

# Signs of the Times.

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

VOLUME 20.

OAKLAND, CALIFORNIA, MONDAY, FEBRUARY 19, 1894.

NUMBER 16.

## Signs of the Times

PUBLISHED WEEKLY, AT OAKLAND, CALIFORNIA.

### TERMS:

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

MILTON C. WILCOX, EDITOR.

IN Jesus Christ is all sufficiency. "It pleased the Father that in him should all fullness dwell." "In him dwelleth all the fullness of the Godhead bodily." And the inspired prayer of his apostle is that Christ may dwell in your hearts by faith." Having him, we have all; for says the apostle, "Ye are complete in him." All that is needed to bring this completeness to every man is simple faith in the record which God has given of his Son.

FAITH in Christ connects man with God. He can then say, "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." Thus it is that the individual becomes united with Christ. The Spirit of God, Christ's representative, forms the bond of union, imparting life, vigor, and instruction through God's word. "If any man have not the Spirit of Christ, he is none of his."

THE many individuals thus united in Christ form the body, or church, of Christ. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." This body is the church of Christ, of which Christ is the head in all things; for God "hath put all things under his [Christ's] feet, and gave him to be the head over all things to the church, which is his body." From him, therefore, will the church receive her all. All her instruction, all her aid, all her power, comes from him. To him she is betrothed; union with the world or with the State is spiritual fornication, or adultery, and this is death. Her weapon of aggressive warfare is the word of God; her shield is faith; her helmet, hope; her feet are shod with the sandals of peace, her heart covered with the breastplate of righteousness.

THE mission of such a church—and such a church only is the church of the New Testament—is not to compel men, but to win them. It is not to make law or enforce law, but to proclaim the gospel, or good news of liberty from the bondage of sin. It is not to enlist the State in her schemes, but to bring salvation to the individual soul. It is not to hold the wicked and the sinful away by the constant appeal to civil law to suppress them, but to seek the sinful and the lost, in the love of the Lord Jesus Christ. It is not to glorify and exalt the rich and wise of earth, but to lift up the Man of Calvary. This is the mission of the church of Christ; and this is the mission of every individual member of that church, or else he is not a part of it. Reader, are you a member of Christ's body? Are you living his life?

### RELIGIOUS AMENDMENT TO THE CONSTITUTION.

What It Is Meant to Mean; and What It Means.

JANUARY 25, 1894, Mr. Elijah W. Morse, congressman from Massachusetts, introduced, in the House of Representatives, the following joint resolution:—

#### JOINT RESOLUTION

Proposing an amendment to the preamble of the Constitution of the United States, "acknowledging the supreme authority and just government of Almighty God in all the affairs of men and nations."

*Resolved, by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following amended form of the preamble of the United States be proposed for ratification by conventions in the several States, which, when ratified by conventions in three-fourths of the States, shall be valid as a part of the said Constitution, namely:—*

#### PREAMBLE.

We, the people of the United States, devoutly acknowledging the supreme authority and just government of Almighty God in all the affairs of men and nations, grateful to Him for our civil and religious liberty, and encouraged by the assurances of His Word to invoke His guidance, as a Christian nation, according to His appointed way, through Jesus Christ, in order to form a more perfect Union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States of America.

Upon this we wish to briefly comment, that our readers may see, if they so desire, something of what it means. But first of all let us say that we give the gentleman who introduced the measure, and the friends of the measure behind him, credit for sincerity in this matter. They doubtless believe that it would be for the best good of the country, would promote the Christian religion, and would honor God, to have such an amendment

to our Constitution. They mean, doubtless, that it shall do all this, but intention counts for nothing toward the right when men are devotedly led by wrong principles. Belief in a counterfeit bill will not make it a genuine; Saul was no less a persecutor because he believed he was doing God's service. Nor will it save the United States from destruction to swallow the death potion, though her ill-instructed physicians believe it to be the antidote for all her ill.

But to the resolution.

Now for a nation, a government, to acknowledge "the supreme authority and just government of Almighty God in all the affairs of men and nations," sounds well; but to truly acknowledge such "authority" and "government" means to submit to God and obey his laws. And this evidently is what is designed; and if it could be done, it would be a blessing indeed. But, first of all, who shall decide what God's law is? What is the basis and rule of his government? Shall it be the revelation held by the Jews or the Christians? But the proposed amendment takes it for granted, basing it, probably, upon the Supreme Court decision of February 29, 1892, that this is a "Christian nation," and that our instruction and God's guidance must come in "His appointed way, through Jesus Christ."

But here another question will arise. There are two great bodies of "Christians" in this country, Roman Catholics and Protestants. The former consider that their view of God is the only "appointed way." God's word as interpreted by the Roman Catholic Church would be the "supreme authority" and "government of God," to which all men must bow or be considered traitors.

But this would not be, say our Protestant friends. Protestants are greatly in the majority, and would therefore be dominant, and they would rule according to God's word. But what Protestants? "In all the affairs of men and nations" would cover all moral duties and obligations, over some of which, so considered, Protestants seem hopelessly divided. Who would interpret God's word? Who would point out "his appointed way"? Whose *dictum* would be the "supreme authority"? Would it be Protestant Episcopal, Protestant Methodist, Protestant Presbyterian, Protestant Congregational, Protestant Disciple, or Protestant Baptist? Some of these hold to the Old Testament, and some reject it; some practice sprinkling and reject immersion, and some reject sprinkling and believe immersion only to be baptism. Who would decide? and what tribunal would adjust the claims

between the warring factions over the religious spoils of this "Christian nation"? And, further, what treatment would heretics who might be equally honest, more devoted to Christ, and much less ambitious of earthly power, receive at the hands of such a government? It was under Protestant governments that Sir Thomas More was beheaded, Servetus was burned, and "witches" were hung.

But we have no reason to believe that Protestants, though greatly in the majority, would hold the reins of government and be able to decide what is God's "appointed way." We have before shown in these columns how for several years the Roman Catholic Church has drawn more funds from the government for her Indian schools than all the Protestant churches combined, despite their most strenuous efforts. Rome holds the balance of power in America, and can dictate her terms to the majority of congressmen, and she knows it. Blind and ignorant indeed is that Protestant who cannot see it. What it would mean to "obdurate heretics" for a Roman tribunal to decide what was God's "appointed way through Jesus Christ," the history of more than a thousand years of blood and fire and flame sufficiently testifies.

And in either view of the case, reader, whether the interpretation of God's government were made by Roman Catholic or Protestant, how much would such a Constitution tend "to establish justice"? Are not the rights of the heretic as precious as those of the State religionist? In the majority of cases in the past the heretic has been in the right. How would such a government "insure domestic tranquillity," or "form a more perfect union"? Such language, though not so meant, is the very essence of irony; and such a government is the deathblow to all "civil and religious liberty."

Again: The government of God is spiritual; the religion of Jesus Christ is spiritual; the law of God is spiritual; Christianity is a spiritual force; and these can only operate upon men beneficially by voluntary submission on the part of the men, and the willing reception of the principles of God's truth in the heart. Civil governments never will—because they never can—become "Christian" governments; and every attempt to so become will—as it always has—result in division, strife, injustice, oppression, persecution, and every evil work.

The above is not a tithe of what might be said; but we hope under God that it may be sufficient to show to the reader the evil which is in every such measure, and to warn him of the fearful and rapid strides this nation is taking to her everlasting ruin.

#### THE SUNDAY-LAW SPIRIT.

WHAT A "PROTESTANT" HAS TO SAY.

WITH all religious laws there is of necessity a persecuting spirit. It comes in the very nature of the case. Just as soon as men undertake by law and force to regulate the religious practices of others, they, by that very act, put themselves in the place of God, and, therefore, consider it not only their preroga-

tive, but their solemn duty, to punish infractions of their will as they deem God would if in their place. They frame their laws after their conceptions of what God's law ought to be, and when they are told the simple fact that they are persecutors, they say that they are only executing righteous law, and that the persecuted are law breakers. It is sufficient reply to this to say, in the words of Richard M. Johnson, in a report which the Senate of the United States in January, 1829, by adoption, made its own: "*Among all the religious persecutions with which almost every page of history is stained, no victim ever suffered but for the violation of what government denominated the law of God.*" It was for transgressing a governmental decree that Shadrach, Meshach, and Abed-nego were cast into the fiery furnace of Nebuchadnezzar. It was for transgression of statute law that Daniel was thrown into the lions' den. It was for transgression of law that the Christian Sabbath keepers of Maryland were cast into prison. But in all cases the laws were wrong, because they attempted to regulate the conduct of the individual with respect to his duty to God.

As a sample of the spirit which goes with this religious legislation and its enforcement, we present an article clipped from the Centerville (Md.) *Observer* of January 25, and credited by the *Observer* to the *Methodist Protestant*. The *Methodist Protestant* quotes from the *Independent* what we have once before set before our readers (see SIGNS of January 29), and comments thereon, and the opinions of both papers are quoted by the Centerville *Observer* as follows:—

#### What Two Religious Papers Think of the Adventists.

SIGNS OF THE TIMES, a Seventh-day Adventist paper, wants to know what we think of the fact that three men should now be lying in jail in the Commonwealth of Maryland for "doing bodily labor on Sunday" in obedience to the dictates of their own conscience and their religious faith—one of them having been discovered plowing in his own field, a second setting out tomato plants in his own garden, and a third chopping wood at his own door. We answer that if it be true, as our contemporary tells us, that these were men who conscientiously observed the seventh day as their Sabbath, and who, in doing this work, disturbed nobody else, and were discovered at it only by persons spying out for the purpose of inquisition, then it is an outrageous injustice, an offense against freedom of worship, and ought not to be allowed by the laws of a reputable State.—*Independent*.

Our contemporary, after a good many "if's," expresses its opinion rather strongly. If these ignorant fanatics who go about the country abusing people for observing Sunday, and who work on Sunday with a boldness and ostentation that is irritating to their neighbors, are permitted to go on, they will accomplish after a while all the evil that was anticipated in the Sunday opening of the World's Fair. If these men can obtrude their opinions upon the community, and violate sabbath laws at their discretion, then the Jews, who observe Saturday, can do the same. They can open their stores, shops, saloons, and business places, and that ends our orderly and quiet sabbath, for which Maryland has ever been noted. That will turn our fair city of Baltimore—the most orderly, law-abiding and sabbath-observing city in the nation—into the sabbath-breaking, theater-going, baseball-playing, whisky-drinking character that now disgraces Cincinnati, Chicago, New Orleans, and most other cities.

These men were arrested by the proper officers of the law. They were tried before a court of justice, whose three judges have won the admiration and respect of all the citizens of Maryland, without regard to party or sect, for their impartiality and acumen, and, after a trial, in which they were ably defended, they were found guilty of violating law, and were fined. They refused to pay the fine, and went to

jail, where they are now posing as martyrs. Even in prison they seek to attract attention, are bold and defiant, and make themselves as obnoxious to the public conscience as possible.

We think that a dignified religious paper, that gave its great influence to the closing of the World's Fair, puts itself into a very anomalous and inconsistent position by hypothecating a case for these fanatical Adventists, and charging "outrageous injustice" and "offense against the freedom of worship," against a State so conservative, law abiding, and orderly as Maryland. And none are more so than the people of Queen Anne's, where the offense was committed, and where these silly, ignorant, and offensive law breakers are now in jail.—*Methodist Protestant*.

It would be well for the reader to candidly inquire:—

1. What Sabbath laws of God have the Adventists violated? and what Sunday laws of the State even, which are not violated every week by professed first-day keepers? And what right has any State to make any Sabbath laws whatsoever?

2. What is Protestantism? The name of the above paper, which justifies the iniquitous and unconstitutional law, and condemns those who "obtrude their opinions upon the community," is the "*Methodist Protestant*." It certainly advocates a very different kind of Protestantism from what was advocated by the Reformers; and does the name design to express this? The "protest" which gave to those who made it the name of Protestants, was presented at the second Diet of Spire, in 1529. In giving a digest of the principles of the protest, D'Aubigne, the great Protestant historian, says:—

The principles contained in this celebrated protest of the 19th April, 1529, constituted the *very essence of Protestantism*. Now this protest opposes two abuses of man in matters of faith; the first is the intrusion of the civil magistrate, and the second is the arbitrary authority of the church. Instead of these two abuses, *Protestantism sets up above the magistrate the power of conscience*, and above the visible church the authority of the word of God. It declines, in the first place, the civil power in divine things, and says, with the prophets and apostles, "*We must obey God rather than man.*" In presence of the crown of Charles the Fifth, it uplifts the crown of Jesus Christ. . . . Protestantism rejected the authority of man solely to place Jesus Christ on the throne of the church, and his word in the pulpit.—*History of the Reformation, book XIII, chapter 6, p. 448 (one volume, Porter & Coates).*

We submit to our readers if the above from the *Methodist Protestant* is not based on the very principles which called out the Protest of Spire. The fact of a few men spending a few weeks in prison is of small importance; great principles are at stake. It is the mystery of God or the mystery of iniquity; it is liberty or tyranny.

That the *Methodist Protestant* is honest and sincere and terribly in earnest does not affect the issue. Saul, the persecutor, was honest; and Jesus said to his disciples: "They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service." John 16:2. The reason why men will so persecute is stated in the next verse: "And these things will they do unto you, because they have not known the Father, nor me." He who knows Jesus Christ, the mystery of God, will never persecute. He knows God so well that he is willing to leave all judgment to him, and he knows human nature too well to know that it can be made righteous by law.

## General Articles.

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

### LUTHER'S GREAT HYMN.

[It has been said of Luther's words that they were "half battles," but the words of this tremendous outburst of a heroic faith, from the midst of the most threatening difficulties, are worthy of a still more decisive designation. We give below the translation by Carlyle, which is conceded to be the most perfect ever made, retaining all the spirit, the vigor, and the stirring power of the original.]

A safe stronghold our God is still,  
A trusty shield and weapon;  
He'll help us clear from all the ill  
That has us now o'ertaken.  
The ancient prince of hell  
Hath risen with purpose fell;  
Strong mall of craft and power  
He weareth in this hour;  
On earth is not his fellow.

With force of arms we nothing can;  
Full soon were we down ridden;  
But for us fights the proper Man,  
Whom God himself hath bidden.  
Ask ye, Who is this same?—  
Christ Jesus is his name,  
The Lord, Zebaoth's Son,  
He and no other one  
Shall conquer in the battle.

And were this world all devils o'er,  
And watching to devour us,  
We lay it not to heart so sore,  
Not they can overpower us.  
And let the prince of ill  
Look grim as e'er he will,  
He harms us not a whit,  
For why?—His doom is writ,  
A word shall quickly slay him.

God's word, for all their craft and force,  
One moment will not linger,  
But spite of hell shall have its course;  
'Tis written by His finger;  
And though they take our life,  
Goods, honor, children, wife,  
Yet is their profit small;  
These things shall vanish all;  
The city of God remaineth.

—*Lutheran Observer.*

### ROMANISM THE RELIGION OF HUMAN NATURE.

BY MRS. E. G. WHITE.

THERE is great need that all who claim to be Bible Christians should take the Scriptures as they read. There is need of arriving at right conclusions as to what the Scriptures mean in their reference to the man of sin, who thought to change times and laws. He had no real power to change the time and the law of God, but he thought himself able to do this work; for he "opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." He is an imitator of the first great rebel, the originator of sin. In heaven Satan thought to change the laws of God, and for this purpose he changed his character and his position in the heavenly courts, and influenced others until they united with him in the work of rebellion against God; but he did not succeed in changing the law of God. God did not alter or change his form of government to suit Satan's ideas, but made it manifest that the foundation of his government in heaven and earth is as unchangeable as is the throne itself.

When Satan could not induce all the angels to revolt against the law of God, he made the earth the scene of his rebellion, and through the man of sin seeks to carry out his diabolical purpose. Through the Papacy, the Roman power, the man of sin, the purpose of

Satan is carried out among men; the law and the time of God are set aside. In this we see that Protestantism is giving encouragement to popery; and false systems of worship, against which our fathers manfully opposed themselves, imperiling even property and life, are fostered and cherished and encouraged to extend and gain wide influence. Protestants do not search their Bibles as they should, and do not heed the warning that has been given concerning the work of the man of sin. The Roman Church claims that the pope is invested with supreme authority over all bishops and pastors, and this claim of supremacy was once denied by Protestants. They took the position that the Bible, and the Bible alone, constituted the rule of faith and doctrine, that the word of God is the only unerring guide for human souls, and that it is unnecessary and harmful to take the words of priests and prelates instead of the word of God.

To the Romanist the Bible is a forbidden book, because it plainly reveals the errors of the Roman system; and whoever searches the Bible with an enlightened understanding, cannot long be in harmony with Romanism. He who searches the Bible to understand the truth, will find no authority in the word of God for the assumption of power on the part of popes and cardinals. There is no word of God that sanctions their assumed superiority or supremacy over their people, as there is no word to sanction the claim that Lucifer made in heaven of superiority over Christ. The claim of the Papacy to superiority is made under the influence of the first great usurper, who so persistently urged his right to supremacy over the host of God. Through the Dark Ages,—that long night of ignorance and superstition,—the claim of the Papacy to superiority and supremacy was conceded by emperors and kings, although God had sanctioned no such concession, and raised up men to dispute the claim, and to break the Romish yoke from the church of God. Through his appointed agencies God summoned the church to reassert her independence, and in the strength of God she stood forth in the liberty where-with Christ had made her free. She broke away from the papal yoke, and with the word of God in her hand, met the giant evil of Romanism, even as David met Goliath in the name of heaven, using his sling and a few pebblestones. The defier of Israel was slain before the man of faith; and while men cling to the word of the Lord, they cannot affiliate with the great system of error.

The Lord has pronounced a curse upon those who take from or add to the Scriptures. The great I AM has decided what shall constitute the rule of faith and doctrine, and he has designed that the Bible shall be a household book. The church that holds to the word of God is irreconcilably separated from Rome. Protestants were once thus apart from this great church of apostasy, but they have approached more nearly to her, and are still in the path of reconciliation to the Church of Rome. Rome never changes. Her principles have not altered in the least. She has not lessened the breach between herself and Protestants; they have done all the advancing. But what does this argue for the Protestantism of this day? It is the rejection of Bible truth which makes men approach to infidelity. It is a backsliding church that lessens the distance between itself and the Papacy.

It is souls like Luther, Cranmer, Ridley, Hooper, and the thousands of noble men who

were martyrs for the truth's sake, who are the true Protestants. They stood as faithful sentinels of truth, declaring that Protestantism is incapable of union with Romanism, but must be as far separated from the principles of the Papacy as is the east from the west. Such advocates of truth could no more harmonize with "the man of sin" than could Christ and his apostles. In earlier ages the righteous felt that it was impossible to affiliate with Rome, and, though their antagonism to this system of error was maintained at risk of property and life, yet they had courage to maintain their separation, and manfully struggled for the truth. Bible truth was dearer to them than wealth, honor, or even life itself. They could not endure to see the truth buried under a mass of superstition and lying sophistry. They took the word of God in their hands, and raised the standard of truth before the people, boldly declaring that which God had revealed unto them through diligent searching of the Bible. They died the cruelest of deaths for their fidelity to God, but by their blood they purchased for us liberties and privileges that many who claim to be Protestants are easily yielding up to the power of evil. But shall we yield up these dearly bought privileges? Shall we offer insult to the God of heaven, and, after he has freed us from the Romish yoke, again place ourselves in bondage to this antichristian power? Shall we prove our degeneracy by signing away our religious liberty, our right to worship God according to the dictates of our own conscience?

The voice of Luther, that echoed in mountains and valleys, that shook Europe as with an earthquake, summoned forth an army of noble apostles of Jesus, and the truth they advocated could not be silenced by fagots, by tortures, by dungeons, by death; and still the voices of the noble army of martyrs are telling us that the Roman power is the predicted apostasy of the last days, the mystery of iniquity which Paul saw beginning to work even in his day. Roman Catholicism is rapidly gaining ground. Popery is on the increase, and those who have turned their ears away from hearing the truth are listening to her delusive fables. Papal chapels, papal colleges, nunneries, and monasteries are on the increase, and the Protestant world seems to be asleep. Protestants are losing the mark of distinction that distinguished them from the world, and they are lessening the distance between themselves and the Roman power. They have turned away their ears from hearing the truth; they have been unwilling to accept light which God shed upon their pathway, and are therefore going into darkness. They speak with contempt of the idea that there will be a revival of the past cruel persecution on the part of Romanists and those who affiliate with them. They do not recognize the fact that the word of God fully predicts such a revival, and will not concede that the people of God in the last days shall suffer persecution, although the Bible says, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

Popery is the religion of human nature, and the mass of humanity love a doctrine that permits them to commit sin, and yet frees them from its consequences. People must have some form of religion, and this religion, formed by human device, and yet

claiming divine authority, suits the carnal mind. Men who think themselves wise and intelligent turn away in pride from the standard of righteousness, the ten commandments, and do not think it is in harmony with their dignity to inquire into the ways of God. Therefore they go into false ways, into forbidden paths, become self-sufficient, self-inflated, after the pattern of the pope, not after the pattern of Jesus Christ. They must have the form of religion that has the least requirement of spirituality and self-denial, and as unsanctified human wisdom will not lead them to loathe popery, they are naturally drawn toward its provisions and doctrines. They do not want to walk in the ways of the Lord. They are altogether too much enlightened to seek God prayerfully and humbly, with an intelligent knowledge of his word. Not caring to know the ways of the Lord, their minds are all open to delusions, all ready to accept and believe a lie. They are willing to have the most unreasonable, most inconsistent falsehoods palmed off upon them as truth.

Satan's masterpiece of deception is popery; and while it has been demonstrated that a day of great intellectual darkness was favorable to Romanism, it will also be demonstrated that a day of great intellectual light is also favorable to its power; for the minds of men are concentrated on their own superiority, and do not like to retain God in their knowledge. Rome claims infallibility, and Protestants are following in the sameline. They do not desire to search for truth and go on from light to a greater light. They wall themselves in with prejudice, and seem willing to be deceived and to deceive others.

But though the attitude of the churches is discouraging, yet there is no need of being disheartened; for God has a people who will preserve their fidelity to his truth, who will make the Bible, and the Bible alone, their rule of faith and doctrine, who will elevate the standard, and hold aloft the banner on which is inscribed, "The commandments of God and the faith of Jesus." They will value a pure gospel, and make the Bible the foundation of their faith and doctrine.

For such a time as this, when men are casting aside the law of the Lord of hosts, the prayer of David is applicable,—"It is time for thee, Lord, to work; for they have made void thy law." We are coming to a time when almost universal scorn will be heaped upon the law of God, and God's commandment-keeping people will be severely tried; but will they lose their respect for the law of Jehovah because others do not see and realize its binding claims? Let God's commandment-keeping people, like David, reverence God's law in proportion as men cast it aside and heap upon it disrespect and contempt.

#### THE WEAKNESS OF THE CHURCH.

THE church is strong in number, in learning, and intelligence, and strong in wealth and social influence. And yet the church is weak, unable to grapple successfully with the error, the immorality, and the sins of our country and the world.

And why this weakness? what is the cause of this inability of the church to make itself felt as a powerful and dominant force in opposition to all these evils? Is it not the prevalence of a worldly spirit in the church? Because the church is so much conformed

to the world, to its sentiments and customs, it cannot earnestly and consistently insist on reforms along lines where itself needs to be reformed.—*United Presbyterian.*

#### A REVIEW OF SUNDAY LEGISLATION IN CENTURY NINETEEN. NO. II.

BY PERCY T. MAGAN.

##### WHAT ROME WILL DO FOR THE UNITED STATES.

POPE LEO XIII. has openly declared "that what Rome has done for other countries she will do for the United States." The present condition of Spain, morally, intellectually, and commercially, presents a fair sample of "what Rome has done for other countries," and consequently should be a fearful warning to the people of this country, of what "she will do for the United States."

Rome has ever been anxious to "do for the United States" that which "Rome has done for other countries." The glorious era of the Declaration of Independence and of the United States Constitution, hailed with joy by every lover of liberty, was an era of "clouds and thick darkness" to her. Rome has had sinister designs against this government and nation ever since that period. But Rome was powerless to carry out her wicked machinations as long as the government abided by the Constitution. Rome knew this, but what could she do?

Professed Protestant Americans persuaded Congress, by means of *lies* and *threats*, to reverse the "new order of things," abandon the principles of the Constitution, and legislate in behalf of the so-called "Christian religion." A Sunday law, upon a purely religious basis, was passed for the World's Fair, and thus the barriers of protection were removed, the flood-gates were opened, and Rome has swept in. She has seized and appropriated to her own uses all the historical lines of proof brought forward by these professed Protestant Americans in support of the *theory* that "this is a Christian nation."

We, as Seventh-day Adventists, have told these professed American Protestants all these years that Rome would do this very thing. They would not believe *us*. Now that the thing has actually come to pass, and now that Rome is busily engaged in proving to them that if it is "historically true," as they have claimed, that this is a "Christian nation," it is preëminently "historically true" that this is a

##### CATHOLIC CHRISTIAN NATION,

they grind their teeth in rage. But it is too late; Rome has them fast in her grasp, and, worse than that, the nation, which they and their allies, the Supreme Court, have turned over to her. Again we say, It is too late. The nation is doomed to destruction, sold by her PRIESTS and rulers to the "man of sin." By Rome the great American republic will be ruined. But thank God Rome herself will meet her end in the operation, and her long and disgraceful career will be terminated by Him who is called "Faithful and True," who "in righteousness" doth "judge and make war," and whom "the armies which are in heaven" do follow, and by whom "the beast was taken" and cast alive into a "lake of fire burning with brimstone." Then will be fulfilled the word of the angel who was sent by Jesus Christ to John when he was upon the isle of Patmos: "Rejoice over her, thou heaven, and ye holy apostles and prophets;

for God hath avenged you on her." Rev. 18: 20. And all the redeemed saints will rejoice, and well they may.

To the prophet Daniel, wrapped in holy vision, the angel said:—

"And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; BUT HE SHALL BE BROKEN WITHOUT HAND." Dan. 8: 23-25.

By reading the eighth chapter of Daniel from the first verse down to the twenty-third, it will be clearly seen that these verses must apply to Rome, and to no other power but Rome. It is Rome that is to be "*broken without hand.*" It may be urged that this applies only to the destruction of the Roman Empire, and not to the Roman Catholic Church. Not so; Rome as an empire was destroyed long ago by the barbarian tribes of ancient Germany. Rome as an empire was not "*broken without hand.*" Nevertheless, the principles of Pagan Rome exist in Papal Rome just as truly as they did in the empire. The fundamental principle of ROME from first to last, from start to finish, is SELF-exaltation.

It is therefore clear from the above scripture that the Roman Catholic Church will perish "without hand," that is, without the hand of man. It is the hand of God that will destroy her. This is stated in the following words from Holy Writ:—

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I beheld *then*, because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Dan. 7: 8-11.

Now all this was said concerning a power of whom it was also said: "He shall speak great words against the Most High, and shall wear out the saints of the Most High." This is all true of the Roman Catholic Church; and, moreover, it is preëminently true of her. Other powers have spoken great words against the Most High; but no power has done that wicked thing to an extent that will in any way compare with the degree to which the Roman Catholic Church has done it. Of the Papacy Paul, writing to the Thessalonians, said: "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2: 4. The temple of God is that place where sins are forgiven. But the Papacy claims the power to forgive sins. It therefore follows that the Papacy does put herself in the place of God, in the temple of God. This is blas-



phemy if ever there was such a thing in the world.

Again, Rome states that the *Holy Scriptures* derive their infallibility from the Roman Catholic Church. But the Holy Scriptures are the living word of God. They are, if we may be allowed the use of the expression, God incarnate in human language. But in this claim the Papacy puts herself above the word of God, which is the expression of the character of God, which is God himself. And this also is blasphemy if there ever was such a thing on earth.

Add to all of this the blasphemous titles arrogated to herself by the Papacy: "Lord God the Pope," "Another God upon earth," "King of Kings and Lord of Lords," "Vicergerent of the Son of God." Such titles as these would be blasphemous even if held by men of good morals and unquestionable piety; but when held by men whose crimes of rape, incest, adultery, murder, and debaucheries of every kind were so great that they cannot with decency be written, what shall we say of them?

It was said of the Papacy that she "shall WEAR OUT the saints of the Most High." The text does not say "persecute" but "wear out." Other powers have persecuted; but she alone has worn out the saints. The Saracens have killed some of the saints; so has the Greek Church; so have other powers; but Rome has worn them out. Never did the Saracens or any other heathen power invent or use such infernal processes of slow torture to "wear out" life as has Rome. No power save Rome ever blew men full of wind by means of bellows till they burst. No power but Rome ever stuck them full of pins from the crown of the head to the sole of the foot. No power save Rome ever used the "Iron Maiden" or the "Spanish Donkey." More than all this, she has worn out whole nations till there was not a man of them left. This is especially true in the case of the Albigenses.

All this is "what Rome has done for other countries," and what she wants to do for the United States.

Again the record says of the Roman Catholic Church, "He will think to change THE TIMES, and the law." Dan. 7:25, R. V. Not "think to change" a time, or the time, but ~~THE TIMES~~, that is, the periods of time which by God have been distinguished above all other times. But this weekly recurring period that has been honored and distinguished by the Lord above every other day is the Sabbath, the seventh day, the memorial of creation. Rome has done her best to put another day in the place of the day of God. She has taken the pagan Sunday and sought to put it in the place of the day which the great Creator sanctified and blessed. The Sabbath of the Lord is the memorial of creative power, hence, the memorial of the Creator. Here is what Hislop says of the sun; it is significant in this connection:—

According to the primitive language of mankind, the sun was called "Shemesh," that is, "the servant," that name, no doubt, being divinely given to keep the world in mind of the great truth that, however glorious was the orb of day, it was after all the appointed minister of the bounty of the great unseen Creator to his creatures upon earth. Men knew this, and yet, with the full knowledge of it, they put the servant in the place of the Master, and called the sun Baal—that is, the Lord—and worshiped him accordingly. What a meaning then in the saying of Paul, that "when they knew God," they glorified him not as God; but changed the truth of God into a lie, and worshiped and served the creature more

than the Creator, who is God over all, blessed forever!"\*

All of this has Rome done, and done it knowingly, and she glories in it, and declares that Sunday as a day of holy rest, (?) this creation of iniquity, is her distinguishing mark.

And now the crowning blasphemy of it all is that, in the face of this fearful record, she, Rome, Babylon, the mother of harlots, is declaring herself to be "the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all rulers [margin] shall serve and obey him." Dan. 7:27. More than this, as I shall hereafter show, she is *already* setting about to prove this thing to all the world.

#### ONLY WAIT.

BY MRS. L. D. AVERY-STUTTLE.

ONLY to follow where He leads,  
And that is all;  
Only to drink the cup He gives,  
Though bitterest gall;  
Only to say, "Thy will be done,  
And thine alone, Almighty One;"  
Though bruised and faint, to journey on,  
Nor halt, nor fall.

Only this lesson I must learn,—  
To quiet wait,  
Though nerve and heart and spirit burn  
For conflicts great,—  
Only to wait, and quiet say,  
"If Thou wilt guide my feet to-day,  
I will not murmur on the way,  
Nor mourn my fate."

I know the great Refiner sits  
Beside the flame;  
And, oh, his tender love for me  
Is e'er the same!  
Yes, my Refiner sits beside  
The great door of the furnace wide,  
And he will never leave my side—  
Blest be his name.

#### LET THE MODERN CHURCH HEED.

THE following is taken from the concluding remarks of D'Aubigne on the work of Zwingli in Switzerland—an attempt to advance the cause of Christ by civil power. Let the church, now seeking the same weapons, heed the lesson:—

Thus the Reformation, that had deviated from the right path, was driven back by the very violence of the blow into its primitive course, having no other power than the word of God. An inconceivable infatuation had taken possession of the friends of the Bible. They had forgotten that our warfare is not carnal, and they had appealed to arms and to battle. But God reigns; he punishes the churches and the people who turn aside from his ways. We have thus taken a few stones, and piled them as a monument on the battle field of Cappel, in order to remind the church of the great lesson which this terrible catastrophe teaches. As we bid farewell to this sad scene, we inscribe on these monumental stones on the one side these words from God's Book: "*Some trust in chariots, and some in horses; but we will remember the name of the Lord our God. They are brought down and fallen; but we are risen and stand upright.*" And on the other, this declaration of the Head of the church: "*My kingdom is not of this world.*"

If from the ashes of the martyrs at Cappel a voice could be heard, it would be these very words of the Bible that these noble confessors would address, after three centuries, to the Christians of our days. That the church has no other king than Jesus Christ; that she ought not to meddle with the policy of the world, derive from it her inspiration, and call for its swords, its prisons, its treasures; that she will conquer by the spiritual powers which God has deposited in her bosom, and above all, by the reign of her adorable Head; that she must not

expect upon earth thrones and mortal triumphs, but that her march is like that of her King, from the manger to the cross, and from the cross to the crown—such is the lesson to be read on the blood-stained page that has crept into our simple and evangelical narrative.—*Hist. Reformation, Book XVI, chap. 10.*

#### THE POPE ON THE PAST AND PRESENT.

THE Pope, on January 28, was present in St. Peter's and delivered an address, read for him to twelve thousand persons by Monsignor Volpini. The *Sun* gives a translation of it:—

The present occasion gives us fresh proof of the devotion of the Roman people, to whom we wish all blessings. In view of this, it is easy to understand our bitterness when we think of the trying conditions in Rome, which are aggravated by the general state of the peninsula. Let us hope, however, that the present disasters can be repaired, and order can be restored in those districts which are now troubled.

We cannot on this occasion omit to recall the past, when the prescience of the popes gave Rome, not merely for years, but for centuries, glorious, tranquil prosperity. That prosperity was the outcome of neither chance nor the institutions of man. It was rational, and sure of the morrow. Life was then calm and well ordered. Nothing was wanting for the well-being of the people.

The opposite is true of the present. If we would profit by bitter experience, let us trace the evils to their origin and seek an effectual remedy. The religious ruin, invoked and designed, has brought moral and material ruin. Not only justice, but also political expediency, must demand the return of the nation to the religion of its fathers, with mutual confidence and affection, and without suspicion of the pope, whose preaching of the life eternal renders even mortal life happy and prosperous.

Notwithstanding the pope's alleged infallibility when fulminating doctrine, even a Roman Catholic might criticise this, for it is not doctrine.

The sort of peace they had when the popes ruled was the peace of *despotism*. The population was divided into three sorts,—first, the hierarchy, including the pope; the cardinals, obsequious toward him, managing him, often unperceived by himself, so that his bulls were their opinions.

Regularly in the descent the hierarchy succumbed to those above, and ruled those below, till the parish priest was reached, who ruled the laity, as the ordinary patrolman in the police force keeps order on his beat. This was the first class—who obeyed under promise of reward, and threat of excommunication if disobedient, the latter meaning eternal damnation if not removed.

The second class consisted of those of wealth and position, who surrounded the hierarchy, shared in its honor, received its countenance, and constituted the stable lay nuclei of churches and institutions of learning and charity. They were also connected with the secular administration, including its civic and military departments. The third class included the common people, whether religious, mere nominalists, or blind devotees.

When any man dared to think for himself, and made it known, he was at first ostracized, then forcibly suppressed, imprisoned, ejected, or executed. There was no crime so great as independence in religion or refusal to pay tithes to the priests.

Peace indeed—the peace of rewarded or enforced silence and nominal acquiescence! All other than this was the peace of the chained and gagged.

It is not necessary to cast into the faces of advocates of the pope's temporal power the atrocities of the medieval period. All this has been seen by many men now living.

The wonder is that the pope does not re-

\*Hislop, "The Two Babylons," chap. 7, sec. 1, par. 2.

member—or thinks the world has forgotten—the history of Italy.

A systematic and, in large measure, a successful effort is being made to delude American people concerning the aims of the papal hierarchy.

Cardinal Gibbons, in speaking of the pope the other day, said: "He has no standing armies to enforce his mandates, like temporal sovereigns. He has no police nor civil magistrates to coerce refractory subjects. He has no prisons in which to confine the violators of the law. He has recourse only to moral sanctions and spiritual penalties for the maintenance of the gospel dispensation. The only weapon that he wields is the sword of the Spirit, which is the word of God."

Compare this very smooth-tongued, ingratiating flatterer's eulogy with the pope's own words herewith printed.

The cardinal speaks of the pope's destitution of temporal power as though it were a virtue. If so, why does his holiness submit to this privation so reluctantly and ungraciously? How is it that these superior advantages had to be forced on the pope by temporal sovereigns who appear to have understood better what is proper for a spiritual leader than the holy father did?

Let Americans understand that underneath the velvet gloves are the same talons; beneath the brilliant vestments is the same lust of domination; under the honeyed accents are the same chords whose vibrations filled the souls of men with terror; under the acquiescence to public sentiment, when the incomplete purpose is prematurely brought to light, is the never-weakening, ever-strengthening *will* to regain the temporal and spiritual power, which the souls of the Reformers threw off at a risk, and many of them at the sacrifice, of life itself.

The boast of the Roman Church that it never changes is true. To draw a figure from its idea of transubstantiation in the reverse order—its accidents may change; its *substance*, never.—*Christian Advocate*.

### THE LORD OUR RIGHTEOUSNESS.

BY MINARD WOOD.

"SURELY shall one say, In the Lord have I righteousness and strength." Isa. 45: 24.

A worldling glories in the things of the world; but a Christian glories in Christ; yea, he glories more in Christ's cross than the world's crown (Gal. 6:14); Jew and Gentile, publican and Pharisee, outwardly pious and openly profane, are all upon a level in point of justification before God. There is naturally none righteous, no, not one. Rom. 3:10, 23. Who, then, can be saved?—None by his own righteousness; no, not even the most moral man upon earth, if he has nothing better than his morality to recommend him. Rom. 3:20.

Surely shall one say, yea, and many more shall learn from the example to say the same, and not only say it, but stick to it. Say what?—Why, "In the Lord have I righteousness;" for what Jesus my Lord is, in his nature, and by his life,—perfectly righteous,—that I am in him. What I have not in myself I have by faith in him who loved me, and gave himself for me. Titus 2:14. The Lord is righteousness in himself, righteous altogether, and can never act contrary to what is righteous. Ps. 116:5. And we have our righteousness in him. Who is "the LORD OUR

RIGHTEOUSNESS" (Jer. 23:6); and if we depend upon Christ for righteousness, we shall be justified by faith in him (Rom. 5:1). Our faith is counted to us for righteousness. Rom. 4:3-8. This righteousness is not according to anything we have done, can, or may do (Titus 3:5), but by grace through faith that we are saved (Eph. 2:8, 9).

Do not cast away the little confidence you have in the Lord; but rather hold fast, resist unbelief, and remember your faith is your victory. 1 John 5:4. It is well to feel our own weakness, but better to know that in the Lord we have strength. "Surely shall one say"—and why not you?"—"in the Lord have I righteousness." Let this be your triumph against every accusation. And let this be your victory over every enemy, in Jesus, my Lord, I have strength. Phil. 4:13. Complain no longer, but apply to God, through Christ, for all you need; though unholy and weak in yourself, you can do all things through Christ strengthening you.

New Bedford, Mass.

### ARE YOU WEANED?

BY ELDER H. A. ST. JOHN.

SAYS David, "Surely I have behaved and quieted myself, as a child that is weaned of his mother; my soul is even as a weaned child." Ps. 131:2. The Psalmist is here speaking of his moral and spiritual condition, for he says that "his *soul* is even as a weaned child." The birth and the weaning of a child are two different events, occurring at different times. The birth is the beginning of its infantile life; the weaning, the end of babyhood and the beginning of childhood, youth, and service. The sinner, when converted, is born again, born of God, a newborn babe in Christ Jesus. By Christ, his father, and the church, his mother, he must be carefully nourished for a time with the sincere milk of the word, for he is a babe. But he should grow thereby, and not remain a babe. Young babes may be a joy and sunshine in a household, but old babes, old enough to be men and women, would certainly be a disappointment and a disgrace. And it is worse than foolish for a mother to wish her darling infant to remain a babe.

The newborn babe takes all its food second hand, or after it has been chewed and digested by the mother, but when weaned it is sustained by the food of its own chewing and digesting. So, likewise, the newborn babe is nourished by the sincere milk of the word administered by the Spirit through the church. But not always should the soul be dependent upon being thus taught, but should grow up and become a teacher. The apostle Paul mentions some who for the time ought to have been teachers, but they were still babes, old babes, who needed to be taught, to be fed, and that, too, with milk.

The unweaned child must needs ever keep near its mother. Likewise the old unweaned Christian babes are ever hanging on the church; they think they cannot live without church privileges and church associations and church instructions, even for a short time. They must ever be fed, but never feed others in return.

Everybody has noticed the universal characteristic of infants to put everything given them into their mouths. Paul tells us that the old babes of whom he wrote did not have

their senses exercised to discern both good and evil. As the poison would be taken into the mouth by the little child as quickly as food that is good, so these old babes, who were old enough to have learned to discern and reject the evil and accept only the good, were just like unweaned infants. They were carried about by winds of doctrine, listening to, repeating, and thus feeding upon evil reports. Such gossiping, talebearing, faultfinding, accusing Christians need to be weaned and learn that such things are destructive of spiritual growth, health, and development. They need to learn what kinds of food are spiritual, hygienic, contributing to a vigorous Christian manhood and womanhood.

Paul has also stated that these old babes were "dull of hearing." This is a well-known characteristic of little children. Many important and plain things have often been read and said in the hearing of these old Christian babies, which they never seem to have heard or learned, like the disciples, to whom Jesus stated, and repeated over and over again, the plain story of his tragic death and resurrection the third day, yet when the event came they were no better off than if it had never been told them. They were "dull of hearing." Jesus says plainly, "If thy brother trespass against thee, go and tell him his fault between thee and him alone." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Overcome evil with good, etc., etc. And yet the church contains many who for the time ought to be teachers of these things, but who themselves need to be continually taught, and who are ever acting just as though such instruction had never been given. Truly they are "dull of hearing."

Again, little children are void of judgment in the use of money. Likewise many old church members, although they have been in the school of Christ for years, are still in the A, B, C class in the study and understanding of their stewardship. They are almost as careless, as prodigal, as injudicious in the use of means as the little child. They are ignorant, or willfully neglectful, of the plainest instructions of God's word in the matter of tithes and offerings.

Furthermore, the apostle has told us that another characteristic of old babes, who had not grown up, was the retention of an undue measure of carnality, evidenced by a contention over individual preferences. One said, "I am of Paul;" another, "I am of Apollos;" and still another, "I am of Cephas." Are those who argue and contend in this day over their preferences, either in the ministry or out of it, any farther advanced in spiritual growth? *I am of Christ*, should be the one central thought and all-prevailing ambition, which should swallow up every other preference. The bondwoman and her son, types of carnality, were cast out when Isaac was weaned.

For want of space we cannot consider all the characteristics of stunted, dwarfed, old, or unweaned babes in Christ, but there is one other, made prominent by the apostle, which we will briefly notice in conclusion. He says they are "unskillful in the word of righteousness." An unskillful physician is one who fails either to correctly diagnose the sick man's case, or fails to apply the proper remedies. He may fail in both these important particulars. To be unskillful in the word of righteousness would certainly be to be unable

to rightly divide the word of the Lord so as to expose to the sinner his fatal malady, and to lead him to the great Physician for healing.

The professed church of Christ is filled with members who say that they cannot teach, talk, or pray with a sinner; they do not know how. Personally they are not in any sense engaged in leading souls to Christ. They do not know how, nor are they at all disposed to learn how. They are contented to remain feeble, sickly, dwarfed, unweaned babes. They do not realize that it is imperative that they grow up to the perfect stature of men and women in Christ Jesus, and that there will be no starless crowns in heaven. Oh, that these babes would grow up and become nursing fathers and mothers in Israel!

#### THE CHURCH THEN AND NOW.

BY ELDER J. P. HENDERSON.

MANY theologians attempt to prove, and many people are led to believe, that the church of Jesus Christ had no existence previous to his incarnation. With such the idea becomes prevalent that we as Gentiles have no part with the Jewish economy; that the Old Testament, with all its adherents, existed separately, as having no place with the New. These ideas are further advanced as the claims of the fourth commandment are brought to bear. The popular mind is led to believe that the Jews were greatly inferior to the Christians, and that the latter will have preëminence in the future life. Thus caste is introduced into the household of God, in which one race of people are to become subservient to another.

Such theology, however, has no place in the mind of God. The church of Jesus Christ is one church, and while the change of dispensation from the old to the new may have brought out some additional features, the church had a prior existence just the same.

From Stephen's testimony (Acts 7:38) we learn that "this is He, that was in the church in the wilderness," etc.—a positive affirmation that Christ had a church at that time, and that he was in that church. This, too, leads to the thought of what constitutes the church of God and its membership. Here again we have answer that it is those who are "builded together for a habitation of God through the Spirit." Eph. 2:22.

In this same connection the Gentiles are spoken of as "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Verse 19. This implies that the Israelites were the household of God before the "middle wall of partition" was "broken down" (verse 14), and only admits the Gentiles as partakers of the blessing which previously came only through the house of Israel.

The Gentiles were the "outcast" and "uncircumcised," and at that time were "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:12. In a figure, the Gentiles are admitted only as partakers with the Israelites of the promises of God, and every article of nourishment they receive is drawn from the breasts of Israel.

The Gentiles are represented also as a "wild olive tree" (Rom. 11:17), and can only partake of the "root and fatness of the tame olive tree" by being grafted in.

This grafting, too, is said to be "contrary to nature." Verse 24. Nature allows the scion to bear the fruit of the tree from which it is taken, while it may be receiving nourishment from another, but, "contrary to nature," causes the ingrafted branch to lose its identity, as it not only partakes of the "root and fatness of the tame olive tree," but must bear the same fruit.

Where is boasting, then? "Thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee." Rom. 11:18-21.

It is plainly to be understood in the above scriptures that the Gentiles are only an adopted people, and have nothing of themselves. Like adopted children in a family, they lose their previous identity, and become in custom and habit partakers of whatever pertains to the family into which they are adopted.

But the family of Israel sprang from Abraham. It was this lineage that especially distinguished them as a separate and distinct people. And the fact that all the promises of God were given in and through Abraham made his literal descendants feel that they and they only were his heirs. "He received the sign of circumcision, . . . that he might be the father of all them that believe" (Rom. 4:11), and it was "to Abraham and his seed" that the promise was made (Gal. 3:16); hence there can be no legal inheritance except to those who in some proper way become members of that family. As the promises were made to his Seed, "which is Christ" (verse 16, last part), it follows that "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29).

There are two ways of parentage recognized by law; one is in actual birthright, the other by adoption, and in no other way can the Gentiles be heirs of the Abrahamic blessings than by the latter. Having received the spirit of adoption, "we cry, Abba, Father." "And if children, then heirs; heirs of God, and joint heirs with Christ." Rom. 8:15, 17.

All the above prove the prior existence of the church, as the church is the body of Christ, of which he himself is given to be its head. Eph. 1:22; Col. 1:18. So it only remains to be proved that he was the head of the "church in the wilderness," and that all constituting his body were partakers with him by faith, or, in other words, that they constituted, the same as now, a building, with whom "ye also are builded together for an habitation of God through the Spirit." Eph. 2:22.

The word "also" implies that they were previously builded, and had been, and were at that time, a habitation of God through the Spirit, so that in no way could the Gentiles have preëminence.

By turning to 1 Cor. 10:1-4 we find that they "did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." The prophets of those days had the Spirit of Christ, which "testified beforehand the sufferings of Christ, and the glory that should follow." 1 Peter 1:11.

But space forbids us in this short article to bring forth the evidence that their hearts were purified by faith, even as ours, and that it was through faith and not works that righteousness was imputed to them. See Hebrews, the eleventh chapter. It is also by faith that we become the children of Abraham and are blessed with him. Gal. 3:7, 9. So that, while in preëminence the Jews have the first rank, we are thankful that there is no distinction, "for as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Gal. 3:27, 28.

Waverly, Iowa.

#### TRUE GIVING.

THAT only he who loves truly gives is a great but oft unrecognized truth. The following from the *Sunday School Times* on that point is worthy of consideration, and should lead every reader to ask the questions, "Why do I give? What is my motive?"

Certainly all giving which is after the fashion of God's must be the outflowing of a loving heart. God so loved the world that he gave his Son. That supreme act of giving furnishes the light in which to interpret every other gift of God and to order every gift of man. Our Maker is the greatest of givers. He opens his hand and supplies the needs of every living thing. He pours out his life into the whole universe in gifts to enrich and strengthen and cheer all sentient existence. And all that comes from him is the outflow of his love. The outstretched hand discloses the loving heart. In no act of his can the two be dis severed.

So all true and rightful giving is the expression of love in the giver:—

Gifts of one who loved me!  
'Twas high time they came.  
When he ceased to love me,  
Time they stopped for shame!

Yes, for they shame the recipient. Much of what has passed as Christian charity in the relief of the needy and the dependent classes has been so destitute of this divine mark of love that the very word has lost its old meaning. Once it meant love in the highest and most unselfish shape. Now it is fallen from this high estate, until "cold as charity" has become a proverb, and the revisers have had to seek another word for Paul's magnificent outburst in 1 Corinthians 13. What a story of heartless and loveless giving is summed up in that piece of verbal history,—giving not as to a brother in need, with a brother's claim on our hearts, but to rid our consciences of the sense of obligation, and perhaps to acquire a little merit towards God for our own souls.

The poor club exercised her Christian gifts  
Of knitting stockings, stitching petticoats,  
Because we are of one flesh, after all,  
And need one flannel—with the proper sense  
Of difference in the quality.

The hearts of the givers have grown the harder and the colder for such giving, which has been itself a peril, as hiding from us how far we are from Him who "so loved that He gave."

And the hearts of the recipients have been harmed no less. A gift from a brother, given in the brotherly spirit, can harm no one. It lowers no self-respect and weakens no motive of self-exertion. But the heartless, unloving gift demoralizes. It is such gifts that have created the greedy army of professional beggars, who live at the expense of society, and not by honest work.

SOCIAL impurity in its various forms is the worm at the root of modern civilization. Unless Christians see and rally against this tide of iniquity, blight and decay will fall upon us as a people. There is the greatest need of exposing the devil in his various sly and slimy methods. Every Christian should set himself against all iniquity. "Ye that love the Lord hate evil."—*Vanguard*.

## Home and Health.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—*Phil. 4:8.*

### HE LEADETH ME.

BY THE REV. HENRY BURTON, M.A.

"He leadeth me;" I know that lesson well,  
For He Himself hath taught me,  
As on and on, through ways I could not tell,  
His loving hand has brought me;  
And so I lean upon His arm and rest;  
His love is changeless, and His ways are best.

"He leadeth me;" sometimes I broke away,  
Straying afar all blindly;  
But still He followed me by night and day,  
And called to me so kindly,  
Until I turned, with bleeding feet and sore,  
And promised I would leave Him nevermore.

"He leadeth me" upon the mountain bare,  
Amid the clouds and thunder;  
Then, in the sunshine of the valley fair,  
I follow on and wonder.  
But be it up above or down below,  
It must be right, for He hath willed it so.

"He leadeth me" 'neath ever-changing skies,  
The raining and the shining;  
And through the night I only close my eyes,  
And wait without repining;  
'Tis sweet to trust Him when I cannot see,  
And in the dark to feel He cares for me.

—*Christian Advocate.*

### CALIFORNIA MIDWINTER FAIR.

SINCE our last article on this, to the Pacific Coast, great enterprise, the Exposition has been opened, and the attendance for the first ten days has been about two-thirds as great as that of the Chicago Fair during the same time, very much larger in proportion to the cost and extent of the Exposition. But while the Midwinter Fair is much smaller than that of Chicago, it will have many attractions which the Chicago Fair did not have. In fact, one of the greatest attractions of the Midwinter Fair to the people in the East will be that it is held right at a time when the East is slumbering under the snow, and there are thousands of people who will be only too glad to leave the frost for a time and view the beauties of California—

"Where the leaf never fades in the still blooming bowers,  
And the bee banquets on through the whole year of flowers."

Those who have already come from the East state that there are thousands who will visit California this year, and the railways have extended the time limit of excursion from the East to thirty days.

It would be impossible to speak of the many attractions which the managers of the Midwinter Fair present before the public. One of the most horrible conceptions and "attractions," if such it may be called, is the representation of Dante's "Inferno," or the infernal regions. The entrance to this horrible place is a great dragon's head, fifteen feet in height, with bat-like wings protruding from either side, and the entire front is gilded to look like burnished gold. Out of the center of the lower part of this monster head, so to speak, projects a long red tongue, like that of a dragon, and onto this the ones must step who care to venture in, and step on the teeth in the dragon's lower jaw into the subterranean regions. The interior arrangement of these "infernal regions" is rendered remarkably effective by the highly colored stalactites which hang from the walls, and which seem to extend for miles, almost, away

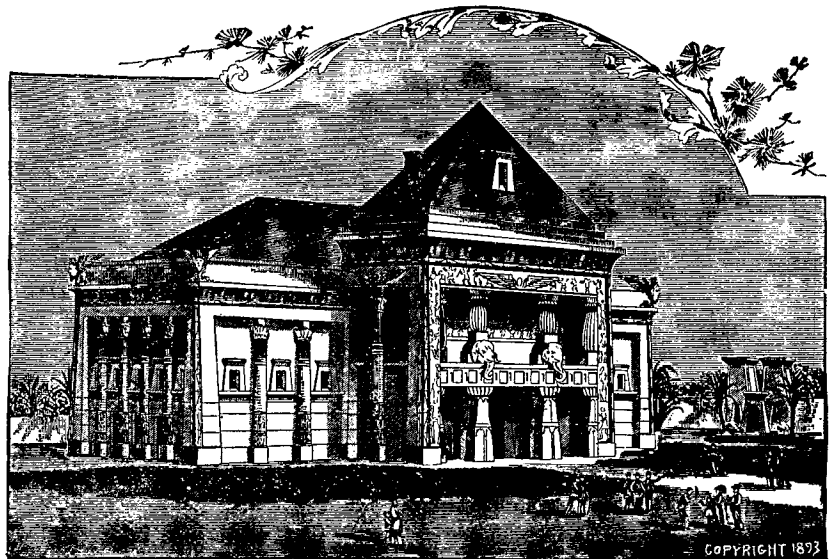
in the distance. This perspective is produced by means of mirrors on every hand, and never before has there been a better utilization of the looking-glass for illusionary purposes. Hidden lights are made use of to add to the effects of the scene, and intricacies of passage are also brought into play. Although it is said there is much that is grotesque and uncanny in every part of this arrangement, there is nothing that is disgusting or terrifying. Of course the whole thing is based on the old traditional ideas of what hell is, and, while it may serve to take away the impress of the tradition from people's minds, it will hardly have the effect of leading them to the truth.

The Fifth wheel is another concession of interest. It is 120 feet in diameter, and from the upper part of the wheel one is fully 150 feet from the lowest levels of the ground, and gets a very good bird's-eye view of the Exposition. It is of safe construction and easy motion. Another thing which will attract many, and which will indeed be of interest, is the Hawaiian Cyclorama of Kilauea, or the burning volcano. It is said to be a very realistic picture, and has been much improved since it was shown in Chicago. Another very interesting feature, at least to many of the younger generation, will be the '49 Mining Camp, which will give the people of the present day something of an idea of

from the painting by Charles Graham, the noted artist who made the picture of the World's Columbian Exposition. There is this difference, however, Mr. Graham made that picture from the plans and ideas of the projectors, but this was sketched on the grounds after nearly all the buildings were in progress of erection, and when the location of every building had been positively settled. This bird's-eye view will give an accurate picture of the Midwinter Fair. Its five main buildings are grouped around the grand central court, 1,000 feet in length, in the midst of the 200 acres of the Golden Gate Park. From the center of the court rises the electric tower, 272 feet in height, and one from the top can see 76 different concessional structures, several of which really inclose half a dozen buildings each.

The Exposition at Chicago was variously called "The White City" and the "Dream City." The name of this has not yet been decided upon, the two leading terms thus far being the "Palm City" and the "Sunset City." The latter name, however, seems to have the greatest favor.

On the opening day 72,248 passed through the turnstiles into the grounds. The grand stand, erected for the occasion, seated 7,000 people, and tens of thousands more gathered on the greensward in front of the speaker's platform. The president of the day, James



FINE ARTS BUILDING.

how men lived back in the early days of California, although it is questionable as to its moral influence. But among the most interesting things to Eastern visitors will be the displays of fruits and flowers by the various counties of California. One of the great exhibits within the Exposition was opened on January 20; this was the Northern California citrus fair. It is held in a special building erected by the northern and central counties of California. In it may be seen the citrus fruits, such as oranges and lemons, in clusters, in jars, in heaps and piles, in the construction of buildings and various designs on every hand. It was opened thus early because the orange growers say this is the time to show their fruit to the best advantage. The orange growers in the southern part of the State, however, believe that their exhibit will show better later on in the season; and the citrus fair of Southern California will not be opened until the middle of February.

The management of the Fair have gotten out one of the finest views of the ground on paper ever placed before the public in an enterprise of this kind. It has been posted at every railway station in the United States, and in many other places, in order that the public who may never have the opportunity of visiting the great Exposition may get an idea of what it is like. It is a lithograph

D. Phelan, made his address. Rev. Wm. Ford Nichols, D.D., bishop of the Episcopal Church, offered prayer. The Governor of California, Hon. H. H. Markham, made the address and welcomed the visitors. W. H. L. Barnes, the orator of the Pacific Coast, made the speech of the day, and Mrs. M. H. De Young, wife of the director of the Fair, pressed the electric button which set the machinery in motion. The day was warm and beautiful, many taking off their overcoats and using them as cushions for their seats.

Since the opening day there has been an average attendance of over 8,000. Renewed efforts have again been put forth to close the Fair on Sunday, but the Sunday attendance thus far has been the best. It will, however, have this effect, the pressure which the Sunday people bring to bear will no doubt be the means of covering some of the exhibits; but as to closing the Fair, it is probably questionable. On the whole, the Midwinter Fair will doubtless be a grand success from a worldly standpoint. It contains many things which will be of interest and instruction to all who may be able to attend it, and it is for that purpose that our readers may wish to avail themselves, doubtless, of the privilege. It will also have elements of evil; in fact, it is a miniature world. We hope that all our readers who may be able to attend it may be able to shun the evil.



## THE EFFECT OF TOBACCO ON HEALTH.

BY E. L. HART.

"THINK of ancient Greece, of her glory in arts, arms, and song, of her poets, sculptors, architects, after whom the modern toil in vain. We do but follow in their track with halting steps and slow, and yet they lived their lives, and thought their deathless thoughts, and gave immortal beauty to the silent stone without tobacco."—*Quarterly Journal of Science*.

"In 1492, when Columbus arrived at the island of St. Salvador, some of his sailors who went ashore returned saying that they had seen some natives roll up a kind of dry leaf, set fire to one end, and inhale the smoke.

"This same habit of smoking tobacco was then a gift of savages to civilized men, and, strange to say, whilst the good works of civilization advance so slowly, this fetid herb, borrowed from the naked aborigines of the New World, has overrun the whole of the Old World in the space of three centuries."—*Dr. Drysdale*.

"If you get a medical opinion in favor of a pipe, it is the opinion of a man who indulges in it. An unbiased and unprejudiced opinion in favor of tobacco is yet to come."—*Prof. Max Muller*.

"Surely, if the dictates of reason were allowed to prevail, an article so injurious to the health, and so offensive in all its forms of employment, would speedily be banished from common use."—*Dr. Prout*.

Our forefathers looked upon smoking as a luxury seldom to be indulged in till the work of the day was done. Most men nowadays who have adopted the habit, regard it as a necessity, and their pipes as inseparable companions.

Nicotine, the active principle in tobacco, is a poison, and cannot be inhaled with impunity. A most moderate indulgence in the weed is harmful, whilst its excessive use is often fraught with disastrous consequences.

In dealing with the question of "Smokers and Smoking," it should be remembered that isolated cases do not form correct data for argument. There are men of refined stamp who smoke, and men of the lowest caliber who do not. Men who are apparently in good health and will never own to a headache enjoy their pipe and cigar, and men are often in doctors' hands who never touch either. One man will say tobacco has been the bane of his life, whilst another will strongly assert it has been his greatest boon. There are many inveterate smokers who, to superficial observers, suffer in no particular in consequence of the habit. It is, nevertheless, true that smoking is physically, mentally, and morally injurious to the constitution, and that the use of tobacco is incompatible with a high standard of health and vigor.

Smoking is one form of self-indulgence and selfishness. It dulls a man's sense of the rights of others, and destroys the natural susceptibility of his mind, causing him to be morose and indifferent to the rights of others. It may here be remarked that the ill effects of smoking upon a man's nature are negative rather than positive, soothing into forgetfulness his sense of duty and moral rectitude, and rendering him unmindful of those existing evils which it should be every man's aim to remove.

Dr. Copeland says:—

"Tobacco weakens nervous power, favors a dreamy, imaginative, and imbecile state of existence. The smoker ultimately not only becomes partially but generally paralyzed in mind and body; he is subject to tremors and numerous nervous ailments, and has recourse to stimulants for their relief."

The evil results of overindulgence in strong drink are more positive, arousing the baser

passions, and causing a man to break the rules of decency and order.

These traits vary according to the disposition and temperament of the individual, and are in proportion to the extent of his indulgence. Of course there are smokers who are not drinkers, and *vice versa*; with the majority, however, the habits go hand in hand, for smoking creates a desire for stimulants, and when the habit of drinking is first acquired, the false solace of tobacco is found desirable.

—*Journal of Hygiene*.

(To be continued.)

## TRY IT YOURSELF.

OVER five hundred veterinary surgeons have signed a paper condemning tight checkreins as painful to horses and productive of disease, causing distortion of the windpipe to such a degree as to impede respiration. They mention paralysis of the muscles of the face, megrims, apoplexy, coma, and inflammation, as some of the results of its use. The overcheckrein will often cause a horse to become knee-sprung. It destroys the delicate sensitiveness to the bit which is most desirable in guiding a horse.

Dr. Kitching says: "If a horse pulling a load has his head held in by a checkrein, he cannot throw his weight into his collar, and is hindered from giving his body that position which is most natural and effective." He goes on to speak of the consequent strain of his limbs and muscles, and the injury caused by the constrained position of the head, whereby the breathing and circulation are affected, and the horse made restless, irritable, and uncomfortable. He says: "The checkrein inflicts unceasing torture upon the animal in another way. By holding the head upwards, it puts the muscles of the neck on a constant strain. They become painfully uneasy and tired. If the horse cannot bear it, he rests the weight of his head upon the rein, and his mouth is violently stretched. Thus he only exchanges one torment for another. To sum in a word, the checkrein lessens a horse's strength, brings on disease, keeps him in pain, frets and injures his mouth, and spoils his temper."—*Selected*.

## ABOUT THE SENATE.

TWENTY of the United States senators served in the Confederate army during the war, and sixteen in the Union army. The man with the longest time to serve is Edward C. Walthal, of Grenada, Miss., who has been reelected by the Legislature of the State for the term ending in 1901. The most cultured senator is Henry Cabot Lodge, of Massachusetts, who is an author, artist, linguist, scholar, and society man. The handsomest is Charles H. Gibson, of Maryland. The most senatorial is Alfred H. Colquitt, of Georgia, whose father and grandfather sat in the Senate before him. The haughtiest is J. Donald Cameron, of Pennsylvania, whose unique distinction is never to say a word in the Senate unless he moves to adjourn. The richest, now that Stanford is dead, would seem to be John P. Jones, of Nevada, who bestows gold dollars on the beggars of Washington. The one most celebrated outside of his own country is John Sherman. The most [best?] abused is Matthew Stanley Quay of Pennsylvania. The most punctilious is Calvin S. Brice, of Ohio, who changes his shirt three times every day. The most temperate is David B. Hill, of New York, who neither smokes, drinks, swears, gambles, nor eats dainties. The strongest is William B. Allison, of Iowa, who could almost fell an ox with his fist.—*Commercial Gazette*.

No OTHER man can do your work.

## Mission Fields.

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

## THE DAY OF GOD.

Thy kingdom come,—on bended knee  
The passing ages pray,  
And faithful souls have yearned to see  
On earth that kingdom's day.

But the slow watches of the night  
No less to God belong,  
And for the everlasting right  
The silent stars are strong.

And, lo! already on the hills  
The flags of dawn appear;  
Gird up your loins, ye prophet souls,  
Proclaim the day is near,—

The day in whose clear shining light  
All wrong shall stand revealed,  
When justice shall be throned in might,  
And every hurt be healed;

When Knowledge hand in hand with Peace  
Shall walk the earth abroad,—  
The day of perfect righteousness,  
The promised day of God.

—F. L. Hosmer.

## SOUTH AMERICA AS A MISSION FIELD.

In a paper read before the Congress of Missions at Chicago, Rev. Thomas B. Wood, D.D., of Peru, gives some interesting points concerning the physical and moral development of the southern continent, from which we take a few paragraphs:—

South America has 7,000,000 square miles of surface. Over 6,000,000 square miles are good for immigration—double the territory of the United States. It has no great tracts under perpetual snow like North America, Europe, and Asia, nor any great deserts like those of Arabia, Africa, and Australia. It has 35,000,000 inhabitants—only a little more than half the present population of the United States. Thus it is one-fourth as densely populated as this country—about what this country was two generations ago. No other tract of good land exists so large and so unoccupied as South America.

The coasts are all compassed by steam navigation already well developed, second only to that of the most populous parts of Europe and the United States. Its interior is nearly all accessible through rivers, the mightiest on earth, with navigation established for thousands of miles, the beginnings of the mightiest river traffic in the world.

The railway systems are well commenced to connect the waterways with every part of the territory. The Andes have been scaled at two points at heights of 14,500 and 15,500 feet, the highest railway passes in the world, and the highest points where steam is now at work. Railways will gradually pass the Andes at many points, opening up vast and rich territories lying near the sea, but hitherto shut off from the sea by a mountain wall. This barrier once vanquished by modern railway progress, South America will become the most accessible of all continents.

Ten young republics are absorbing the immigration as fast as it can come, and vying with each other to attract it. The United States never offered such inducements to foreign settlers as those countries are now offering. No other part of earth is bidding so high as South America for Europe's surplus millions. South America has the advantage of a climate that makes all parts of it available and all its coasts accessible. Its low latitudes are offset by its great altitudes, giving it a temperate zone character over the most of its

area, wholesome and inviting for Europeans.

The streams of emigration from Europe are now turning from the United States to South America. The first drift in that direction dates from forty or fifty years ago, soon after the independence of those countries from European rule. A steady flow dates from about thirty years ago, and for the last twenty years it has been an increasing tide, reaching every part of the continent in greater or less degree.

This movement will progress more rapidly there than has ever occurred here, and on a scale unknown in history. The European influx into the United States never reached two per cent of the population in any year, and never averaged above one per cent in any decade. In the Rio de la Plata countries the increase by immigration from Europe has averaged two per cent per annum for the last twenty years. Steam and electricity have shortened distance. Europe is more populous than ever. South America is twice as large as Europe, and invites the immigrants not only along its eastern shores, but everywhere.

There are two dominant languages, but they are so closely allied that they seem merely dialects of one. It has ten nations, but currents of thought and feeling, as well as the movements of immigration, flow across their frontiers as freely as the rivers or the winds. The uprising for independence swept the entire length of the continent in the space of a few weeks. Important movements anywhere agitate the whole.

It has everywhere dominant the Latin civilization and culture and the Roman Catholic religion, with North American republic government and free institutions. No other territory so vast has such uniformity of moral conditions. They have all the same historic traditions, the same political and social aspirations, the same peculiar tendencies, and, with all, a consciousness that they form a family of nations whose interests are common and whose destiny is one. No other portion of earth presents this peculiarity on so vast a scale.

It must stand in history as the youngest and the vastest and the densest of all the transplantings of European humanity to virgin soil. After the two Americas and Australia are developed, there will be no territory left in which to repeat the operation. The engrafting of European elements on other stocks may go on in many lands, but to develop them from their own roots on new ground will never be possible again unless a new continent should arise. To evangelize this new development of the highest types of mankind is the work of missions in South America.—*Gospel in All Lands.*

#### MISSION FIELD NOTES.

THE newspapers of Japan do not give the most encouraging reports of the proceedings of the recent Parliament to those who desire to see Japan a self-governing country. About a year ago Japan's House of Representatives elected, with what was said to be remarkable unanimity, a president, whom it has now expelled with a two-thirds vote. This was not because of any change in the character of this official, because his opponents bear strong testimony both as to his ability and the manner in which he has discharged his duties. His expulsion seems to have been brought about wholly through political entanglements, and the proceedings of the Parliament thus far show that Japan is hardly equal to the test of self-government. There is another thing which has also been manifest in the recent Parliament, and that is that there is a determination to keep foreigners from residing outside the treaty ports. One of the bills recently introduced contains the

following provision: "Any Japanese subject who, by any device whatsoever, holds land in trust for an alien, shall be liable to major imprisonment for not less than one day and not more than one year, with a fine of not less than twenty yen and not more than two hundred yen." The bill further provides similar penalties for those who hold buildings in trust for foreigners.

THE Government of Turkey has at last consented to permit women to practice medicine in that empire. This has come about largely through the efforts of the United States Minister. The first lady to avail herself of this privilege is Dr. Mary P. Eddy, of the American Presbyterian Board, whose medical diploma has been indorsed by Turkish authorities. She will practice medicine in Syria. This permission will doubtless be granted to others.

IN a recent work issued by the Fleming H. Revell Company, entitled "Reality versus Romance in South Central Africa," the writer, James Johnson, M.D., who has made the journey across South Africa from ocean to ocean, unaccompanied by white men, and without firing a shot, presents some friendly criticisms on "self-supporting" and "faith missions." He thinks that the whole scheme is a grand mistake, and says that his preconceived ideas of Bishop Taylor's missions and those of the Plymouth Brethren in Central Africa, received a great shock. He feels that they can in no sense be called successful.

MANY of our readers know how favorably the rose-colored reports of Hinduism, Buddhism, and Mohammedanism were received at the Parliament of Religions, and the speakers of the representatives of those great religions were many times cheered to the echo. Mrs. Isabella Bird Bishop, in an address at a missionary anniversary in Exeter Hall, London, November 1 of last year, tells quite a different story. She says:—

I think we are getting into a sort of milk-and-water view of heathenism, not of African heathenism alone, but of Buddhism, Hinduism, and Mohammedanism also, which prevail in Asia. Missionaries come home, and they refrain from shocking audiences by recitals of the awful sins of the heathen and Moslem world. When traveling in Asia it struck me very much how little we hear, how little we know, as to how sin is enthroned and deified and worshiped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core. The morals of Mohammedan countries, perhaps in Persia in particular, are corrupt, and the imaginations very wicked. How corrupt Buddhism is! How corrupt Buddhists are! It is an astonishment to find that there is scarcely a single thing that makes for righteousness in the life of the unchristianized nations. There is no public opinion interpenetrated by Christianity which condemns sin or wrong. There is nothing except the conscience of some few who are seeking after God "lest haply they might feel after Him who is not far from every one of us." And over all this seething mass of sin and shame and corruption hovers "the ruler of the darkness of this world," rejoicing in the chains with which he has bound two-thirds of the human race.

As to the effect which Buddhism, Hinduism, and Mohammedanism have upon the women of the oriental countries, take the following from Mrs. Isabella Bird Bishop, who has seen these results with her own eyes:—

Just one or two remarks as to what these false faiths do. They degrade women with an infinite degradation. I have lived in zenanas and harems, and have seen the daily life of the secluded women, and I can speak from bitter experience of what their lives are,—the intellect dwarfed, so that the woman of twenty or thirty years of age is more like a child of eight intellectually, while all the worst passions of human nature are stimulated and developed in a fearful degree, jealousy, envy, murderous hate, intrigue, running to such an extent that in some countries I have hardly ever been in a woman's house or near a woman's tent without being asked for drugs with which to disfigure the favorite wife's infant son. This request has been made to me nearly two hundred times. This is only an indication of the daily life, of whose miseries we think so little, and which is a natural product of the systems that we ought to have subverted long ago.



## The Island World OF THE PACIFIC OCEAN.

BY CHARLES MARION TYLER.

Comprehensive sketches of all the principal Islands and groups of Islands in the Pacific Ocean. Written in interesting descriptive style, with illustrations and handsome colored plates.

With the universal interest now manifested in the destiny of this vast island world, no library is complete without such a work, and this is the only one that comes anywhere near being complete.

300 pages. Cloth binding. Price, \$1.25.

Address, PACIFIC PRESS PUB. CO.,  
Oakland, Cal.

## THE SABBATH QUESTION IS THE LEADING SUBJECT OF THE DAY.

THE GREAT DEMAND OF THE HOUR, FROM THE PULPIT AND THE PRESS, IN SOCIAL CIRCLES AND IN LEGISLATIVE HALLS, IS

That the Sabbath be more strictly observed. To assist the intelligent-minded of our land to have correct views of this important question, a book has been prepared which thoroughly discusses the Sabbath institution in every conceivable phase. Such is the valuable work entitled

"History of the Sabbath and the First Day of the Week."

BY ELD. J. N. ANDREWS.

This great and exhaustive work is the result of ten years' hard labor and historical research. The book contains 548 12mo pages, and is printed in clear type, on good paper, and is well bound. Price, post-paid, \$2.00.

Address, PACIFIC PRESS, Oakland, Cal.

## TEN LECTURES ON NASAL CATARRH

By J. H. KELLOGG, M. D.

Treats of the Nature, Causes, Prevention and Cure; and Diseases of the Throat, Eye and Ear, due to Nasal Catarrh, and gives a

#### CHAPTER OF CHOICE PRESCRIPTIONS.

The work contains 120 pages and is embellished with a colored frontispiece, and six beautifully-colored plates, besides many illustrative cuts of the throat and nasal cavity.

Prices: Cloth, 75 cents; Paper Cover, 50 cents.

PACIFIC PRESS PUBLISHING CO.,

OAKLAND, CAL.

OR 43 BOND ST., N. Y.

## Steps to Christ.

BY MRS. E. G. WHITE.

WE have much pleasure in announcing an important and exceedingly helpful work, under the title of *STEPS TO CHRIST*, by Mrs. E. G. White. The rare ability of the author in the presentation of Scripture truth has never been used to better advantage than in this little work. *STEPS TO CHRIST* is not alone suitable as a guide to the inquirer and young convert, but is rich in thought and suggestion for the most mature Christian. Some idea of its scope and practical character may be gathered from the following table of contents.

ADDRESS.	TABLE OF CONTENTS:
<b>Pacific Press Publishing Company,</b> <b>Oakland, Cal.</b> <b>43 Bond St.,</b> <b>NEW YORK.</b>	I. The Sinner's Need of Christ.
	II. Repentance.
	III. Confession.
	IV. Consecration.
	V. Faith and Acceptance.
	VI. The Test of Discipleship.
	VII. Growing up into Christ.
	VIII. The Work and the Life.
	IX. Knowledge of God.
	X. The Privilege of Prayer.
	XI. What to do with Doubt.
	XII. Rejoicing in the Lord.

*STEPS TO CHRIST* is issued in a rich, though neat, cloth binding, gold and ink dies, at 75 cents per copy. Sent by mail, post free, on receipt of price.

## Our Work and Workers.

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

### ART THOU HAPPY?

BY ELIZA H. MORTON.

Art thou rejoicing in the truth,  
O friend, to-day?  
Or does the path seem rough and long,  
A toilsome way?

Think ye of what the Master bore,—  
Reproach and shame,—  
And boldly face a world of scorn  
For his dear name?

Think not of self, for self must die  
Ere Christ can live  
Within the heart, and blessings sweet  
In fullness give.

Think not of earth, with all its glare  
Of glittering dross;  
To cling to it will surely be  
Eternal loss.

Ask God to take your pride away,  
Ask him to make  
Your life a song of joy and love  
For Jesus' sake.

### FROM THE SOUTH PACIFIC.

LAST week we gave some interesting items from letters sent to this office by Brother J. R. McCoy. At that time we promised still further reports in this week's issue. The first letter which we present is from Sister Hattie Andre to Brother J. R. McCoy. It will be seen that it bears date July 30. This was written just about the time that the sickness began, when it could not have been considered so serious as the sequel proved. That letter is as follows:—

PITCAIRN ISLAND, July 30, 1893.

MY DEAR BROTHER: Your very kind letter was received on the man-of-war, and words cannot express the good it did me. I was so glad to learn of the prosperity of your work, and pray God's choicest blessing to attend you at every step.

I am glad to report encouragingly from our little isle. Of course Satan is working, but God is stronger than he and is working too. I never experienced so fully the blessing of God in my work as since I came here. I never had a closer walk with my Saviour, never was happier nor of better courage, and time never rushed so swiftly by as here.

I begrudge the time for sleeping and eating, and am busy from morning till night. The school is progressing finely, and the Lord is helping wonderfully. I have no difficulty at all with a single one, and am becoming so attached to them that I shudder at the very thought of going back to America to leave them.

Many are making good progress, and I have much to encourage me. Your dear children are all in school, and doing faithful work. I am happy to write that Edmund and Ella are advancing in divine life. I consider Ella's spiritual growth about the most remarkable I ever saw. I have labored faithfully for her; the Lord has blessed the efforts, and to him be all the praise. I sincerely trust that she may soon go to Healdsburg College, to be better fitted for usefulness in the Master's work.

I am working hard, eating enough to pay up for lost time on the vessel, laughing much, and growing fat. I surely must weigh twenty-five or thirty pounds more than when you left. I am perfectly contented with my new work, and pleased with our new home, which is so pleasant and cozy. If my future work on Pitcairn proves as pleasant as now, I shall have at least one bright spot in my life on which to reflect. I have had some big tramps over the island, which I enjoyed immensely, and a sail around the island. I presume you will laugh to know that I was sick ere we got through the breakers, and continued so till we got back. But I am glad I went, for I managed to keep my eyes open to see the scenery most of the time.

Besides my school work, I spend much time in a personal work for the spiritual welfare of the young. While this takes time and strength, I find that it brings rich blessings to both the giver and receiver. I also give music lessons on the organ, do quite a little Sabbath school and church work, and

have been kept quite busy caring for the sick of late. Sweats, packs, fomentations, etc., prove quite effective.

Your house looks like a different place since it is painted outside. Your sitting room and bedroom look very nice. Every time I go down, I wish you could see them. Many, many thanks for those lovely corals and shells you sent me. The red curtains in the schoolroom look nice. We have a nice blackboard, and the boys made me a chair with a back to it.

I think the island needs your help much, and trust you will remain with us while the *Pitcairn* returns to America. Brother Gates thinks you ought to, and I know your family think so. Many thanks for your kindness about the mail. The man-of-war brought me one lone postal card from my mother, written January 15, two days before we sailed. I presume I shall not hear now until you come from New Zealand. I should love to hear, but am standing it bravely so far. Have sent twelve letters to my mother. Remember me to all the ship's company. We received quite a lot of news from the General Conference on the man-of-war.

Hoping to hear from you often, and wishing you success in your labor of love, I am,

Yours in the work, HATTIE ANDRE.

The second is composed of extracts from a letter written by Sister McCoy to Elder J. M. Cole, of Norfolk Island, accompanied with explanatory remarks and comments by Brother McCoy, but as there are no quotation marks we do not know how to divide the matter, so publish it as received.

H. M. S. *Hyacinth* came in yesterday. Sabbath the captain came ashore and attended the Sabbath school. He offered the opening prayer, reviewed the primary division, and at the close gave a parting address to the whole school. He expressed himself as highly pleased with our school system, and was so glad that all the people attended. He said our school (organized by the Seventh-day Adventist ministers) is the best-organized school he ever saw, and he has seen many, for when at home in England he was superintendent of a Sunday school. He is a real Christian man. Sunday he invited all who could to come aboard his ship to attend service at 10 A.M., and invited Elder Gates to come aboard and preach to his officers and crew. Captain May, of H. M. S. *Hyacinth*, spent the whole Sabbath day on shore with us. He said he wanted to know about the Sabbath.

Small ships in the British navy have no chaplains; so the commander as a rule has charge of divine service. This is the case with Captain May, of the ship mentioned above. . . . I am thankful to learn that you are troubling them [the people of Norfolk] by your teachings in a way that makes them hunger and thirst after more. How long will the Lord allow the unfaithful servants to feed the churches with dry morsels, and to hold them back from worshipping him in spirit and in truth? When I first went there [Norfolk Island] with the *Pitcairn* and the message of truth, some of the older folks used this argument to discourage people against accepting our teachings, putting into their heads that when the English Government knew that we on Pitcairn Island have accepted these American missionaries and changed the Sabbath, the yearly calling of their ships of war would be withdrawn, and the queen of England would give us up. Last year, 1892, one of these ships called at the island to investigate this new religion. The captain, unlike King Agrippa, said to Elder Gates, "If what I have heard from this meeting is all there is to it, I am an Adventist too." His chaplain, who went in to assist in this somewhat disagreeable work, when a question was put to him, said, "I am convinced, too, that every man is free to worship and serve God after the dictates of his own conscience." From this and the above statement does it look as if they would withdraw their calling? Does it look as if the queen will give us up? There is one thing we have always to tell them,—that an English man-of-war brought the first Seventh-day Adventist to the island; and I trust that when the queen of England gives us up, the King of heaven will take us in.

The third is a letter in which our readers will be specially interested, as it is one of the last, and probably the last, ever written by Ella McCoy, to her father, Elder J. R. McCoy, who has probably not yet heard of her death. At least he had not heard of it, from the best information which we have at hand, when the *Pitcairn* sailed from New Zealand:—

PITCAIRN ISLAND, July 29, 1893.

MY OWN VERY DEAR PAPA: This Sabbath day has truly been a day of rejoicing in my own heart, for I have had a blessing from God that I never realized before. H. M. S. *Hyacinth* arrived here yesterday (preparation day), bringing your things that you left at Tahiti, and, best of all, your welcome letters. The captain and a lot of his men came ashore around the other side of the island, as the ship anchored there. The doctor slept ashore, and the cap-

tain came back this morning, and attended our Sabbath school. During recitation he came into the primary division, and taught some of our classes, and then he reviewed that division. He is a sincere Christian, and spent the whole Sabbath day with us, attending all the services.

We have a terrible disease here. The doctor says that it is a touch of *la grippe*. Coffin's and Agness' families all have been down with it, but are all getting well again. They are as meager and pale as ghosts. Mary Coffin and George Warren are both very dangerously ill. The doctor has some fears that they may not get over it. Leonard Christian is very ill too, but not so bad as the others. It will go all around, I think, before it stops. So far we are all well at home, excepting that I cough at night.

The Gates' family, Miss Andre, and Sarah Young are comfortably settled in their nice new home. Sister Andre is keeping school. Our first vacation is the month of June, the arrowroot-making month. She is a dear, sweet, patient, kind teacher. I love her ever so much. Dearest papa, if ever I have felt the need of my earthly papa to guide me, it was when Sister Andre told me that she and Elder Gates and the Conference have chosen me to assist her in teaching the children, when auntie goes to America (which she expects to do the first chance). Hattie wants me to take the place with the bigger classes when she leaves, but that I cannot do, for there are so many older than I in the school. I wanted you so much to give your advice, but I cried and prayed over it. Mamma, Hattie, Elder Gates, and Uncle Alfred thought I had better take the place, and I thought of what you told Emily and me when you left,—to try to be useful in the school work,—and so I thought that you would say the same. And besides, Papa Gates asked me to help the church officers, in having personal talks with several of the young boys and girls.

The elders have selected Sister Andre, Sara Wood, Vieder Young, Sarah Grace, and myself to be Bible workers among these people, and, dear papa, Satan knows it, and he tries to have me more than he has done before, but Jesus is keeping me. I feel at his feet is my only place of safety. Dear papa, I do need your prayers. I know that you do remember me at the throne of grace. I am so glad that I have a Heavenly Father to tell all that I want to tell you, and he hears me. I find it a joy now more than before to work for God. The world has no charms for me.

"God calling yet, I cannot stay;  
My heart I yield without delay.  
Vain world, farewell! from thee I part,  
The voice of God has reached my heart."

I am ever your affectionate daughter,

ELLA MAY.

In addition to this, a letter from Elder A. J. Reed, under date of January 12, states that they were expecting the arrival of the British man-of-war *Champlain*, en route for Pitcairn Island, and it was hoped that she would furnish the people there with some assistance.

Of the work in Tahiti Brother Read says: "I am happy to say that the work is still moving onward. We hold our services regularly in our new church now. To-night is the closing service of our week of prayer, and we are looking for and praying for a special blessing from the Lord on these poor people who so much need it. Elder Cady reports the work as flourishing in his field, and is calling loudly for more help. We feel more than ever the force of the Saviour's words, that 'the harvest truly is great, but the laborers are few.'"

### SAD NEWS FROM PITCAIRN ISLAND.

THROUGH the kindness of Brother Read, of Tahiti, we are able to lay before our readers fuller and more accurate particulars of the terrible visitation at Pitcairn Island. I do not know that we can do better than to present the facts just as they were written to Brother Read in the extract from the letter to him, which follows:—

PITCAIRN ISLAND, October 21, 1893.

DEAR BROTHER READ: On the arrival of the schooner of Captain Michelli last night at the beginning of the Sabbath, your mail came, and I had the pleasure of reading your encouraging reports of the progress of the work in the different islands. I was glad also to get the letters written to you by others. It is very seldom we get any mail, and anything that looks like mail is gladly taken. I got your letters that you sent to me by the man-of-war in July, and answered them, though I suppose you have not yet received any of them, as they went by the way



of Valparaiso, S. A. The fact is we have hardly had a bit of mail since we stopped here over a year ago. About a month ago we got some letters and papers by a merchant ship that came from California, which brought the *General Conference Bulletin*, the first time we have had the privilege of reading them, with the exception of two that came on the man-of-war in July.

Since I wrote you last, we have had some very distressing times here. Twelve of our number are in their graves. Last April a large merchant vessel was wrecked at Oeno, 70 miles northwest of here, and the sailors came here in their boats, part of them being compelled to stay here for three months, as they were not able to get away sooner. They were taken away by the man-of-war that brought your letters July 28. One of these men had been sick with some ship fever, which he communicated to some of the members of the Warren family, with whom he stayed. Some of the family were sick when the man-of-war was here, and the disease was pronounced by their doctor (of the man-of-war) *la grippe*. There was some of that disease on the ship, and after she left nearly every person on the island was sick with it. This finally broke up the school. In the middle of August the disease seemed to change its form, and then showed its true nature, typhus fever of a very malignant form.

August 26 Sister McCoy died; the next day, as we were just going to the burial, Willie Christian died, and about a week later Ella McCoy passed away. This was the greatest blow of all, as she was having such a precious Christian experience, and we had been planning to make a worker of her. I never saw such a change come over anyone on the island as came over her as we were laboring to get our people to consecrate themselves to God. She had been in a somewhat backslidden state at the time we came here a year ago, but she came out as clear as I ever saw anyone in my life. At that time we thought that the disease had about spent its force and that others would be spared, though many were sick. But instead of that it gathered force till some of the time we were hard pressed to know how to get enough well people to take care of the sick ones properly. Everything was stopped, and nothing was done but care for the sick. September 11 Martha Christian died, who was another of our best young people; five days later a young child of Francis Christian died, and to cap the whole terrible work "Grandpa" (Simon) Young died the 26th of the same month. On the 29th of the same month Childers Young (a brother of Richard Young) was a corpse, and the next day Elias Christian was dead.

Rosa had been working within an inch of her life to take care of the sick, but at this time she was taken down, and came to our house to stay. At her house nearly all were sick and in a critical condition. I saw that the house was being filled with the disease germs, and so plead with them to take the sick ones to Aute Valley, which was done. Our family of seven seemed to have some of the symptoms of the disease, and so we took our tent and went out to the valley to get pure air, and also to look after the sick ones there. Our family got along splendidly, and none of them were sick, though Ida (Sister Gates) and Hattie (Sister Andre) were with the sick every day. Edward Young was sick by this time, but seemed to be getting better, till one day he injudiciously ate some half-ripe watermelon, which set him back. He was given a large dose of peppermint, which ended his life October 11. His wife was not expected to live, but prayer was offered for her and she is nearly well now. The 14th John Young, one of the best young men on the island, died; last Tuesday Reuben Christian died, another fine boy; and finally Claris Christian died day before yesterday. There are a few more who are still very low, but we have hopes that they may get up. Austin Young is one of them, Louisa Christian another. A week ago we could see nothing but death staring Rosa and Arthur in the face, but they have been spared, though Rosa is not entirely above danger. Stanley was about the lowest down, but God heard prayer for him, and also for Dora. It seems nothing but a miracle that the former was raised. You see they died on an average of about two per week. Others I have not mentioned have been on the very verge of the grave, but have been spared. The very ones we had hoped to make something of in the work of the Lord are gone.

Since last April I have been trying to get a passage on some passing ship to California, but have not had an opportunity. My plan was to go to the Health Retreat and try to get back my health. . . . I had also planned to take some of the young folks,

that they might obtain a better education than they can get here. . . . Rosa had been packed up for some time, but the way does not open. . . . We have decided to all leave here when the *Pitcairn* comes back. We have been here considerably over a year, which is longer than I intended to stay when we came. I am happy so say that my health is now getting a little better than it was; the change has come since last July; but I am far from well and need a course of treatment at the Retreat. . . . For the last two months I have had to spend a good deal of the time with the sick and dying; this has been a terrible strain on me, for nothing ever takes strength out of me like giving treatment to those who are suffering; my sympathies seem to go out to them to such an extent that my energies are expended; then the terrible depression of having to bury people at the rate of two a week, with nearly everyone on the island sick, and no change, no variety, as would be seen at home, where we could see something to get the mind off these things, at times has nearly taken my life away; at such a time I could do nothing but go out and pray earnestly to God to help me; in that way help would come for a time and I would go back again to save the lives of the sick ones. In fact I have lived on prayer for weeks.

#### FIELD NOTES.

BROTHER G. B. REPLOGLE and wife and Sister Eva Stone recently left Battle Creek, Mich., for South Africa, to engage in the work there.

ELDER S. G. HUNTINGTON reports an earnest company of thirteen at Island Schoolhouse, Indiana, nine of whom are the fruit of recent meetings.

On the 7th inst. Elders S. N. Haskell and J. H. Morrison left this city for Portland, Oregon. After holding a meeting of some eight or nine days there, their design was to go to Walla Walla.

A LETTER in the *Union Record* gives an encouraging account of the German canvassing work in Brazil. Two humble brethren tramping through the country pick up a goodly number of orders for books.

ELDER N. W. ALLEE says the Lord is blessing the work in Minnesota. Since the fall camp meetings six institutes and one general meeting have been held, all of which are reported as profitable occasions.

FROM the *Review* we learn that Brother A. E. Flowers, of Missouri, was set apart to the gospel ministry, at Battle Creek, Mich., on the 30th ult., preparatory to his departure for Jamaica Island to engage in missionary work.

OUR publications are now represented in seventeen different languages: English, German, French, Holland, Danish, Swedish, Italian, Spanish, Russian, Hungarian, Rumanian, Bohemian, Arabic, Welsh, Finnish, Chinese, and Tahitian.

EXCELLENT reports come from the work of holding institutes with the churches in Michigan. In this way they are instructed in all phases of the message, and in all branches of the work, thus becoming better qualified to help as occasion may require.

TWO COLORED ministers of Troy, N. Y., are reported to have become somewhat interested in our faith through the Bible readings of one of our Bible workers. One of them attended a Sabbath service recently and preached an acceptable sermon from Rom. 8:11.

AS ONE result of meetings held at Jackson, Mich., by Brother A. J. Olsen, one man who had been a persecutor of God's people became converted, and expressed an intention to call in all the books he had scattered against Christianity. That is a pretty good evidence of conversion, when one makes an honest effort to undo, as far as possible, the evil he has wrought, and to destroy the means employed in the furtherance of evil. See Luke 19:8, and Acts 19:18-20.

ONE of our canvassers sold \$1,600 worth of books in the province of Ontario, Canada, during 1893. The fact that he labored in territory that had been worked for five years past would indicate that our books wear well, and that one creates a desire for more.

A DISTRICT conference of General Conference District No. 1 will be held in Jersey City March 1-12. Elder I. D. Van Horn is superintendent of the district, and, in addition to the laborers in the district, it is expected that Elders J. N. Loughborough and A. T. Jones will be present.

THERE are still some traces of the once noted liberality of the Baptist Church. Brethren J. W. Collie and Chas. P. Whitford recently visited Osteen, Fla., and, although there had been bitter opposition to our work in that place, the Baptist Church was kindly placed at their disposal, and five meetings were held, with encouraging results.

At the West Virginia Conference meeting, recently held at Newburg, the following officers were chosen: President, D. C. Babcock; Secretary, W. R. Foggin; Treasurer, Mina Babcock. Tract society officers were elected as follows: President, D. C. Babcock; Vice President, Wm. Hutchinson; Secretary, and Treasurer, Mrs. Wm. Hutchinson. Brother and Sister Hutchinson are fruits from the California field.

OUR brethren are continually meeting the argument that they should submit to every civil law, however they may view it from the Bible standpoint, and, if it be wrong, to simply labor for its repeal. If the apostles and other great reformers had labored on that principle, not one of them would have lost his life for the truth's sake. The true principle is laid down by Peter in Acts 5:29: "We ought to obey God rather than men." Submitting to men until they see proper to permit us to obey the law of God, is not obeying God; it is giving the decrees of men the preference in our service. Such service is compromising with the adversary, and is all that he asks.

#### PERIODICALS WANTED.

At Pendleton, Oregon, they have a new church organization, and, as the field is a new one, the brethren solicit any of our denominational publications suitable for missionary work. Address, postpaid, Elder G. W. Davis.

CLEAN copies of our denominational papers or tracts are wanted for missionary work at Chadwell, Clatsop County, Oregon. Address, postpaid, J. L. Martin.

#### WANTED FOR THE ISLAND WORK.

I WOULD like copies of OUR LITTLE FRIEND, picture cards, lead pencils, primary schoolbooks, or toys, to send to Sister Iva Cady for the native children on Raiatea Island.

LOTTIE MULLIN,  
Cottage Grove, San Jose, Cal.

#### CHURCH SERVICES.

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

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

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

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

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

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

H. W. HERRELL, Clerk.



## LITERARY NOTICES.

[The SIGNS OF THE TIMES holds itself under no obligation to notice any publications sent it by publishers. Those considered worthy of notice, or which are deemed profitable to its subscribers, will receive such notice as time, space, and value will permit.]

"NEELY'S HISTORY OF THE PARLIAMENT OF RELIGIONS AND RELIGIOUS CONGRESSES AT THE COLUMBIAN EXPOSITION." Two volumes in one (illustrated). The editor in chief is Prof. Walter R. Houghton. Over 1,000 pp. Price, cloth, \$2.50; sheep, \$4.00. F. T. Neely, publisher, Chicago.

This work we have noticed quite fully in the past. It is quite a full report of the great parliament, compiled from original manuscripts and stenographic reports. The stenographer, Mr. John W. Postgate, states that the speeches, papers, and essays in this volume are largely from his stenographic notes, and manuscripts secured from authors. "In some instances it has been necessary to condense, but the essential features of all the addresses have been carefully retained, making a thorough and comprehensive report of the great World's Parliament of Religions." Mr. Postgate certifies to the accuracy, completeness, and authenticity of the work. Accuracy, of course, is the first thing demanded, and next to that completeness. The work is composed of four parts, namely, Mission of the World's Congress Auxiliary of the World's Columbian Exposition, Proceedings of the Parliament of Religions, Denominational and Other Congresses, and Biographies, Articles, and Opinions. The report of the Religious Congresses, of course, is not complete. The merest summary is given. The above work places the Parliament of Religions, however, in the reach of a vaster multitude of people than was reached at Chicago, and must become popular.

"THE INTERLINEAR TRANSLATION OF THE GREEK NEW TESTAMENT WITH THE AUTHORIZED VERSION," which is conveniently presented in the margin for ready reference, together with the various readings of the Greek text of the editions of Elzevir 1624, Griesbach, Lachman, Tischendorf, Tregelles, Alford, and Wordsworth. Arthur Hinds & Co., 4 Cooper Institute, New York City. Price, cloth, well bound, \$3.00; half leather, \$4.00; divinity circuit, \$5.00.

The above is well printed, with a profusely accented Greek text, and where the order of the word-for-word rendering is likely to be mistaken by a person unacquainted with the Greek idiom, the words are numbered to assist the student. See advertisement in No. 13 of this volume of the SIGNS.

"A MONTH WITH MOODY IN CHICAGO; HIS WORK AND WORKERS," by Rev. H. M. Wharton, D.D., editor of the *Baptist*. Wharton & Barron Publishing Co., Baltimore; 306 pp.

This work gives the reader a very good idea of Mr. Moody, his work and coworkers, from the viewpoint of an admiring and ardent friend. Sketches and sermons are given of the following men: D. L. Moody, Rev. John McNeill, Rev. J. Wilbur Chapman, D.D., T. M. Hawes, Rev. A. C. Dixon, Major D. W. Whittle, Henry Varley, Rev. John Riddell, Rev. Henry B. Hartzler, Rev. Thomas Spurgeon. It contains also a sermon by the author. Sketches of the singers, Ira D. Sankey, J. H. Burke, George C. Stebbins, Daniel B. Towner, H. J. Jacobs, with a hymn (with music) of each, are given, as well as sketches of many other workers. The book contains thirty-six portraits of persons, besides three other views. The letterpress is excellent, the binding neat.

"REVIEW OF THE WORLD'S RELIGIOUS CONGRESSES," held in Chicago, 1893, by the Rev. L. P. Mercer, is a book issued by Rand, McNally & Co. Price, 50 cents, paper cover; \$1.00, cloth.

The writer was one of the leading spirits in the committee of Chicago ministers who favored the project, and of course writes in roseate colors of the success and benefit of the Parliament and Congresses. He believes most heartily "that there is a new spirit in Christendom, a spirit not very generally or generously adopted by religious leaders, perhaps, but strong enough to bring into conspicuous cooperation a few broad and able men, from among Catholics and Protestants, . . . to so far dominate opposition and quiet distrust and stimulate generous impulses as to issue in this universal conference," and much more to the same effect. This viewing again of one who is in such hearty sympathy with the movement renders the work an exceedingly partial criticism. The book is nicely printed and the portraits of celebrities are excellent.

"TRAFFIC IN GIRLS AND FLORENCE CRITTENTON MISSIONS," by Mrs. Charlton Edholm. Woman's Temperance Publishing Association, The Temple, Chicago, Ill.

The author and compiler of this neatly printed volume is a resident of this city. This book sets before the public many plain yet sad and unpleasant facts in a vigorous style. It shows how many girls are ruined, and gives a full account of the noble work being done by the "Florence Crittenton Missions." We believe, however, that the book would have been better if Mr. Stead's article and some other things had been omitted. Of course there is

more or less of the unbiblical doctrine of immortal soulism contained in the work. The profits of the book will be used for the support of the Crittenton Missions.

"THE BOY'S COMPANION" is the title of a little pamphlet of nearly 100 pp., by E. E. Byrum. Price, paper covers, 25 cents; cloth, 40 cents. Gospel Trumpet Publishing Company, Grand Junction, Mich. This little work is written in a pure tone, with an earnest desire to help boys, and will, we believe, do good. We think, however, that it would do much more good among the boys who ought to read it if it possessed more manliness of tone. Boys do not want to be addressed as babies.

Among the yearly Almanacs there is none that equals the "WORLD ALMANAC AND ENCYCLOPEDIA." It contains 536 pages of closely packed and condensed information on thousands of topics, especially statistical and national. It is only 25 cents. The World, New York City.

We acknowledge receipt of the Philadelphia *Public Ledger Almanac*. It is packed full of reliable information concerning Pennsylvania, and especially Philadelphia. It bears the stamp of the *Ledger*, and the solid, conservative integrity of the good man who was for so many years behind it, the late lamented and honored George W. Childs.

*Worthington's Illustrated Magazine* for January and February contains a very interesting Libby Prison incident, contributed by Samuel P. Bates, LL.D., late State historian of Pennsylvania. Among other articles of interest are "Peasant Life in Picardy," "The Emotions in the Lower Animals," "Germs, and the Germ Theory of Disease." The departments are well filled. Price, \$2.50 a year, 25 cents a number. A. D. Worthington & Co., Hartford, Conn.

The *Converted Catholic* starts out with the year in enlarged form, new type dress, much improved, and with the same earnest spirit for the conversion of Roman Catholics to the gospel of Christ. \$1.00 per year, 142 West 21st Street, New York.

*Early Education* is the name of a neat little monthly, "devoted to the work of helping parents and teachers in training little children," the first number of which has come to our table. It hails from College View, Neb., and Mrs. Lizzie A. Lewis is the editor. Price, 25 cents a year. It gives some instruction in kindergarten methods, and the first number is a worthy one. Address, *Early Education*, College View, Neb.

## Apples of Gold

### ENVELOPE SERIES

## Library

Published monthly. Subscription price, 10 copies of each number for one year, postpaid, \$1.00.

THIS Library is designed especially for use in daily, personal correspondence. Each number will contain from four to eight pages, of a size convenient to go into a number six envelope without folding. It is printed on thin super-calendered paper, and two or more numbers can be put in with an ordinary letter without increasing the postage.

The leading themes of the gospel will be presented in such a way as to arrest the attention and be helpful to all. These little leaflets should be circulated by the thousands.

The numbers now issued bear the following titles:

- No. 1.—Looking unto Jesus.
- No. 2.—The Christian's Privilege.
- No. 3.—The Sure Promises of God.
- No. 4.—How to Get Knowledge.
- No. 5.—The Church and the World (poetry).
- No. 6.—The Elect of God.
- No. 7.—How Esther Read Her Bible.
- No. 8.—The Thief on the Cross.
- No. 9.—The Eleventh Hour.

These will be sent to any address at the rate of 50 cents per hundred, assorted numbers, or \$4.00 per thousand, postpaid.

Pacific Press Publishing Co.,

--:-- Oakland, Cal.

THE NATIONAL SUNDAY LAW.—A pamphlet of 190 pages. price, 25 cents. It is the argument of Alonzo T. Jones before the United States Senate Committee on Education and Labor, together with the text of the Blair Sunday Bill introduced in the U. S. Senate. Address orders to your State Tract Society secretary or to Pacific Press Publishing Co., Oakland, Cal.

## 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 IX.—SUNDAY, MARCH 4, 1894.

[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.]

### SELLING THE BIRTHRIGHT.

#### Lesson Scripture, Gen. 25:27-34.

27. And the boys grew; and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.
28. Now Isaac loved Esau, because he did eat of his venison; and Rebekah loved Jacob.
29. And Jacob sod pottage; and Esau came in from the field, and he was faint;
30. And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint; therefore was his name called Edom.
31. And Jacob said, Sell me this day thy birthright.
32. And Esau said, Behold, I am at the point to die; and what profit shall the birthright do to me?
33. And Jacob said, Swear to me this day; and he sware unto him; and he sold his birthright unto Jacob.
34. And Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way; so Esau despised his birthright.

Golden Text: "The life is more than meat, and the body is more than raiment." Luke 12:23.

#### SUGGESTIVE QUESTIONS.

1. Give a brief synopsis of the period intervening between our last lesson and the present. Note 1.
2. What was the occupation of Esau? Verse 27.
3. What course of life did Jacob pursue? Note 2.
4. Whom did Isaac in his old age especially love? and why? Verse 28.
5. Whom did Rebekah regard?
6. What was Jacob doing at one time when Esau came in from the field? Verse 29.
7. What was Esau's condition when he returned?
8. What did he ask Jacob to do? Verse 30. Note 3.
9. To what name did this circumstance give rise?
10. When Esau asked for the pottage, what demand did Jacob make? Verse 31. Note 4.
11. What answer did Esau make to this proposal? Verse 32. Note 5.
12. How was this bargain confirmed? Verse 33.
13. After making the bargain, what did Jacob do? Verse 34, first part.
14. After Esau ate the bread and pottage of lentils, what did he do? Verse 34, second part.
15. In thus treating the matter so lightly what did Esau show? Verse 34, last part.
16. What lesson does Inspiration draw from it for us? Note 6.
17. What does our Saviour say in respect to this? Golden text.
18. What important question does he ask?
19. "For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" Matt. 16:26.

#### NOTES.

1. OUR last lesson closed with the trial of Abraham's faith, from Gen. 22:19. Chapter 23 gives us the death of Sarah at the age of 127, while Abraham dwelt at Beer-sheba, and the purchase of her burial ground by Abraham from the children of Heth. Chapter 24 gives us an account of Abraham's servant's journey to Mesopotamia to get a wife for Isaac, the success that attended it, and his return with Rebekah. The beginning of chapter 25 tells us that Abraham took another wife, whose name was Keturah, and of the children which sprang from that union, some of which became nations of no small repute. Here also is given the death of Abraham, which occurred, as supposed, about 1821 years B.C. Verses 12-18 give us the descendants of Ishmael, and the death of Ishmael at the age of 137. Verses 19-26 tell us of the birth of Rebekah's two sons, Esau and Jacob by name—the word "Esau" meaning "red," and "Jacob" meaning "supplanter."

These sons were born unto Rebekah when Isaac was 60 years old, fifteen years before Abraham died.

2. The difference between the two boys was very marked. Esau was a reckless, self-indulgent hunter, and, bringing his aged father the choicest fruits of the chase, telling him of his daring adventures, naturally won the father to him. Jacob was "a plain man dwelling in tents." "A plain man" is in the Hebrew "a perfect man," one that is quiet or harmless (see margin of R. V.), looking forward to the future, and evidently much more devoted and faithful than his brother. This endeared him to his mother, who, of course, had more opportunity of observing his better qualities than did the father.

3. **Red pottage.**—The word rendered "pottage" signifies a dish made by boiling. It is a dish of which the people of the East are exceedingly fond, and by them, says Bush, called "*kool*." It is something like our soups. This was made of lentils, a species of pulse belonging to the pea tribe, of a yellowish red color. The word "sod" is the past tense of the verb "seethe," meaning to boil.

4. **Thy birthright.**—The marginal reading of the Revised Version is, "Sell me first of all thy birthright." The birthright was the headship of the family, combining in its privileges that of prophet, priest, and king. It meant a great deal more than this to the children of Abraham. It meant to the family of Isaac, the head of the *chosen* family, the one through whom all the families of the earth should be blessed. Evidently Jacob had heard from his mother the prophecy of the angel that the birthright was to be his, that the elder should serve the younger. Jacob prized this birthright above all things else, but as his heart had not been renewed by divine grace, he felt that it must be through some human means, some craft or power of his, that the birthright was to come. Simple faith would have left it with God. But Jacob seemed to feel that the time was passing, and God had not indicated that the birthright was to be his, and therefore he took it into his own hands, and the first opportunity which offered which seemed favorable to him to obtain the birthright, he accepted. But he planned in human wisdom.

5. **What profit?**—The character of the two young men is well brought out in this lesson. Esau said, "I am at the point to die; and what profit shall the birthright do to me?" And yet, in all probability, there was no danger whatever of his dying. Both his father and his mother would have relieved his wants before he came anywhere near death. He was simply hungry, and wanted some of Jacob's good pottage, and he prized the indulgence of appetite at that time more than he did the precious birthright by nature bestowed upon him.

6. **For one mess of meat sold his own birthright.**—Esau prized the enjoyment of the hour more than the eternal blessings of the kingdom of God. Had he been willing to have waited a short time, suffering if need be, he would have obtained food, no doubt, for his needs and retained his birthright. But he despised it. And so thousands are doing and have been doing ever since. He who feels that it is no harm to take a social glass now and then, contrary to the principles of God's truth, is despising the blessing which Jesus Christ died to bring him. In fact, whatever idol we may set up in our heart, to whatever thing we bow down from day to day, contrary to God's word, whatever lust of the flesh or desire of the eye we choose in preference to the blessing which God gives, are all indexes of the condition of the heart, and show that the heavenly birthright is despised. And afterward, when we have eaten our fill of these things which the appetite craves, we return, like Esau, and long for the blessing, but it cannot be found, though it be sought diligently. Well does the apostle say, "Follow after peace with all men, and the sanctification without which no man shall see the Lord; looking carefully lest there be any man that falleth short of the grace of God."

#### LESSON IX.—SABBATH, MARCH 3, 1894.

##### PREACHING WITH POWER.

Lesson Scripture, Luke 4:22-44.

22. And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son?

23. And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country.

24. And he said, Verily I say unto you, No prophet is acceptable in his own country.

25. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land;

26. And unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow.

27. And there were many lepers in Israel in the time of Elisha the prophet; and none of them were cleansed, but only Naaman the Syrian.

28. And they were all filled with wrath in the synagogue, as they heard these things;

29. And they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong.

30. But he passing through the midst of them went his way.

31. And he came down to Capernaum, a city of Galilee. And he was teaching them on the Sabbath day:

32. And they were astonished at his teaching; for his word was with authority.

33. And in the synagogue there was a man, which had a spirit of an unclean devil; and he cried out with a loud voice,

34. Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

35. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him down in the midst, he came out of him, having done him no hurt.

36. And amazement came upon all, and they spake together, one with another, saying, What is this word? for with authority and power he commandeth the unclean spirits, and they come out.

37. And there went forth a rumor concerning him into every place of the region round about.

38. And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her.

39. And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

40. And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hand on every one of them, and healed them.

41. And devils also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

42. And when it was day, he came out and went into a desert place; and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them.

43. But he said unto them, I must preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent.

44. And he was preaching in the synagogues of Galilee.

LESSON SUMMARY.—Our last lesson left Jesus in the synagogue, with the people's hearts burning and responding as he uttered gracious words, proclaiming liberty to the captives of sin. But now we hear the people beginning to question and doubt, and soon the blessed influence of the word is gone. Jesus showed them by illustrations from the past that because of their unbelief they would be passed by, and others whom they despised would be saved. After his expulsion from the synagogue, he came to Capernaum and preached. Verses 33-37 relate to the casting out of a devil from a man in the synagogue; verses 38, 39 tell of the instantaneous healing of Peter's wife's mother; and the remaining verses tell of his healing multitudes of people. The lesson may be summarized thus: Jesus rejected at Nazareth; preaching in Capernaum; casting out an unclean devil in the synagogue; healing Peter's wife's mother and multitudes of others.

1. While the words of Jesus were winning the hearts of the people of Nazareth, what did they begin to say?

2. What did Jesus reply to them?

3. What did he say about a prophet's acceptance in his own country?

4. What of Israel in the days of Elijah?

5. Unto what widow only was he sent?

6. What were there in Israel in the time of Elisha?

7. Yet who only was healed?

8. Can you tell what lesson Jesus meant to impress upon the men of Nazareth by these references?

9. How were the people affected by these things?

10. What did they endeavor to do?

11. Were they successful?

12. To what place did Jesus go and teach?

13. What accompanied his word there?

14. What afflicted man was in the synagogue as Jesus was teaching?

15. What did he say to Jesus?

16. What did Jesus say? and what was the result?

17. What did the people say?

18. What was the effect of this miracle?

19. To whose house did Jesus go after he left the synagogue?

20. What did he there find?

21. What did he do? and what followed?

22. What did the people do when the sun set?

23. What did Jesus do for all that came?

24. Where did he go when it was day?

25. What did the people desire of him?

26. What was his reply?

##### NOTES.

1. **And they said, Is not this Joseph's son?**—And with that saying they lost the blessing that they had received. The fact that their hearts burned within them as Jesus spoke to them from the word, and that the blessing of God came upon them as he set forth the application of the scripture, was evidence of truthfulness of Christ's claim. If they had cherished the light that came to them, a flood of light would have burst upon them, and mighty miracles would have been wrought among them. But unbelief shut out light. Only those who believe can understand. The righteousness of God is revealed from faith to faith. Rom. 1:17. "By faith we understand." Heb. 11:3. Let men who count it a virtue to question and criticise, who think it a sign of a strong mind to doubt, and of a weak mind to believe without cavil, learn a lesson from the men of Nazareth.

2. In the reference to Elijah and Elisha, Jesus showed the people why he could not do the works in Nazareth that he had done in Capernaum. They did not believe. His miracles were not done to gratify curiosity, nor to break down unbelieving prejudice, but to bless those who felt the need of blessing. The widows of Israel might have had the blessing of Elijah's presence, if they had believed. But only the poor widow of Sarepta, in Phœnicia, had faith enough to receive the prophet. The lepers in Israel might have been healed, but none of them had faith. But Naaman, the Syrian, was healed, because he believed. It was no injustice to the Jews that they were passed by. As Paul at a later date said to other unbelieving Jews, they judged themselves unworthy of everlasting life. See Acts 13:46. These cases to which Jesus referred showed that God is no respecter of persons. He puts no difference between Jew and Gentile. All are alike in his sight, and all have an equal chance of salvation, since all must receive it by faith. Rom. 4:16. The words of Jesus implied the rejection of the Jews, because of their unbelief, and the salvation of the despised Gentiles who would believe; therefore the Jews were filled with anger. Behold how quickly a little doubt will turn one who is rejoicing in the light into a bitter persecutor. The people of Nazareth furnished a notable example of "men who hold down the truth in unrighteousness." Rom. 1:18, Revised Version. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Heb. 3:12.

3. **And they were astonished at his teaching; for his word was with power.**—How powerful the word was is shown by the miracle that followed. Right here at the beginning of the record of the miracles, by Luke, let us stop to note why they were recorded. John writes: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20:30, 31. With a word Jesus healed Peter's wife's mother. From a raging fever, she was brought by the word of Jesus to perfect health and strength. With a word Jesus cast out the devils. "And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out." Why do we not more readily learn the lesson that these miracles were intended to convey, namely, that there is power in the word of Jesus to cleanse from sin? We cannot understand how he can cleanse from sin, any more than the people of Capernaum could understand how the unclean spirits could be cast out with a word; but those instances were placed on record so that we might believe it without understanding it. There is a mighty power in the word of God. If in time of temptation, and in all times when the Spirit brings some word to our remembrance, we would yield ourselves to its power, we should have proved to us that it is both living and powerful. Heb. 4:12. The miracles of Christ are object lessons for us. They show us the power of Christ to cleanse and save from sin. It is the spirit of Satan that works in the children of disobedience (Eph. 2:1, 2); but Christ is as able to cast out evil spirits now as he was then, for he says, "All power is given unto me in heaven and in earth." Matt. 28:18.

## News and Notes.

FOR THE WEEK ENDING FEBRUARY 12.

## RELIGIOUS.

—Captain Jones, of the Salvation Army, has been committed to prison in Selma, Cal., in default of \$75 fine for beating a drum on the streets.

—Announcement is made of the marriage in this city of a Presbyterian Chinaman to a Catholic Chinese woman, the ceremony by a priest, of course.

—The *Congregationalist* complains of the growing custom of quiet dinner parties on Sunday evening in the large cities. But this is a common way of observing legal holidays; why not Sunday as well as the others?

—Two society young ladies of Cleveland, Ohio, have joined the Salvation Army. One is the daughter of a judge and the other of a doctor. The judge told a reporter that he was not at all ashamed of his daughter's action.

—Late advices report serious religious riots at Verola, India. Hindu temples and Mohammedan mosques were destroyed and a number of people killed and wounded. The military interfered to quell the disturbance.

—The Catholic Order of St. Sulpice, said to be one of the wealthiest orders in the church, with headquarters in Paris, has decided to build a theological institution in New York and another in California. The latter is located at Menlo Park, and is designed to be a large and influential institution.

—There sailed from San Francisco, on the 11th inst., fourteen young men who go as Mormon missionaries to different points in the islands of the Pacific,—four to Australia, two to New Zealand, two to Hawaii, six to Samoa. They range from 21 to 27 years of age. The church sends out about 200 missionaries every year to various parts of the world, and they go at their own expense.

—The *Christian Statesman* says that the fines collected for violation of the Sunday laws of Pennsylvania during the year 1893 amounted to \$1,996, and argues that if all offenders were fined, the State treasury would be filled. Raising money by means of religious tyranny is by no means a new idea, but as a financial project in a so-called Protestant country, it certainly has an "image"-like appearance.

—Prince Galitzin, of the Russian royal family, has been converted to the Salvation Army in New York, and is said to have consecrated himself to the work of the army for life. He proposes to translate General Booth's book, "In Darkest England," into the Russian language, and to use his large income in the establishment and maintenance of houses along the terrible road to Siberia, for the relief of suffering exiles. He has no doubt of getting permission from the czar.

—At the San Francisco Ministers' Meeting, February 5, there was read and discussed a paper entitled "Is Sunday the True Sabbath?" If it was an answer to the question that was wanted, they could have found one very easily, provided a Bible answer would suffice. Ex. 20:10 says unqualifiedly that "the seventh day is the Sabbath of the Lord thy God." Matt. 23:1, Mark 16:1, 2, Luke 23:56 and 24:1, all locate the first day of the week after the Sabbath. These positive statements of both the Old and New Testaments, in addition to the fact that no other weekly Sabbath is enjoined by the Scriptures, leave no room for the claims of a Sunday-sabbath.

—A large meeting was held in Chicago, on the 11th inst., which is said to have been preliminary to the organization of a church among the ranks of organized labor, to be known as the Modern Church. A leading speaker said the purpose was to establish a central building which would provide lecture and entertainment rooms, a coffee palace, baths, gymnasium, etc., as well as facilities for religious services. It would be on the plan of the edifices in London which offer the most perfect substitute for the saloon. This may be all right as a matter of entertainment, but a church with no higher aim than the entertainment of its members will never accomplish any more than that object.

—Rev. H. H. George, field secretary of the American Sabbath Union, urges the necessity of a "Bureau of Moral and Religious Instruction" in Washington, D. C., for the instruction of members of Congress as to how they should vote on questions of that character. He wants \$25,000 for the purpose, and says that "able and competent men [from the National Reform ranks, of course] can be gotten to constitute such a bureau if the funds were provided." But why not utilize the Catholic Bureau already established for that purpose,—it will support a "national Sabbath law" and "a uniform marriage and divorce law," barring the divorce, and also a "Christian amendment to the Constitution." Moreover, that Bureau has the start and the advantage of experience and the prestige of having had its cardinal (red cap and all) occupy a complimentary seat in the speaker's desk in Congress. Why not let Rome do her own work, and save the \$25,000 for a better purpose?

—Owing to serious heart trouble, Evangelist D. L. Moody has been ordered by his physicians to take a period of rest, and Mr. Sankey is reported to have said that Moody's return to the pulpit is doubtful.

—A church paper of the Christian denomination says: "Christ preached the gospel of love, and not the gospel of form and ceremony; the spirit and not the letter." What about the confession of sin? What about baptism? What about the communion? What about keeping the Sabbath? What about ministering to the poor and needy, and scores of other practical duties enjoined by the gospel of Christ? What becomes of the spirit of obedience if the letter be ignored? Suppose your children or your hired help should try the theory of service without the letter.

## SECULAR.

—A fire in Montgomery, Mo., on the 7th inst. destroyed property to the value of \$130,000.

—The sixth convention of the Trans-Mississippi Congress is now in session in San Francisco.

—It is said that a German syndicate is coming to the rescue of the Italian financial embarrassment.

—The Brazilian revolutionists have sought recognition by the Government of Italy, but have been refused.

—The bill repealing all Federal laws for the control of congressional elections has been passed by Congress.

—The old Godey Publishing Company, of New York, publishers of *Godey's Magazine* and other works, has failed.

—A. J. McLaurin (Democrat) has been elected U. S. Senator from Mississippi to succeed Senator Walthall, resigned.

—A recent dispatch from Calcutta says the money market is rapidly approaching a state of panic, even government securities having fallen below par.

—A Russian company with a large capital is being formed for the purpose of running a line of steamers between Odessa and the United States.

—The contractor for the Tehantepec Railroad, which is to connect the Gulf of Mexico with the Pacific Ocean, says that the road will be in operation by next September.

—A cyclone struck Port Hudson, La., on the 8th inst., demolishing several houses, leveling fences, and uprooting many trees. One child was killed and several persons injured.

—A contract to build a bridge across the Mississippi River at New Orleans, for the Southern Pacific Company, has been let to the Phoenixville (Pa.) Bridge Company, the cost to be \$5,000,000.

—On the next steamer for China from San Francisco two Chinese burglars will be deported, under the felon clause of the McCreary Extension Law. They go at the expense of the U. S. Government.

—There are, according to report of persons in a position to know, 5,000 unemployed Chinese in San Francisco, and many of those who have employment in shoe and cigar factories are working on half time.

—A real fight is said to have occurred at Nitheroy, harbor of Rio Janeiro, last week. The insurgents did great damage to the forts and town, but were finally repulsed. Heavy loss on both sides is reported.

—The Secretary of the Treasury asks Congress for \$450,000 for enforcing the Chinese Exclusion Act. The main item of expenditure will be for policing the borders, to prevent illegal entrance to the country.

—The police of New York City are calling attention to the alleged system of slavery practiced all over the United States by Italian padrones, the traffic being in Italian boys. It is said to be a flourishing trade.

—Stormy weather and heavy snowfall are reported throughout the States between the Mississippi River and Rocky Mountains, on the 11th inst., causing much suffering and extensive blockades of travel and business.

—The Northern Pacific and Union Pacific Railroads have declared a limited first-class passenger rate of \$49.50 between Chicago and Portland, Ore. A brisk railroad war in the Northwest is expected to follow this action.

—The new commercial treaty between Russia and Germany is of quite a liberal nature and is to last ten years. Its consummation is said to be the source of great disappointment to France, as the latter had counted on Russia's exclusive friendship and alliance.

—France's aim to extend her colonial possessions in northern Central Africa has received a check, one which necessitates a back out from her recent occupation of Timbuctoo, or an enormously expensive campaign to subdue the Tuargues, a tribe of Arabs who occupy that desert region. An entire command, said to number some 300 men, was recently ambushed and massacred by the retaliatory natives. The small command in possession of Timbuctoo is reported to be in imminent danger.

—The people of Stockton, Cal., a city of about 15,000 inhabitants, make a good showing considering the hard times. A recent procession of the unemployed could not muster quite 200 persons, and those were mostly persons who had recently come to the place.

—The coal operators of the Massillon district, Ohio, have submitted a proposition to the miners to reduce wages 12½ per cent. It is said they do not expect the offer to be accepted, but expect, on its refusal, to declare a lockout, which will throw 4,000 men out of employment.

—On the 3d inst. a procession of German Jewish unemployed men attempted to hold a meeting in the old St. Paul's Church yard, London, but were clubbed away by the police. The procession then went to Trafalgar Square and held an excited meeting, which was closely watched by the police.

—A strikers' riot at the large iron works in Mizhnee Taghilsk, Russia, participated in by 5,000 workmen, is said to have proved too much for the local authorities, and troops were called on the 7th inst. to restore order. The rioters were not subdued until a large number had been killed and wounded.

—President Peixoto, of Brazil, has ordered an election for president and members of Congress to be held March 1. It is thought this move will end the revolution, as opposition to Peixoto has been the principal excuse for the revolt, and it is supposed that Moraes, who is not objectionable to the insurgents, will be elected.

—Some of the Balmacedan adherents, who were the government in the late Chilean civil war, are now playing in the role of revolutionists, and the territory between the Coquimbo and Bobio Rivers has been declared in a state of siege. A number of persons, among them two of Balmaceda's brothers, have been arrested.

—The 11th inst. was a day of fires. At Hartford, Conn., the Colt firearms factory was damaged to the extent of \$150,000. At Duluth, Minn., the Board of Trade building was destroyed, causing a loss of \$120,000. At Wapakoweta, Ohio, property to the value of \$80,000 was destroyed. At Henderson, Ky., two tobacco factories were destroyed, the loss being \$150,000.

—On the 8th inst. several of the rich men of New York City found on their doors threatening notices written in Latin. Chauncey M. Depew's door contained a placard which read as follows: "Brothers, remember the glorious example of Vaillant. Death to the rich man. This is a marked man. Warn all. By the will of the common people." Underneath was a picture of a bomb.

—A Utah Mormon, who has been trying to support two families in this city in the double capacity of grocery clerk and larcenist, is to be sent back to the Mormon Territory for trial for violation of the law against polygamy. He has just served a short term in jail in this city for stealing from his employers. One of the wives and her children have been returned to her friends in Utah by charitable ladies.

—The brutal murder of a blind woman occurred near Petaluma, Cal., last week, and the assailants thought to murder her husband also. They left him for dead, but he recovered. He could give no other clue to the murderers than the recognition of the voices of two of his wife's sisters after they supposed he was dead. He was shot through a window. The two sisters and a son of one of them have been arrested. It is supposed the deed was done in order to secure possession of the property.

—The French headman Deibler, who recently executed Anarchist Vaillant, has been sent to England under the watchcare of two detectives in order that he may escape the threats of the Anarchist element. He is also an extra burden to the London police, who are charged with the duty of protecting him from the same element in that city. Any injury to his person would be likely to precipitate international complications. Just now he is not wanted anywhere.

—Another collision has recently occurred between English and French forces on the frontier border of Sierra Leone, Africa, in which several persons were killed on both sides. As in the affair of December last, the French made the attack. That assault was explained as a mistake; the last one has not yet been explained. Some of these small occurrences on the part of isolated small commands, most of whose rank and file are natives of the country where they operate, may yet imbroil the home governments in general warfare.

—The old U. S. sloop-of-war *Kearsarge* ran onto Roncador Reef, about 200 miles from the Mosquito Coast, Central America, on the 2d inst., and was broken to pieces. There were about 220 officers, sailors, and marines aboard, all of whom escaped—after severe battles with wind, fire, and waves—to a small island. From there a picked boat's crew succeeded in reaching the island of Old Providence, ninety miles distant; thence they secured passage on a schooner to Colon, and telegraphed to Washington for relief. The party had saved some provision, but were short of water. The *Kearsarge* was made famous in 1864 by her defeat of the Confederate steamer *Alabama*, which was sunk in the English Channel, off Cherbourg, France.



# Signs of the Times

OAKLAND, CAL., MONDAY, FEBRUARY 12, 1894.

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

## CONTENTS OF THIS NUMBER.

**Editorial.**—Notes and Comments—Religious Amendment to the Constitution—The Sunday-law Spirit (What a "Protestant" Has to Say).....241, 242, 256

**General Articles.**—Luther's Great Hymn (verse)—Romanism the Religion of Human Nature—The Weakness of the Church—A Review of Sunday Legislation in Century Nineteen, No. 11 (What Rome Will Do for the United States)—Only Wait (verse)—Let the Modern Church Heed—The Pope on the Past and Present—The Lord Our Righteousness—Are You Weaned?—The Church Then and Now—True Giving.....243-247

**Home and Health.**—He Leadeth Me (verse)—California Midwinter Fair—The Effect of Tobacco on Health—Try It Yourself—About the Senate.....248, 249

**Mission Fields.**—The Day of God (verse)—South America as a Mission Field—Mission Field Notes.....249, 250

**Our Work and Workers.**—Art Thou Happy (verse)—From the South Pacific—Sad News from Pitcairn Island—Field Notes.....251-253

**International S. S. Lessons.**—Selling the Birthright (Lesson 9, Sunday, March 4, 1894)—Preaching with Power (Lesson 9, Sabbath, March 3, 1894).....253, 254

**News and Notes.**—Religious—Secular.....255

THE California State camp meeting will be held at Bushrod Park, near Oakland, May 10-20.

THE State of Georgia, whose over-righteousness is manifested in its oppressive Sunday law, places the "age of consent," "at which a female may consent to the violation of her person" and the violator go free, at ten years! This is characteristic of legislative "righteousness."

WE are requested to copy the obituaries of Anna M. Swinson, aged 5 years, of Antigo, Wis., and Flora V. Wheeler, aged 33 years, of West Monroe, N. Y. We wish to say again that, by the advice of the General Conference Committee, the SIGNS OF THE TIMES does not, and has not for some time, published obituaries, and we do not wish to depart from it in this instance. This will explain why these are not published. They are found in the *Review and Herald* of February 6.

THE *Methodist Protestant*, quoted in another column, speaks of "ignorant fanatics" "who work on Sunday with a boldness and ostentation that is irritating to their neighbors." It would appear that these neighbors were easily "irritated." The only witness against Mr. Marvel, one of the "ignorant fanatics" imprisoned for Sunday labor in Maryland, was his son, who went purposely to catch his father, and prosecute him for the heinous crime of setting out tomato plants in his garden.

**This Number.**—We commend this number to the perusal of those Protestants who believe either that Rome is making no progress or that she is a part of the church of Jesus Christ and one of the moral forces of the day. We call particular attention to the following articles: "Romanism the Religion of Human Nature," "A Review of Sunday Legislation, or What Rome Will Do for the United States," and "The Pope on the Past and Present." The latter, from the *Christian Advocate*, presents the matter, just as it is, but, sad to say, the great church papers of the Protestant churches do not know that they have laid the foundation for Rome here, and made the superstructure which she is building the logical outcome of it all. But we do not wish our readers to think for a moment that we have aught against individuals, Roman Catholics or Protestants; for we have not. Our war is with principles not with man.

THE *Christian Statesman* of January 27 has the following item:—

"The *Congregationalist* states that the custom of giving quiet dinner parties on sabbath [Sunday] evening is increasing, especially in our cities. The custom must cease if the sabbath is to remain."

Now the *Statesman* may take either horn of the dilemma it chooses, but it either does not believe that its Sunday-sabbath is of God or it has no faith in God. Think of dinner parties destroying that which is of God!

## "DISTRESS OF NATIONS WITH PERPLEXITY."

IN an exhaustive article in the *Forum* for January, Mr. David A. Wells, a well-known student of economics, reviews the situation in the United States during the year 1893. He says that between January 1 and October 31 "five hundred and eighty-five bank institutions suspended payment, with liabilities of \$169,000,000. Of these banks the suspension of only one hundred and seventy-one was temporary. During the same period over one billion two hundred million dollars' worth of the railroad property of the country was placed in the hands of receivers." The total number of failures is estimated at 16,000, the liabilities probably exceeding \$460,000,000. The entire loss to the country is said to be a thousand millions of dollars or more, and these losses fall most heavily upon those the least able to bear them, namely, the laborers.

But the most remarkable thing connected with it all is his statement that the causes of all these disturbances and disastrous experiences were purely local. In Canada there has been no panic, no demand for money, no stoppage of industries, no restriction upon trade, no increased rate of interest. In Mexico the credit of the country was never better than during the last year. Even in the Argentine Republic trade has revived during the last twelve-month. He further says that not only was the cause a purely local one, but one which was *mainly artificial and wholly unnecessary and unnatural*.

And yet politicians have assigned the cause of the disturbances to various and many things. Here is a country abundant in its resources, wealthy beyond any other in the world, with a year of bountiful crops and products, and yet suffering calamities in business unknown before in its history; and there is no real cause for these things. But all this is what was foretold nearly two thousand years ago by the Man of Nazareth. Looking down the centuries to this time, and giving some of the signs which should herald his second coming, he said: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth *distress of nations, with perplexity*; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26. Are not these things before us in our own land? All these are precursors of the event mentioned in the next verse, "the Son of Man coming in a cloud with power and great glory."

## ROME AND THE SECOND COMMANDMENT.

SAYS our esteemed contemporary, the *Cottage Pulpit*, in quoting the second commandment of the Decalogue (Ex. 20: 4-6):—

"As this second commandment has been left out of her copy of the Scriptures by the Roman Catholic Church (the tenth being split into two to supply the deficiency), and it is so directly connected with our subject, the Mark of the Beast, we add it to the matter of our standing head."

The one point we wish to notice here is what is said about the omission of the second commandment in the Roman Catholic Scriptures. Evidently the *Cottage Pulpit* means the Douay Bible, the one authorized by Rome. But the Douay Bible, printed by John E. Potter & Co., of Philadelphia, approved at the time by the archbishop and all the bishops of the Roman Catholic Church in the United States, reads as follows:—

"Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them: I am the

Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands to them that love me, and keep my commandments." Ex. 20: 4-6.

If by "her copy of the Scriptures" our contemporary means the catechism used by the Roman Church, we reply that the catechism may omit verses 4-6 for sake of brevity, believing that verses 3-6 are *one* commandment, and that the principle is covered by verse 3, or what we denominate the first commandment. But all catechisms do not omit what we call the second commandment. Before us lies a little work with the following title: "A Catechism of Christian Doctrine, No. II, Approved by the Cardinal Archbishop and Bishops of England and Wales, and Directed to be Used in All Their Dioceses." Published by Burns & Oates, London. On page 27 is the following question and answer:—

"What is the first commandment?"

"The first commandment is, 'I am the Lord thy God, who brought thee out of the land of Egypt and out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself any graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them nor serve them.'"

The only mark against Rome in her treatment of God's law is her perversion of the fourth commandment. She claims it as a mark of her authority in the things of God, and, sad to say, many Protestants admit the claim practically. The prophetic word of God stamps it as the mark of the man of sin.

## FRUIT FOR THE "PITCAIRN."

It is expected that our missionary ship *Pitcairn* will arrive at San Francisco some time next month. Several members of the Foreign Mission Board will meet Elder Olsen on his arrival from Australia, the 15th of March, and arrangements will be made immediately for another cruise.

Our people on the Pacific Coast have been very liberal in the past in donating fruit, etc., for the use of those on board the *Pitcairn*; and these donations have been appreciated, not only by the Foreign Mission Board, but especially our missionaries connected with the *Pitcairn*. They report that the fruit sent in by our brethren was better in quality and kept better than that purchased elsewhere.

We now wish to make another call in the same line, and trust that there will be a liberal response. Dried and canned fruit of all kinds will be acceptable; and this should be sent by freight as soon as possible, to Pacific Press Publishing Co., Oakland, Cal. Send shipping receipt at the same time to the same address, and we will see that the fruit is properly cared for till time of sailing. Fruit can be sent in boxes or sacks, as most convenient. We would suggest that where there are several in a church who wish to send a little, the shipment be combined in one lot, and thus save freight.

This appeal is made especially to our brethren on the Pacific Coast. It would not be best to ship fruit from the East, as the freight would cost too much. We trust that there will be a prompt and liberal response to this call.

C. H. JONES.

## USEFUL AND INTERESTING BOOKS

### FOR BOTH OLD AND NEW SUBSCRIBERS.

We will send the SIGNS one year with your choice of either one of the following books, postpaid, for \$2.00:

**PROPHETIC LIGHTS**, by E. J. Waggoner, Prophecies of the Old and New Testaments, interpreted by the Bible and history. Paper bound, 180 pages, handsomely illustrated.

**HISTORICAL SKETCHES OF FOREIGN MISSIONS** of the Seventh-Day Adventists, with maps showing location of churches, etc., 294 pages, paper binding.

### THE SIGNS OF THE TIMES

is a 16-page weekly Religious Journal, and will be furnished at the following

#### PRICES OF SUBSCRIPTION:

Single copy, one year, postpaid,	-	\$1.50
In clubs of 10 and over to one address,	@	1.25
To foreign countries in Postal Union,	(\$2)	8s

Address: SIGNS OF THE TIMES.

12th and Castro Sts., Oakland, Cal., U. S. A.