing promise for the future. In Eastern China two new families and three single women have been added to the missionary staff. Steps have been taken towards establishment of a mission in Central China, which are de-

layed, however, by the state of the treasury. The eleven new missionaries, under the guidance of Mr. Upcraft, have reached their distant home in Suichau, in good health, and enter upon their work with much enthusiasm."

The report further states that the work in Japan has been conducted under trying circumstances; yet the missionaries have persevered in evangelizing efforts, in spite of the determined opposition of the anti-foreign party. And in reference to the Kongo country it is stated that the past year has perhaps been one of the most trying in the history of that mission. Three of their most efficient workers died during the year, and "the work still continues to suffer from the terrible ravages of the rum traffic. In fact, the appalling evil, if anything, is on the increase." In the matter of assisting the work of the society mention is made of one lady who undertook to support a Bible woman, as her own personal gift to the Lord, taking boarders to raise the money. She succeeded so well in this that she afterwards did washing to earn means with which to support a preacher.

## CHRIST AND HIS RIGHTEOUSNESS

BY E. J. WAGGONER.

The above is the title of a new pamphlet just issued in the Bible Students' Library.

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## Our Work and Workers.

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

### HE CHOSE THIS PATH FOR THEE.

He chose this path for thee;  
No feeble chance, no hard, relentless fate,  
But love, His love, hath placed thy footsteps here;  
He knew the way was rough and desolate,  
Knew how thy heart would often sink with fear,  
Yet tenderly He whispered, "Child, I see  
This path is best for thee."

He chose this path for thee,  
Though well He knew sharp thorns would tear thy  
feet,  
Knew the brambles would obstruct the way,  
Knew all the hidden dangers thou wouldst meet,  
Knew how thy faith would falter day by day,  
And still the whisper echoed, "Yes, I see  
This path is best for thee."

He chose this path for thee,  
And well he knew that thou must tread alone  
Its gloomy vales and ford each flowing stream,  
Knew how thy bleeding heart would sobbing moan,  
"Dear Lord, to wake and find it all a dream,"  
Love scanned it all, yet still could say, "I see  
This path is best for thee."

He chose this path for thee.  
What need'st thou more?—This sweeter truth to  
know,  
That all along these strange, bewildering ways,  
O'er rocky steeps, and where dark rivers flow,  
His loving arms will bear thee "all the days."  
A few steps more, and thou thyself shalt see  
This path is best for thee.

—Selected.

### THE OUTPOURING OF THE HOLY SPIRIT.

It is our privilege to take God at his word. As Jesus was about to leave his disciples, to ascend into heaven, he commissioned them to bear the gospel message to all nations, tongues, and peoples. He told them to tarry in Jerusalem until they were endued with power from on high. This was essential to their success. The holy unction must come upon the servants of God. All who were fully identified as disciples of Christ and associated with the apostles as evangelists, assembled together at Jerusalem. They put away all differences. They continued with one accord in prayer and supplication, that they might receive the fulfillment of the promise of the Holy Spirit; for they were to preach the gospel in the demonstration of the Spirit and in the power of God. It was a time of great danger to the followers of Christ. They were as sheep in the midst of wolves, yet they were of good courage, because Christ had risen from the dead, and had revealed himself to them, and had promised them a special blessing which would qualify them to go forth to preach his gospel to the world. They were waiting in expectation of the fulfillment of his promise, and were praying with special fervency.

This is the very course that should be pursued by those who act a part in the work of proclaiming the coming of the Lord in the clouds of heaven; for a people are to be prepared to stand in the great day of God. Although Christ had given the promise to his disciples that they should receive the Holy Spirit, this did not remove the necessity of prayer. They prayed all the more earnestly; they continued in prayer with one accord. Those who are now engaged in the solemn work of preparing a people for the coming of the Lord, should also continue in prayer. The early disciples were of one accord. They had no speculations, no curious theory to advance as to how the promised blessing was

to come. They were in one faith and spirit. They were agreed.

Put away all doubt. Dismiss your fears. Obtain the experience that Paul had when he exclaimed, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Surrender everything to Christ, and let your life be hid with Christ in God. Then you will be a power for good. One shall chase a thousand, and two put ten thousand to flight.—*Gospel Workers.*

### SERVICE, NOT FEELING.

WE should not be too much disturbed about our feelings, but be sure we do the little services that come in our way day by day. Often the desired feeling is absent because we are overworked, or from a lack of proper rest. Feeling fluctuates, but duty remains, and, if performed well, the doer may rest assured he is accepted of God. This is well illustrated by an extract from the diary of Wm. Carey, the father of modern missions: "4th of July, 1794. Rather more flat, perhaps owing to the excessive heat, for in the rainy season, if there be a fine day, it is very hot indeed. Such has been this day, and I was necessitated to be out in it from morning till evening, giving necessary directions. I felt very much fatigued indeed, and had no spirits left in the evening, and in prayer was very barren." But we may be sure that, though Carey's prayers seemed barren of all feeling that evening, yet they were prayers that were heard and answered, since, in his Master's service, he had been bearing the burden and heat of the day.—*Sabbath Outlook.*

### FIELD-NOTES.

ELEVEN members were added to the church at Urbana, Iowa, July 29.

ELDER W. H. FALCONER reports the baptism of seven persons at McGregor, Manitoba, and four at Roden.

At the recent camp meeting at Crawford, Neb., which was held for the benefit of the brethren of Northwestern Nebraska and the Black Hills country, forty-three persons were baptized.

THE present officers of South Dakota Conference are as follows: President, N. P. Nelson; vice president, E. C. Kellogg; secretary and treasurer, A. H. Robinson; corresponding secretary, Mrs. Adelle Frederickson; State canvassing agent, J. F. Gravelle.

ELDER H. P. HOLSER, who has charge of our publishing house in Basel, Switzerland, is held personally responsible to the law for the Sunday work of the establishment. Consequently a lot of his personal effects have been attached to pay fines recently imposed by the court.

THE people of Kent Island, Maryland, were recently much agitated by the arrival of a preaching tent at Stevensville, in charge of Elders A. J. Howard and John F. Jones. The magistrate of the place led a mob to the place where preparations were being made to pitch the tent, and dire threats were made, even forcibly preventing Elder Howard from pitching a small tent for a shelter for his family. But a kind citizen gave them shelter in his house, and the sheriff, when appealed to, promised protection. The next day the tents were erected, but at night an increased mob came, claiming to represent every district in the island, and, through a committee, not only warned and threatened, but entreated the brethren to go, offering to pay all expenses incurred if they would do so. But they could not be induced to go. The sheriff

then came, and proposed to arrest all the committee who had led in the disturbance, but the elders thought best to let it pass, and went on with their work, believing that "all things work together for good to them that love God."

On a journey from this city to Battle Creek, Mich., via Oregon and Washington, Elder E. E. Andross was detained by the great strike for several days, at Ellensburg, Wash. There were between 250 and 300 passengers, with nothing to do, and, learning that Brother Andross was a minister, they urged him to preach, which he did several times, on the last occasion having an audience of over 500 interested listeners. "Blessed are ye that sow beside all waters."

ABOUT the middle of July Elders H. Shultz and J. J. Graf spent a week with the church at Fessenden, N. Dakota, and eleven persons were baptized. From here they went to Rosenfelt, Manitoba, where were some believers, but no organized church. Here are some professed Christians whose zeal crops out in persecution of persons who keep the Sabbath of the Lord, and these have been the means of two of our brethren being sent to jail for working on the first day of the week. During the stay of Elders Shultz and Graf, fifteen persons were baptized, and a church of nineteen members was organized.

ELDER A. F. BALLENGER reports to the *Review* a recent experience which he terms "an oasis in the desert." Having gone to the province of Quebec, Canada, to attend a camp meeting, he delivered a discourse in Compton, on "Religious Liberty," and took occasion to announce another discourse on "Why Do Seventh-day Adventists Work on Sunday?" At the close of the meeting the Methodist minister of the place invited him to stay at his house during his sojourn in the town. He readily accepted the invitation, and was made most welcome during his stay. Moreover, he was invited to give his announced lecture in the Methodist Church, to which he readily consented. Then he was invited to accompany his host to two country appointments Sunday afternoon, which he did, and assisted in the services, at both of which his newly-found friend announced his forthcoming discourse, and urged the people to attend. When the time came, there was a large audience, and Brother Ballenger had good freedom in presenting the Sabbath question, after which the minister and others in the congregation, in a spirit of utmost candor, plied him with many questions, which were answered to their apparent satisfaction. His parting with minister and people was with feelings of mutual good will, and Elder Goodrich, who was also present, was to look after the further interests of the work there.

### CAMP MEETINGS FOR 1894.

#### DISTRICT NUMBER ONE.

West Virginia, Parkersburg.....Aug. 16-27  
Vermont, Morrisville.....Aug. 23 to Sept. 3  
New England, Tyngsborough.....Aug. 30 to Sept. 10  
Maine, Bath.....Sept. 6-17

#### DISTRICT NUMBER TWO.

Tennessee River, Nashville,  
Tenn.....Aug. 31 to Sept. 10  
Florida, Tampa.....Nov. 8-18

#### DISTRICT NUMBER THREE.

Michigan (northern) Frankfort.....Aug. 20-27  
\*Illinois, Plano.....Aug. 22-28  
\*Illinois (southern), Fairfield.....Sept. 7-17  
\*Michigan (State) Lansing.....Sept. 19 to Oct. 1

#### DISTRICT NUMBER FOUR.

\*Nebraska, Lincoln (Peck's Grove), Aug. 16-27

#### DISTRICT NUMBER FIVE.

Arkansas, Fayetteville.....Aug. 16-27  
Oklahoma T'y, Oklahoma City.....Aug. 23 to Sept. 3  
Colorado, Denver.....Aug. 30 to Sept. 10



Kansas, Emporia.....Sept. 6-17  
 Missouri, Warrensburg (Pertle Springs)  
   Sept. 19 to Oct. 1  
 Colorado, Delta.....Oct. 3-8  
 Arkansas (Southern), Nashville.....Oct. 19-29  
   DISTRICT NUMBER SIX.  
 Northern California, Eureka, Humboldt Co.....Aug. 16-26  
 Nevada, Wadsworth.....Sept. 13-23  
 Southern California, Los Angeles.....Oct. 4-14

\*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.

**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.

**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.

**Oakland.**—Church at corner of Twelfth and Brush Streets. Regular preaching services or Bible study, Sunday at 7:30 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.

**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 at corner of Eleventh and East Everett Streets. 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.

**Washington, D. C.**—Church on Eighth Street between F and G Streets, N. E. Regular preaching service at 11 A.M. Sabbath. Sabbath school 9:45 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.  
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## AD LUCEM.

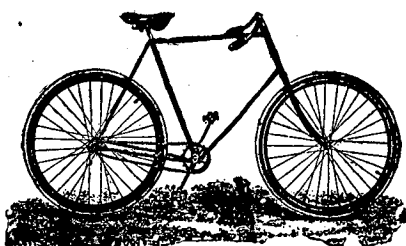
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## International S. S. Lessons.

"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 X.—SUNDAY, SEPTEMBER 2, 1894.

## JESUS CLEANSING THE TEMPLE.

[NOTE.—The questions which follow are merely suggestive for the student on the leading points of the lesson: it is presumed that the thorough student will think of many more as he studies the subject. References, where verses alone are given, always refer to the lesson scripture printed above. All other references are given in book, chapter, and verse. The text printed is that of the Revised Version, not because it is especially preferred, but because it is not found in every family, as is the common version.]

## Lesson Scripture, John 2: 13-25.

13. And the Passover of the Jews was at hand, and Jesus went up to Jerusalem.
14. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting;
15. And he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables;
16. And to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise.
17. His disciples remembered that it was written, The zeal of thine house shall eat me up.
18. The Jews therefore answered and said unto him, What sign shewest thou unto us, seeing that thou doest these things?
19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.
20. The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days?
21. But he spake of the temple of his body.
22. When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the Scripture, and the word which Jesus had said.
23. Now when he was in Jerusalem at the Passover, during the feast, many believed on his name, beholding his signs which he did.
24. But Jesus did not trust himself unto them, for that he knew all men,
25. And because he needed not that anyone should bear witness concerning man; for he himself knew what was in man.

Golden Text: "Make not my Father's house a house of merchandise." John 2: 16.

NOTE.—This was the beginning of the first full year in Christ's ministry. This evidently occurred in the year A.D. 28. It might be well to compare it with a similar cleansing of the temple recorded in Matthew 21, Mark 11, Luke 19. Previous to this he had visited Capernaum, and then returned to Jerusalem for the Passover.

## SUGGESTIVE QUESTIONS.

1. At the time of the Passover, where did Jesus go?
2. What did he find in the temple? Note 1.
3. What did he make? Verse 15. Note 2.
4. What did he do?
5. What words did he speak to them?
6. What did this recall to his disciples?
7. When the Jews recovered from their fright, what did they ask him? Verse 18.
8. What reply did Jesus make? Verse 19. Note 3.
9. How did they express their astonishment? Verse 20.
10. Of what did Christ truly speak?
11. When were these words of Jesus again recalled to the disciples' mind? Verse 22.
12. How did his works here affect those who were open to evidence? Verse 23.
13. Did Jesus design to reveal himself at this time as the Messiah? Verse 24.
14. Why did he not need the testimony of men? Verse 25. Note 4.

## NOTES.

1. In the temple.—Not merely in the central building, but in the surrounding courts, including the court of the Gentiles. Animals used in sacrifice were slain in great numbers during the time of the Passover. The Jews had taken advantage of this, and had set up their markets right in the temple courts; and not only that, but they were evidently driving sharp, hard bargains there as they would in any earthly merchandise. As our Saviour said to them, they made it a den of thieves. That indicates the spirit with which the work was carried on. The place that should have been given to reverent, holy conversation and worship of God, was given up to trafficking and trading, and all the various incidents connected with such things. Evi-

idently there was wrangling, and bitter words, and reckless oaths. We have a parallel to this in the churches of the Dark Ages, and in the church fairs and festivals which are now held; and we can just as well believe that if Christ were here now, there are many churches from which he would drive with a scourge of cords those who make the house dedicated to his service a place of merchandise.

2. EVIDENTLY he twisted together some of the cords lying upon the ground, and began to drive out the merchants. He probably did not strike any of them. It was his own bearing which gave them terror. "Jesus ascended the steps of the temple, and surveyed the scene with a calm and dignified look. He saw and heard the traffic and bartering. His expression became stern and terrible. The eyes of many turned instinctively to look at this stranger; their gaze became riveted upon him. Others followed their example till the whole multitude were regarding him with a look of mingled fear and amazement. They felt instinctively that this man read their inmost thoughts and their hidden motives of action. . . . The confusion was hushed. The sound of traffic and bargaining ceased. The silence became painful. A sense of awe overpowered the entire assembly. It was as if they were arraigned before the tribunal of God to answer for their deeds. The Majesty of heaven stood as the Judge will stand at the last day, and every one of that vast crowd for the time acknowledged him their Master. . . . He spoke, and his clear, ringing voice, echoing through the arches of the temple, was like the voice that shook Mount Sinai of old: 'My house shall be called the house of prayer; but ye have made it a den of thieves.' He slowly descended the steps, and, raising the whip, which in his hand seemed changed to a kingly scepter, bade the bargaining company to quit the sacred limits of the temple, and take hence their merchandise. With a lofty zeal, and a severity he had never before manifested, he overthrew the tables of the money changers, and the coin fell, ringing sharply upon the marble floor. The most hardened and defiant did not presume to question his authority, but, with prompt obedience, the dignitaries of the temple, the speculating priests, the cattle traders and brokers, rushed from his presence. The most avaricious did not stop to gather up their idolized money, but fled without a thought of their ill-gotten gains."—*Great Controversy*, vol. 2, pp. 117, 118.

3. "JESUS had already given them the strongest proof of his divine commission. He knew that no evidence he could present to them would convince them that he was the Messiah if his act of cleansing the temple had failed to do so. Therefore he answered their challenge with these words, 'Destroy this temple, and in three days I will raise it up.' They supposed he referred to the temple at Jerusalem, and were astounded at his apparent presumption. Their unbelieving minds were unable to discern that he referred to his own body, the earthly temple of the Son of God. With indignation they answered, 'Forty and six years was this temple in building, and wilt thou rear it up in three days?' Jesus did not design that the skeptical Jews should discover the hidden meaning of his words, nor even his disciples at that time. After his resurrection they called to mind these words he had uttered, and they then understood them correctly."—*Great Controversy*, vol. 2, pp. 121, 122.

4. Jesus did not trust himself to those who had nominally accepted him at that time. He did not need them; he did not need their witness. He knew that many of them were still false at heart. He did not need the testimony of any man, for he himself knew what was in the heart of man. The works which the Father gave him to do, and God's holy word, bore witness of him. These witnesses were sure, and he needed no other.

THE SPIRIT OF GOD  
ITS OFFICES AND MANIFESTATIONS TO THE  
END OF THE CHRISTIAN ERA.

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## LESSON IX.—SABBATH, SEPTEMBER 1, 1894.

## CHRIST'S SECOND COMING.

## Lesson Scripture, Luke 17: 20-37.

20. AND being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation;
21. Neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you.
22. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of Man, and ye shall not see it.
23. And they shall say to you, Lo, there! Lo, here! go not away, nor follow after them;
24. For as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of Man be in his day.
25. But first must he suffer many things and be rejected of this generation.
26. And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of Man.
27. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.
28. Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded;
29. But in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all;
30. After the same manner shall it be in the day that the Son of Man is revealed.
31. In that day, he which shall be on the housetop, and his goods in the house, let him not go down to take them away; and let him that is in the field likewise not return back.
32. Remember Lot's wife.
33. Whosoever shall seek to gain his life shall lose it; but whosoever shall lose his life shall preserve it.
34. I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall be left.
35. There shall be two women grinding together; the one shall be taken, and the other shall be left.
37. And they answering say unto him, Where, Lord? And he said unto them, Where the body is, thither will the eagles also be gathered together.

THE title of this lesson will be found sufficient analysis of it. See how easily you can recall all the subjects treated of in this chapter.

1. What did some of the Pharisees demand of Jesus?
2. How did he say the kingdom of God would not come?
3. What can men not say about the kingdom?
4. What did he say to his disciples?
5. What will men say in spite of the Lord's instruction? Compare verse 23, with Matt. 24: 23.
6. How are we to regard such sayings?
7. What will be the manner of Christ's coming?
8. What did he tell the people must first take place?
9. What did all the prophets speak of as preceding the glorious coming of the Lord? 1 Peter 1: 10, 11.
10. How will it be in the days of the coming of the Lord?
11. How were the people also doing in the days of Lot?
12. What comparison is made between that time and the last days?
13. When the day of the Lord comes, what should not be done?
14. What are we exhorted to remember?
15. What will happen to one who seeks to save his life?
16. What to him who loses his life?
17. How closely will the division be made?
18. What did Jesus reply in answer to the question where these judgments should occur?

## NOTE.

"THE kingdom of God is within you." This may be rendered "among you." But the idea which the Saviour seeks to impress on our minds is the fact of the gradual development of the kingdom. Those who are waiting for it to burst upon them suddenly will see it too late. The kingdom of God is a condition, as well as a place. Only those in whom the principles of the kingdom are developed, can have any part in it when it is revealed. God bestows upon us his glory in this present time. See John 17: 22; 1 Peter 5: 1. This glory is in the form of his grace. Christ's glory when on this earth was the glory of the only-begotten Son of God, but it was manifested in his fullness of grace and truth. John 1: 14. The effect of the glory in this present time is to transform the characters of those who believe. See 2 Cor. 3: 18; 4: 4-6. Thus they become fitted to dwell in the kingdom where the glory of God shines without being veiled. Then when at last the glory is revealed, it will not be so unnatural and foreign a thing as to blind them, and cause their death, but will simply add the finishing touch in the transformation, namely, to change their bodies so that they will also shine as the sun,

## News and Notes.

FOR THE WEEK ENDING AUGUST 13.

## RELIGIOUS.

—On application of the Sunday Observance Society of Chicago, Judge Horton has issued an injunction against baseball playing on Sunday.

—The mayor of Ottawa, Ill., has determined to stop the street meetings of the Salvation Army, and to this end recently caused the arrest of the entire army, consisting of forty men and women, who are determined to resist the mayor's order to cease street meetings.

—A suit between the Joseph Smith Mormons and the Salt Lake wing of the church for possession of certain church property at Independence, Mo., was recently decided in favor of the Smith organization, and the defeated party have taken the case up to the Court of Appeals.

—The *Occident* says, "We believe that if transportation companies would give labor the Sunday of rest due them according to the law of God, there would be less discontent and a better feeling between labor and capital." Please tell us what law of God says anything about "a Sunday of rest."

—Bishop J. M. Thoburn, who has charge of the Methodist missionary work in India, is now in this country, and recently accepted an invitation to rest a few days at the Seventh-day Adventist Sanitarium at Battle Creek, Mich. July 30 he delivered an address in the S. D. A. Tabernacle at that place.

—The religious bodies of Northfield, Minn., including Catholics, Methodists, Baptists, and Congregationalists, began July 15 to pray for rain, and, as no rain has come in answer to their petitions, they have about decided to give it up. Within about 100 miles square there has been no rain since the middle of June, and very little at that time.

—A London dispatch of the 8th inst. says: "Lord Salisbury, as president of the British Association for the current year, delivered his inaugural address before a brilliant gathering in Oxford to-night. Professor Huxley, in seconding a vote of thanks to the new president, declared that Lord Salisbury has set the seal of his authority upon the doctrine of evolution."

—Nearly 400 American pilgrims attended mass on the 8th inst., in the Consistory at Rome. The pope gave the pilgrims his blessing from the altar. The Rev. Father Poncelli, of Brooklyn, N. Y., presented his holiness with \$4,000 in Peter's pence, and other large sums were presented by the pilgrims. The pope spoke in French, and blessed various religious objects belonging to the pilgrims.

—The sextons of the leading churches of this city are urging their right to a summer vacation, setting forth the importance of their calling. "One of them, in asserting the dignity of the position, says, 'We are not laborers.'" Inasmuch as every servant of the church is supposed to be a laborer, it would seem that the sexton who is too dignified to be reckoned in that class ought to have a permanent vacation.

—Governor Penoyer, of Oregon, persistently advocates a law prohibiting the railroad companies from issuing personal passes to anyone. Yet he travels on a pass himself, and proposes to do so as long as others do. That is the principle maintained by many Sunday-law advocates—"The right to rest demands a law of rest for all." In other words, they cannot keep Sunday unless everyone else is compelled to do so.

—The State Department at Washington has received numerous communications from missionary societies and religious bodies, asking that full protection be given to missionaries in the Orient. Replies have been sent stating that full instructions with regard to the protection of missionaries have been sent to our representatives in Asia, and that no fear need be felt that any harm will come to any of them. In case of a religious outbreak the missionaries will be sent aboard the war ships of the United States.

—In San Francisco, every Sunday afternoon, a prominent Baptist minister speaks in the Metropolitan Temple to large audiences, on the general theme of "Catholicism a Foe to the Public Schools, and the Powerful Enemy of Religious Liberty and the American Republic." Notwithstanding the prominence of these meetings, and the great interest of the public in the subjects under discussion, it is a notable fact that the reporters' tables are always unoccupied. For some reason the leading city papers make no mention of these able and instructive expositions of Rome's crafty designs.

—A riot against Protestant missions in Quebec was the cause of great excitement on the night of the 6th inst. The mob, said to number about 5,000, first attacked a newly established French Baptist mission, occupied at the time by five missionaries, three gentlemen and two ladies. The doors and windows were broken in, and the shower of stones continued until the mob was driven off by the police. Then an attack was made on the French

Anglican mission, which was also badly battered with stones. Thence the excited crowd rushed on to the Salvation Army barracks, which was also considerably damaged. No arrests were made.

## SECULAR.

—The new republic of Hawaii has been officially recognized by President Cleveland.

—General McCook has withdrawn all the troops from the Southern Pacific Railroad line in Arizona.

—A large pottery establishment at San Jose, Cal., was burned on the 8th inst. Loss estimated at \$100,000.

—The striking miners at Glen Campbell, Ind., have returned to work at the rates offered by the company.

—The old and reputedly substantial opticians, Queen & Co., of Philadelphia, with a capital of \$600,000, have failed.

—A bill has passed both Houses of Congress appropriating \$50,000 for building a revenue cutter for San Francisco harbor.

—At Memphis, Tenn., on the 10th inst., two shocks of earthquake caused tall buildings to sway and windows to rattle.

—Three more French Anarchists have been convicted, on charges of upholding the act of the assassin of President Carnot.

—The sequel of the great strike, so far as Chicago is concerned, is the filing of heavy bills for damages by the railroad companies.

—An explosion of gas caused a fire in a coal mine at Dombrowa, Poland, on the 11th inst., closing in 700 men, with no hope of escape.

—Striking Poles at Ironwood, Mich., are leaving that vicinity, having become satisfied that they cannot get work from their old employers.

—Extensive mills at Mahoning Valley, Niles, Girard, and Youngstown, Ohio, have resumed operations after being idle from six months to a year.

—Industrial Army men to the number of 400 were driven from Rosslyn, Va., into the District of Columbia, by the State militia, on the 11th inst.

—That the Chinese and Japs expect to have a prolonged war is evidenced by both parties giving large orders for concentrated provisions in this country.

—Gen. James B. Weaver, People's party candidate for President in 1892, has been nominated for Congress by the Democrats of the Ninth District of Iowa.

—Two departments of the Pullman shops were opened on the 9th inst., the great engine moving for the first time in three months, and 950 men went to work.

—The Indians of the Mosquito Territory of Nicaragua are still in rebellion, and the Government of Honduras has offered 5,000 troops to assist in restoring order.

—Late advices from Peru state that Trujillo has been captured by the rebels. Government troops sent to attack revolters at Junin espoused the cause of the rebellion.

—John Hardy, the colored servant of Jefferson Davis during the Rebellion, died at Hope, Ohio, on the 7th inst. He was 99 years old, and said to be the father of forty-one children.

—A Baltimore dispatch states that eighty of Coxey's men were arrested at Hyattsville, on the 9th inst., on charges of vagrancy, and are now in the Maryland House of Correction.

—The revenue cutter *Bear* has brought forty-seven more reindeer from Siberia to Port Clarence, Alaska. The animals brought over during the past two seasons are said to be thriving well.

—Appeals are now made to the public for assistance for families of strikers in this city and in other places who left their situations at the bidding of "organization" leaders, and now can't get them back again.

—About nine miles south of De Kalb, Texas, on the 10th inst., some boys who were playing ball took refuge under an oak tree during a shower of rain. Lightning struck the tree, and seven of the boys were killed.

—The ballet girls of New York City are on a strike, and have formed a union. It is a time of confederacies, and a significant feature of the condition is the more unions are organized the less harmony there is.

—The strike of coal miners in Grundy County, Ill., which has prevailed since April 21, crippling all branches of trade, and bringing thousands of people to the verge of starvation, was officially declared off on the 9th inst.

—The war news from Corea is somewhat conflicting as to the details of actual fighting, but the effect upon the great powers is such that there is no doubt that they are all in "perplexity" concerning the effect upon individual interests. If it is allowed to continue, the possible complications of other nations are decidedly ominous.

—Already the war between Japan and China over Corea has brought destitution to many of the Corean people, and a movement is on foot to send relief from this country. The government will undertake the transportation of donations of provisions.

—Severe earthquake shocks did great damage in Sicily on the 7th inst. Many houses were thrown down. At Zaffarano six people, and at Santo Antonio four, were killed. At both of these places and at Zaffarano many persons were reported injured.

—About 100 Chinamen, who were to begin work at a fruit-packing establishment in Santa Rosa, Cal., on the 8th inst., were met on their arrival and forcibly driven off. The manager of the establishment was obliged to send them away, and has decided not to employ Chinese packers.

—From the 5th to the 11th inst. 456 new cases of cholera and 101 deaths were officially reported in St. Petersburg. The disease has obtained a strong footing in nineteen Russian provinces, and in seven districts of Galicia. In Prussia, also, especially in the vicinity of Dantzic, it is causing many deaths.

—It is said that the Pullman Company officers have decided to evict the families of strikers living in the company's houses, as the tenements are needed for the families of new men. There are about 1,000 of such families, and as they have no means whatever, they must suffer great privation.

—The California militiamen who have been on duty on account of the strike, have all been sent to their homes, and it is said that many of them find their former situations occupied by others, and themselves out of employment. This takes off much of the glory and romance of belonging to a military company.

—The crusaders against the illegal sale of liquors in back rooms in San Francisco have about given up the contest for the present. They say it is impossible to procure conviction in the police courts so near election time. It seems to be clearly demonstrated that "judgment is turned away backward, and justice standeth afar off."

—A scientific analysis of the Zem-Zem water of the sacred well at Mecca has lately been made in England, and the specimen shows sixty-nine grains of chlorine to the gallon. Nine grains to the gallon are generally considered sufficient to render water unfit for use. It is not surprising, then, that so many pilgrims are afflicted with disease.

—A new feature of woman in politics has been evolved in North Dakota. A young lady candidate in a convention for nomination for superintendent of schools is said to have bought off a rival candidate by a promise of marriage in case she was elected, he to stump the State in her behalf. This is about the severest blow the marriage institution has yet received.

—The will of the late Senator Gibson, of Louisiana, is a peculiar document, inasmuch as part of the bequest to his three sons is good advice. He advises them that the only thing that is more difficult to build up than an independent fortune is character, which is the more necessary of the two, and the safeguards are the ten commandments and the sermon on the mount.

—A crowd of several thousand people assembled on the South Side, Chicago, on the night of the 9th inst., determined to denounce the city authorities. The meeting was in violation of an order of the mayor, and the crowd was charged by 100 policemen. The result was the disabling of five policemen, the arrest of eleven rioters, and the wounding of about twenty.

—On the night of the 9th inst. part of a train went over a bridge five miles south of Lincoln, Neb., and twenty-one men lost their lives, several of them being burned to death by a car taking fire. The engineer, conductor, and fireman are among the dead. There is evidence that the track had been tampered with, and an ex-convict negro has been arrested on suspicion.

—The latest reports from the strike of meat packing-house employees at Omaha, Neb., are to the effect that the trouble is about over. On the 9th inst. the sheriff sent 100 deputies to the scene, broke the guard line of the strikers, and escorted workmen to the houses. The strikers jeered the men, but offered no violence, and a number of the old hands returned to work. Subsequently the yards were guarded by troops, but these have been withdrawn, and it is said the old hands are willing to go to work if they can get back their places.

—A grand jury has found 321 indictments against persons concerned in the mining troubles at Cripple Creek, Colo. Through the confession of one of the participants, it is ascertained that the tarring of Adjutant General Tarsney was the work of deputy sheriffs and some prominent mine owners. It will be remembered that while the sheriff's deputies were endeavoring to arrest riotous strikers, the State troops were called out by the governor to prevent the service of writs. So the grand jury reports that "the executive officers of the county have been seriously interfered with by the Executive Department of the State in the execution of their writs."

# Signs of the Times

OAKLAND, CAL., MONDAY, AUGUST 13, 1894:

**We send no papers from this office to individuals without pay in advance.**

**When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the "Signs" are not indebted to the office, and will not be called upon for pay. Please read the papers you may receive, and hand them to your friends to read.**

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READ the article beginning on page 643, entitled "The Bible to Be Understood by All." It is truly said: "God means that the poor and uneducated should have his word as a sure light and guide in the path of righteousness. If they are sincere and desire earnestly to know the will of God, they will not be left in darkness." It is a blessed thought, a sweet assurance, to know that God is leading in the way, that we have his word instead of the word of men. The pure word of God is Christ still preaching the gospel to the poor. Let "the common people" hear him gladly.

**Errata.**—In the article on "The Catholic Church of the Nicene Era," in SIGNS No. 34, page 532, second paragraph, eleventh line from the top, the word "patriotic" should be "patristic." In No. 36, page 565, in the article entitled "Saint Worship," in the third paragraph from the beginning, "invisible friends" should read "invisible fiends." A letter oftentimes makes a large difference. On the first page of No. 39, in the article "Inconsistency of Apostasy," in the first paragraph, "lecture season," should be "Lenten season." And in No. 40, first page, through a mistake in the copy, there were two articles run together which are totally disconnected in sense. The second article begins in the third column with the paragraph commencing with "The Advance," etc. These are errors enough to notice in one number. The SIGNS is usually free from such mistakes, but when we make vital or important ones, we wish to correct them.

## A WORTHY INSTITUTION.

We refer to the Medical and Surgical Sanitarium near St. Helena, Cal., more familiarly known as the Rural Health Retreat. A few years ago it was known only by few. It is much more widely, though altogether too little known now. But it is doing most excellent work and gaining a host of loyal friends. These are its best advertisements.

Its situation is on the sunny slope of Howell Mountain, a pleasant half hour's drive from St. Helena. From its pleasant "shelf" on the mountain side it overlooks one of the most lovely and restful parts of the notably beautiful Napa Valley, besides the pretty little Howell Valley, between Sugar Loaf Mountain and Howell Mountain, to the westward, every hour bringing artistic changes of

light and shade as "the sun runneth his race around the world."

The air is most deliciously fresh, having neither the heavy humidity of the coast nor the extreme light dryness of the high interior table-lands, while from the depths of the mountain, nature's filter, gushes forth pure soft water, from which the place is sometimes called "Crystal Springs." The main building, the neat cottages, the cool, clean tents, are all inviting in their refreshing neatness and homelike comfort.

The medical department is under the supervision of W. H. Maxson, M.D., assisted by Mrs. H. S. Maxson, M.D., A. J. Sanderson, M.D., Miss Mary Sanderson, M.D., and G. H. Heald, M.D. The treatment is scientific, rational, hygienic,—assisting nature (who must after all do the healing) in the very best possible ways. Baths of various kinds, applications of electricity, faradic and galvanic, Swedish movements, *massage*, and various other improved remedies, are in everyday use. The very best and most hygienic food is furnished in abundance. This food is also supplied to the trade, being sent to all parts of the Pacific Coast, and to the islands of the sea. Many difficult and critical surgical operations have been performed the last two years, and the first death is yet to be recorded.

The atmosphere of the institution is decidedly religious and moral, though not obtrusive. The physicians, nurses, various superintendents, and helpers, in fact, all down to the call boys, are Christians, those who are working for others' good; and their Christian conduct finds its reward in its influence upon others. A neat chapel gives opportunity for instruction and worship, easy of access to the feeblest guests and patients, where the chaplain, Elder J. A. Burden, or some visiting preacher, speaks words of counsel and comfort.

The writer has just had the privilege of spending two weeks at the sanitarium. He went there for rest, healing, and recreation, and he obtained all. He would gladly have spent longer time, but duty called elsewhere. His first visit was five years ago. The institution has greatly improved in every respect since then, and will, we believe, in the providence of God, still improve. We can heartily, freely say to our readers, if they want medical help, treatment, or rest, in matters physical, go to the Rural Health Retreat and spend what time is consistent. The physicians will deal with you frankly.

That God may still guide in all the affairs of this institution, that its labors of love may be abundantly blessed and multiplied, that still greater success may await it in the future, according to its merits, and that its managers may ever so walk in God's ways that he may be the chief Counselor in all its work, is our earnest prayer.

**Promiscuous and Public Bathing.**—Bathing frequently is a good thing. We would by no means condemn in all cases public bathing with the persons of each sex having separate apartments or bathing at different times, but the commingling of the sexes at such times, in this licentious age, is productive only of evil. We do not understand how refined Christian people can indulge in indiscriminate public bathing. Prof. C. C. Lewis, of Union College, Nebraska, well remarks: "Among people of the world the subject is a stock matter of jest; and it furnishes frequent material for the illustration of such sensational publications as the *Police Gazette*. In the nature of the case, a bath should be private, and I would much prefer that a daughter of mine should accompany a gentleman to a dance than to go a-bathing with him, which does not mean that I would countenance either." Many who make no profession of Christianity at all would not feel free to take part in promiscuous bathing. We are well aware that these remarks will be considered narrow, perhaps fanatical, by some, but so plain gospel truth has always been considered. In the early age of Rome, when Roman virtue meant something, promiscuous bathing was, even among men, practiced with considerable delicacy. "It

was deemed indecent for a father to bathe in company with his own son," says Anthony, "after he had attained the age of puberty." "But virtue passed away as wealth increased." We are in many things living Rome's dissolute life over again. Let not the followers of Christ indulge in the debasing customs of heathendom.

In the *Catholic World* of the present month the noted Paulist priest, Walter Elliott, sharply criticises "one of the oldest and most respectable Catholic journals" for commenting upon the fact that Sunday observance has no Scripture authority. He does not assume that there is any basis in the Scripture for such observance, but he regards the publication of the fact as "bad policy," because it gives an argument to the Seventh-day Adventists against the position of Sunday-keeping Protestants. He states that he has been "almost everywhere assailed" with these quotations from Catholic authority, and pleadingly begs, "Let us not favor those among our adversaries who hate us most, . . . all the more hopelessly wrong if consistently logical with their Protestant premises." But while our critic thus chides his brethren for throwing the weight of Catholic evidence in the scale to favor Seventh-day Adventists as against other Protestants, he himself adds materially to the weight on that side. Although intending a slur, he really does us honor in the expression, "I thank God that 'consistent Protestantism' is narrowing down into this concentrated essence of bigotry; and I am very sorry that they can quote a Catholic 'organ' in praise of their 'consistency.'" Hereafter we can quote Mr. Elliott as Catholic authority that Protestantism, outside of the Seventh-day Adventist people, is making such satisfactory progress toward Rome that it must not be discouraged by references to its inconsistency.

## THE LEGAL SUNDAY.

Its History and Character.

THIS is the title of No. 22 of the *Religious Liberty Library*. It was written by James T. Ringgold, of the Baltimore bar, whose ability and knowledge of law are recognized in the legal profession, both as an author and a teacher. It is a clear, logical, and unanswerable setting forth of the arguments against all Sunday laws in every form, and a complete and masterly exposure of every pretended argument in their favor. This important work is divided into four parts and eighteen chapters. Part I gives the "Historical Aspect of the Question," and contains six chapters. Part II treats the "Moral Aspect of the Question," and also contains six chapters. Part III presents the "Constitutional Aspect of the Question," and contains five chapters. Part IV consists of a supplement, which clearly defines the "Distinction between Immorality and Incivility, and between Vice and Crime, with Some Observations on Clerical Slumming." It is not only interesting and instructive, but it is a very able document, that ought to have an extensive circulation among all intelligent people, and especially among the professions. It is a mine of information, and every honest reader of this valuable work will surely be profited.

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