

# Signs of the Times.

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

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MILTON C. WILCOX, EDITOR.

"Not by army, nor by power, but by my Spirit, saith the Lord of Hosts." Zech. 4:6, margin.

It is by the power of God's Spirit that his work must be done in the earth. But the instrument through which the Spirit of God operates is the word of God, "the sword of the Spirit." Jesus says, "The words that I speak unto you, they are spirit and they are life." John 6:63.

THE commission of the servant of God is therefore to "preach the word," to be "instant in season, and out of season," to "reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4:2. And the servant of Christ must do this in view of the fact that there would come times when men would "not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Verses 3, 4.

THIS word which the servant of Christ is enjoined to preach is the Scriptures of truth, and he is enjoined to preach nothing else, for the Scriptures include all things necessary for his work. They are a storehouse of treasures, a magazine of all needful things, an armory in which are all needed weapons and munitions of war, a casket filled with gems and jewels for glory and for beauty, a fountain of life and immortality. Says the apostle: "All Scripture is given by inspiration of God [is God breathed], and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

THIS word of God is "the word of the truth of the gospel" (Col. 1:5), "the mystery of God" and "of Christ" (Col. 2:2 and Eph. 3:4), "the word of his grace" (Acts 20:32), "the gospel" (Mark 16:15), "Jesus Christ, and him crucified" (1 Cor. 2:2); and to everyone

who receives that word it is the "power of God unto salvation" (Rom. 1:16), Jesus Christ "come in the flesh" (1 John 4:2), "Christ within the hope of glory" (Col. 1:27), a regenerator, a transformer of life and character. The word of God is all of this when preached in the only true way, Christ Jesus. And this includes all the word, historic, prophetic, doctrinal, practical. The simplest truth contained therein, received with all the heart as from God, is sufficient to save a man; and the whole of it is none too much. If we see but the one ray of light and reject it, we are left in darkness; if we refuse to walk in increasing light, the light which we have will become obscured. John 12:35, 36.

THIS word of God is the gospel which was preached by the apostles and early Christians. It knew naught of any of the subtle philosophies of the school men, none of the interpretation of creeds, none of the traditions of men, none of the errors of paganism. It presented God's law as the great moral mirror which revealed sin. It pointed to the history of the past as the record, not of human devices and victories, but of God's ruling and overruling providences, despite human plotting and ambition. It predicted by the inspiration of Infinite wisdom in the fall and rise of kingdoms, empires, nations, and the ultimate triumph of Christ over all sin, even as he was the mighty Creator who brought all things into existence. And above all, it presented the love of God to a rebellious world, manifest in the Lord Jesus Christ,—God with us,—who took upon him man's nature, who lived our example, died our sacrifice, and now lives, a pitiful all-sufficient High Priest, a mighty Redeemer, a present Helper, one able to save to the uttermost all who would come to him. This was the gospel preached by the early church.

BEFORE that gospel,—the simple facts of the Bible,—set home by the Spirit of Christ, Jewish traditions were swept away like cobwebs, pagan gods crumbled into dust, pagan shrines melted away, and by the love and mercy of God in it pagan hearts were won and transformed from sin to righteousness. The life in that word, the life of God from above, regenerated men. It changed the heart. It found them in sin and sinning; it saved them from sin and sinning. The disobedient to God's law were made obedient; and the law which condemned in every particular became a blessed witness to the perfection of the righteousness placed upon and wrought within the character and life of everyone who accepted

by faith Jesus Christ as his Saviour. Rom. 3:21, 22.

THIS gospel was not of this world, even as Christ and his servants are not of this world. Christ's kingdom and theirs are therefore not of this world. John 17:14; 18:36. They therefore have no right to use earthly methods or means for its advancement. Matt. 20:25-28. The greatest is the humblest, and the one who will be chief must best serve. The officers in Christ's church are not to be those who had the right either to condemn or discipline those without the church (1 Cor. 5:12, 13), nor to lord it over the faith of those within (2 Cor. 1:24), but to be helpers of their joy. In this they have the example and words of the Master: "And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath One that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:47, 48. To his disciples who thought it was their duty to execute the judgment of God upon those who rejected Christ, he said: "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them." Luke 9:56. To-day we have proud and pompous lord bishops, and spiritual lords, but the apostle declares of the ministers of Christ that they were not to be "lords over God's heritage," "but ensamples to the flock." 1 Peter 5:3. The weapons of the Christian are not carnal, but nevertheless mighty through God to the pulling down of strongholds. 2 Cor. 10:4, 5. The outward act of man is to rule by regenerating and ruling the inward thought. The whole panoply of the Christian warrior is wrought in the fire and forge of God. Eph. 6:13-18. Men are not to be compelled or coerced, but besought and persuaded. 2 Cor. 5:11.

CARNALITY crept into that early church; the pure gold of the gospel became changed; human plans and schemes were introduced by men who thought themselves wiser than God; the church compromised, and then committed fornication with the world; the commandments of God were thrust aside for the traditions of men; the works of the flesh were substituted for the work of Christ; the carnal weapons were substituted for the spiritual; the creed of a paganized church was substituted for the words of the living God; and the sequel of it all was the darkness, the blasting, the woe, the persecution, of the Dark

Ages, when the pale rider of apocalyptic vision reaped his harvest of death.

THE sun of the Reformation rose above the cloud of darkness, shone for a little time, and then sank back into the Babylonian fog bank of creed-bound tradition and earthly fornication, out of which came and is coming more and more the miasma of intolerance and persecution.

God's call to his servants now is, "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." From giving glory to men and theories of men, he calls his servants to preach the everlasting gospel, and sound forth the cry: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression."

DEAR reader, will you not join us in returning to God and his word with all your heart. "He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." "Every word of God is pure; He is a shield unto them that put their trust in Him." "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." "For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it." "Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels."

#### THE REAL QUESTION.

THE real question before Protestants now is, Will they stand to Protestant principles? The Protestantism of the sixteenth century was not in its purity, power, and unity the Christianity of the first, but it possessed the principles which would, if followed, have developed, and which will yet develop in those who cleave to them, the same purity and power and unity manifest in apostolic times. Those principles, elsewhere discussed more fully, were, in brief, the Bible and the Bible alone, and the absolute separation of Church and State, or the non-interference of the civil magistrate with the exercise of religion or the observance of religious institutions. It is really all comprehended in the first principle, "The Bible and the Bible alone;" for he who follows that will follow Christ, whose "kingdom is not of this world." In submitting to the word of God, the Spirit of God would have led the church into all truth, and would have eliminated all error. Simple faith would not have endeavored to effect this by creed and council, but would have relied on the promise and Spirit of God.

The mistake of the Protestant churches lay in endeavoring to form into cold, dead creed the living word of God. This error led to the

second error,—endeavoring by human effort and power and law to infuse vitality into the lifeless form. Hence came connection with the State, class legislation, intolerance, and persecution. All these are inevitable results of the creed principle. We do not mean by this that all creeds have led to a union of Church and State, because the opportunity and influence to enable them to do so have in most cases been wanting. But the principle leads to that, and a tenacious clinging to error plainly condemned by God's word, leads to that, as illustrated by the Baptist and Disciple Churches, many of whom are demanding legislation for Sunday observance, a religious institution, for which there is absolutely no authority in God's word, but which is wholly based on the traditions of an apostate church.

We said that following the principle, "The Bible and the Bible alone," apart from creeds would develop a pure, united, and strong people. It has in part done this already, and what has been done is a pledge of the completion of the work. Following that principle has called out a people from every antagonistic denomination, from various nations and tongues of the world, from the cultured and the ignorant, and, despite early education, environment, and prejudice, united them firmly, without creed, on "the commandments of God and the faith of Jesus"—an inspired epitome of the gospel of Christ, of the whole word of God. This people have not come out from the other churches for the purpose of forming a new church, but they have been impelled by the principle, "The Bible and the Bible alone," to turn from the traditions of men, which the Protestant churches inherited from the Papacy. They have been constrained by their love for God and his word and for precious souls to teach these important truths to all who would hear, not to tear down other churches nor to build up a new church, but to advance the cause of Christ. For these reasons we now appeal once more to our Protestant brethren in all denominations to follow what they have declared in their various creeds; to simply do what the great principle of Protestantism demands. Listen to the creeds and doctrines of the various churches. The Thirty-nine Articles of the Protestant Episcopal Church declare:—

Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.—Article VI.

No Christian man whatsoever is free from the obedience of the commandments which are called moral.—Article VII.

The Methodist Episcopal Church is to all intents and purposes the same in its articles 5 and 6; and in Catechism No. 2 of the same church, p. 38, the moral law is defined as follows:—

86. What is the rule of our obedience?

The moral law. "If thou wilt enter into life, keep the commandments." Matt. 19: 17.

87. Where is the moral law given?

In the ten commandments. Ex. 20: 1-17.

The commandments are then given *verbatim*, with proof texts. After the fourth commandment the following scriptures are quoted: Lev. 19: 30; 23: 3; Ex. 31: 17; Gen. 2: 3; Ex. 23: 12; Isa. 58: 13. Every one of these scriptures refers to the seventh-day Sabbath.

John Wesley, on Matt. 5: 17, says:—

It was not the design of Christ to revoke any part of the law. It cannot be broken. Every part of it remains in force upon all men in all ages. Neither time, place, nor circumstances make it liable to change.

Our Baptist brethren declare:—

We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its Author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us, and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.—Baptist Convention of New Hampshire.

From "The Advance Almanac for 1894 and Manual of Congregationalism," we take the following:—

V. We believe that the scriptures of the Old and New Testaments are the record of God's revelation of himself in the work of redemption; that they were written by men under the special guidance of the Holy Spirit; that they are able to make wise unto salvation; and that they constitute the authoritative standard by which religious teaching and human conduct are to be regulated and judged.—P. 66 Creed of 1883.

In the same work, pp. 58, 59, is the Congregational Confession of Faith reported by the Creed Commission of 1883. The following is required of those who unite with that body:—

You do truly repent of your sins; you heartily receive Jesus Christ as your crucified Saviour and risen Lord; you consecrate yourselves unto God and your life to his service; you accept his word as your law, and his Spirit as your Comforter and Guide, and trusting in his grace to confirm and strengthen you in all goodness, you promise to do God's holy will, and to walk with his church in the truth and peace of our Lord Jesus Christ.—P. 58 Confession of Faith.

The Presbyterian Confession of Faith thus speaks on the same point:—

The Bible contains the whole counsel of God concerning all things necessary for his own glory, or man's salvation, faith, and life.

The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard to the matter contained in it, but also in respect of the authority of God, the Creator who gave it. Neither doth Christ in the gospel any way dissolve, but much strengthen this obligation.—Article 5.

Neither are the aforementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it. the Spirit of Christ subduing, and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done.—Article 7.

We might multiply such sentiments as these indefinitely from other sources. We only ask Protestants to hold to the principle which gave them existence, the Bible and the Bible alone, wherever it may lead; for, as "every word of God is pure," as it is life, it will lead only to righteousness and life everlasting through faith in Christ. We close these quotations by one from Dr. Albert Barnes on Matt. 5: 19:—

We learn, hence, (1) that all the law of God is binding on Christians. Compare James 2: 10; (2) that all the commands of God should be preached, in their proper place, by Christian ministers; (3) that they who pretend that there are any laws of God so small that they need not obey them, are unworthy of his kingdom. And (4) that true piety has respect to all the commandments of God. Compare Ps. 119: 6.

Here is stated over and over again the principle upon which Protestantism, nay, Christianity itself, is based. Those who follow this one great principle will turn from the Sunday of tradition and observe the seventh day.

But do not misapprehend us, brethren. It is not a mere matter of the first day of the week or the seventh day of the week; it is that for which these two days stand. The one, the seventh day, stands now for God's word, for one of the plainest precepts in that word, for Jesus Christ the Creator (John 1: 1-3; Col. 1: 16), and the Creator and Sanctifier through the word of truth (John 17: 17). Of the creation, the Sabbath of the Lord, the seventh day, is the memorial. Of the redemption and sanctification of fallen man, the Sab-

bath is the sign between Christ and his people (Eze. 20:12); for the same power which creates is the power which regenerates, or makes a man a new creature (Eph. 2:10; 2 Cor. 5:17).

The first-day sabbath has no authority in Scripture, as good men among the various denominations have declared. Christ never authorized it as a holy day, nor did his apostles. Inspiration has given the sacred name "Sabbath" to but one day, and that the day just before the first day. The Sunday sabbath, in its origin, its early observance, its history, stands for paganism, for an apostate church, for traditions which make void the word of God, for usurpation of right and truth, for intolerance and persecution. That it has been kept by good men does not affect the question. "Whose image and superscription hath it?" Luke 20:24. A counterfeit may pass through the hands of many good men, but it does not thereby become genuine. Jesus says, "Every plant, which my Heavenly Father hath not planted, shall be rooted up." Matt. 15:13. Those who identify themselves with error in great crises must share its fate.

Brethren, readers, turn from the darkness of papal tradition to the light of God's word. Turn from the power of the State to the gospel of Christ. Turn from the wine of Babylon to the living water of God's word. We ask it not merely as a Seventh-day Adventist, but as a Protestant, as a Christian, for truth's sake, for Christ's sake, for your own soul's sake, in the great crisis through which we are passing. Decide not for the multitude of earth, but for the Loving One who bought you, the Living One who will save you, the Mighty One who will keep you to all eternity. It is not merely the first day or the seventh day; it is Darkness or Light, Error or Truth, Tradition or the Word, Babylon or Zion, Barabbas or Jesus, Antichrist or Christ. Which will you choose?

**The Reason of It.**—There is a cry ever and anon from our great religious weeklies for a revival of religion, for a deeper work of grace, for more of a sense of the unworthiness and sinfulness of sin. The *Advance* of January 11 thus voices this sentiment:—

Is there not need of more of this sense of sin to-day? Paul said: "It is a saying worthy of all acceptance that Christ Jesus came into the world to save sinners, of whom I am chief." Deeply sensible of his own sins and of the fallen and sinful condition of the race, and with a great view of Christ's power to save men, he went out into the darkness and abominations of heathenism to proclaim his message. . . . It is hard to think of great power in preaching which does not connect itself with sin, loathsome, deep, and dreadful, and with the gospel as an effective and glorious remedy for that sin. It may be said that the deeper down men have gone in their views of human sin and need, the higher up they have reached in their apprehension of God's willingness and power to save.

But is there not a cause? God's Spirit convinces of sin through his law. Said Paul "Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. "Sin is the transgression of the law;" but many Protestants have been driven from the law because of their unscriptural position on the fourth commandment; and, if they refer to it at all, they are "partial in the law." The presentation of the law is a part of the gospel message which the Comforter brings home to the soul.

## General Articles.

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

### THE MORAL WARFARE.

OUR fathers to their graves have gone;  
Their strife is past, their triumph won;  
But sterner trials wait the race  
Which rises in their honored place,—  
A moral warfare with the crime  
And folly of an evil time.

So let it be. In God's own might  
We gird us for the coming fight,  
And, strong in Him whose cause is ours,  
In conflict with unholy powers,  
We grasp the weapons he has given,—  
The Light, and Truth, and Love of heaven.  
—J. G. Whittier.

### CHARACTER AND AIMS OF THE PAPACY.

BY MRS. E. G. WHITE.

ROMANISM is now regarded by Protestants with far greater favor than in former years. There is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy; the opinion is gaining ground that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome. The time was when Protestants placed a high value upon the liberty of conscience, which has been so dearly purchased. They taught their children to abhor popery, and held that to remain at peace with Rome would be disloyalty to God. But how widely different are the sentiments now expressed!

The defenders of popery declare that she has been maligned; and the Protestant world is inclined to accept the statement. Many urge that it is unjust to judge the Romish Church of to-day by the abominations and absurdities that marked her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the result of the barbarism of the times, and plead that civilization has changed her sentiments.

Have these persons forgotten the claims of infallibility for eight hundred years put forth by this haughty power? So far from relinquishing this claim, the church in the nineteenth century has affirmed it with greater positiveness than ever before. As Rome asserts that she has never erred, and never can err, how can she renounce the principles which governed her course in past ages?

The papal church will never relinquish her claim to infallibility. All that she has done in her persecution of those who reject her dogmas, she holds to be right; and would she not repeat the same acts should the opportunity be presented? Let the restraints now imposed by secular governments be removed, and Rome be reinstated in her former power, and there would speedily be a revival of her tyranny and persecution.

It is true that there are real Christians in the Roman Catholic communion. Thousands in that church are serving God according to the best light they have. They are not allowed access to his word, and therefore they do not discern the truth. They have never seen the contrast between a living heart service and a round of mere forms and ceremonies. But God looks with pitying tenderness upon these souls, educated as they are

in a faith that is delusive and unsatisfying. He will cause rays of light to penetrate the dense darkness that surrounds them. He will reveal to them the truth as it is in Jesus, and they will yet take their position with his people.

But Romanism as a system is no more in harmony with the gospel of Christ now than at any former period in her history. The Protestant churches are in great darkness, or they would discern the signs of the times. The Roman Church is far-reaching in her plans and modes of operation. She is employing every device to extend her influence and increase her power, in preparation for a fierce and determined conflict to regain control of the world, to reestablish persecution, and to undo all that Protestantism has done. Catholicism is gaining ground in our country upon every side. Look at the number of her churches and chapels. Look at her colleges and seminaries, so widely patronized by Protestants. These things should awaken the anxiety of all who prize the pure principles of the gospel.

The Romish Church now presents a fair front to the world, covering with apologies her record of horrible cruelties. She has clothed herself in Christlike garments; but she is unchanged. Every principle of popery that existed in ages past exists to-day. The doctrines devised in the darkest ages are still held. Let none deceive themselves. The popery that Protestants are now so ready to embrace and honor is the same that ruled the world in the days of the Reformation, when men of God stood up at the peril of their lives to expose her iniquity. She possesses the same pride and arrogant assumption that lorded it over kings and princes and claimed the prerogatives of God. Her spirit is no less cruel and despotic now than when she crushed out human liberty and slew the saints of the Most High.

Popery is just what prophecy declared that she would be,—the apostasy of the latter times. It is a part of her policy to assume the character which will best accomplish her purpose; but beneath the variable appearance of the chameleon, she conceals the inviolable venom of the serpent. "We are not bound to keep faith and promises to heretics," she declares. Shall this power, whose record for a thousand years is written in the blood of the saints, be now acknowledged as a part of the church of Christ?

It is not without reason that the claim has been put forth that Catholicism is now almost like Protestantism. There has been a change, but the change is in Protestants, not in Romanists. Catholicism indeed resembles the Protestantism that now exists; but it is far removed from Protestantism as it was in the days of Cranmer, Ridley, Knox, and other reformers.

As the Protestant churches have been seeking the favor of the world, false charity has blinded their eyes. They do not see but that it is right to believe good of all evil; and as the inevitable result, they will finally believe evil of all good. Instead of standing in defense of the faith once delivered to the saints, they are now, as it were, apologizing to Rome for their uncharitable opinion of her, begging pardon for their bigotry.

A large class, even of those who look upon Romanism with no favor, apprehend little danger from her power and influence. Many urge that the intellectual and moral darkness

prevailing during the Middle Ages favored the spread of her dogmas, superstitions, and oppressions, and that the greater intelligence of modern times, the general diffusion of knowledge, and the increasing liberality in matters of religion, forbid a revival of intolerance and tyranny. The very thought that such a state of things will exist in this enlightened age is ridiculed. It is true that great light, intellectual, moral, and religious, is shining upon this generation. In the open pages of God's holy word, light from heaven has been shed upon the world. But it should be remembered that the greater the light bestowed, the greater the darkness of those who pervert or reject it.

A prayerful study of the Bible would show Protestants the real character of the Papacy, and would cause them to abhor and to shun it; but men are so wise in their own conceit that they feel no need of humbly seeking God that they may be led into the truth. Although priding themselves on their enlightenment, they are ignorant both of the Scriptures and of the power of God. They must have some means of quieting their consciences, and they seek that which is least spiritual and humiliating. What they desire is a method of forgetting God which shall pass as a method of remembering him. The Papacy is well adapted to meet the wants of all these. It is prepared for two classes of mankind, embracing nearly the whole world,—those who would be saved by their merits, and those who would be saved in their sins. Here is the secret of its power.

The spirit of the Papacy,—the spirit of conformity to worldly customs, the veneration for human traditions above the commands of God,—is permeating the Protestant churches, and leading them on to do the same work of Sunday exaltation which the Papacy has done before them. Would the reader understand the agencies to be employed in the soon-coming contest? He has but to trace the record of the means which Rome employed for the same object in ages past. Would he know how papists and Protestants united will deal with those who reject their dogmas? Let him see the spirit which Rome manifested toward the Sabbath and its defenders. . . . These records of the past clearly reveal the enmity of Rome toward the true Sabbath and its defenders, and the means which she employs to honor the institution of her creating. The word of God teaches that these scenes are to be repeated as papists and Protestants shall unite for the exaltation of the Sunday. Rev. 13:12. For nearly forty years Sabbath reformers have presented this testimony to the world. In the events now taking place is seen a rapid advance toward the fulfillment of the prediction. There is the same claim of divine authority for Sunday keeping, and the same lack of scriptural evidence, as in the days of papal supremacy. The assertion that God's judgments are visited upon men for their violation of the Sunday sabbath, will be repeated. Already it is beginning to be urged.

Marvelous in her shrewdness and cunning is the Romish Church. She can read what is to be. She bides her time, seeing that the Protestant churches are paying her homage in their acceptance of the false sabbath, and that they are preparing to employ the very means which she herself employed in bygone days. Those who reject the light of truth will yet seek the aid of this self-styled infal-

libe power to exalt an institution that originated with her. How readily she will come to the help of Protestants in this work, it is not difficult to conjecture. Who understands better than popery how to deal with those who are disobedient to the church?

The Christian world will learn what Romanism really is when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. Throughout the land she is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated. She is stealthily and unsuspectingly strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is soon to be given her. In the near future we shall see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution.—*Great Controversy, Vol. 4.*

#### PROTESTANTISM, TRUE AND FALSE.

Protestantism of the Reformation—Protestantism of To-day—Testimonies of the Past and Present—The Great "Protestant" Churches.

BY ELDER A. F. BALLENGER.

Is TRUE Protestantism dead? Not, Are there organizations wearing the name "Protestant," and many others *professing* to adhere to Protestant principles? but, Is *true* Protestantism dead? In searching for an answer to this important question, it is necessary to inquire, What is true Protestantism? Protestantism derives its name from the protest of the German princes at the Diet of Spire, April 19, 1529. The following are its closing paragraphs:—

Moreover, the new edict declaring the ministers shall preach the gospel, explaining it according to the writings accepted by the holy Christian church; we think that, for this regulation to have any value, we should first agree on what is meant by the true and holy church. Now, seeing that there is great diversity of opinion in this respect, that there is no sure doctrine but such as is conformable to the word of God, that the Lord forbids the teaching of any other doctrine, that each text of the Holy Scriptures ought to be explained by other and clearer texts, that this Holy Book is in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness, we are resolved, with the grace of God, to maintain the pure and exclusive preaching of his only word, such as it is contained in the biblical books of the Old and New Testament, without adding anything thereto that may be contrary to it. This word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the face of God.

For these reasons, most dear lords, uncles, cousins, and friends, we earnestly entreat you to weigh carefully our grievances and our motives. If you do not yield to our request, we *PROTEST* by these present, before God, our only Creator, Preserver, Redeemer, and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we, for us and for our people, neither *consent* nor *adhere* in any manner whatever to the proposed decree, in *anything* that is *contrary to God*, to his *holy word*, to *our right conscience*, to the *salvation of our souls*, and to the last decree of Spire.

At the same time we are in expectation that his imperial majesty will behave toward us like a Christian prince who loves God above all things; and we declare ourselves ready to pay unto him, as well as unto you, gracious lords, all the affection and obedience that are our *just and legitimate duty*.\*

In commenting upon this protest we shall

\* D'Aubigne's "History of the Reformation," book 13, chap. 6.

adopt the words of D'Aubigne, the historian of the Reformation, as follows:—

The principles contained in this celebrated protest, the 19th of April, 1529, constitute 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, the arbitrary authority of the church. Instead of these abuses, Protestantism sets the power of conscience above the magistrate, and the authority of the word of God above the visible church. In the first place, it *rejects 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 Fifth, it uplifts the crown of Jesus Christ. But it goes farther; it lays down the principle that all *human teaching* should be *subordinate to the oracles of God*.\*

#### Principles of Christianity.

This is true Protestantism, and, at the same time, true Christianity. Christ began his work by protesting against "laying aside the commandment of God" and "teaching for doctrines the commandments of men."† And, besides calling the minds of men away from tradition to the word of God, he taught the separation of Church and State in the following words: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."‡ In the presence of "a great multitude with swords and staves, from the chief priests," he said, to one who would defend his Master with carnal weapons, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword."§ And when the church was clamoring for the aid of the Roman State to silence in death the voice of the Great Teacher, he said to Pilate: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence."||

These principles were maintained during the early history of Christianity, but gradually the word was supplanted by tradition, and the gospel, which is "the power of God unto salvation,"¶ by the power of the State. Then professed Christianity exchanged the pilgrim's garb for the purple robe, "the sword of the Spirit" \*\* for the scepter of power; and, thus equipped, she ascended the throne of the Cæsars, and hurled the kingdoms of the world against the cross of Christ. Peter's carnal sword was again unsheathed and bathed in the blood of Christians who chose to follow the dictates of conscience rather than the decrees of councils. Tradition was again exalted, and the word of God suppressed. Conscience was stifled. The lamp of God burned low. Its flickering light shone only in darksome dungeon, in secluded valley, or mountain cave. The Papacy prospered, and the darkness deepened. The long papal night settled like a pall over the earth. It was the noontide of papal power, but the moral midnight of the world. For more than a thousand years the Bible was banished, or locked in the language of the learned and chained to a convent wall. Liberty was lost.

#### The Coming Dawn.

But at last the world passed its midnight. "The hours of darkness were wearing away, and in many lands there appeared tokens of the coming dawn." "The morning star of the Reformation" appeared, leading away from the traditions of men back to the word of God. Wycliffe translated the Bible into

\* Book 13, chap. 6.

† Mark 7:7, 8.

‡ Matt. 22:21.

§ Matt. 26:52.

|| John 18:36.

¶ Rom. 1:16.

\*\* Eph. 6:17.



the English language, and demanded liberty for all men to practice its precepts. His grave was desecrated, and his bones burned; but morning was coming. Huss and Jerome, the Bohemian torch bearers, were burned. But day was dawning. Martyrdom followed martyrdom, "but as well might men attempt to turn back the sun in its course as to prevent the dawning of that day which was even then breaking upon the world." Next came the "Wittenberg monk," crying, "The gospel! the gospel! Christ! Christ!" to the answering challenge of Rome, "Customs! customs! ordinances! ordinances! fathers! fathers!"\* Like his Master, when the sword was about to be unsheathed to defend his cause, he quickly declared: "No sword can give aid to this cause. God alone must do all, without human aid or coöperation."† "It is by the word we must fight, by the word overturn and destroy what has been established by violence."‡ "It is neither with the sword nor the musket that Christians fight, but with suffering and the cross. Christ, their Captain, did not handle the sword,—he hung on the tree."§

Luther translates the Bible into the German tongue, the princes make their noble protest, and the day has dawned. The bright beams of the Sun of Righteousness warm the hearts of men with the love of God, and the world awakes from the slumber of ages.

True Protestantism is the same yesterday, to-day, and to the end of time. It always has demanded, it demands to-day, and always will demand, a "Thus saith the Lord," and with this the complete separation of Church and State, that all may render unto God the things that are God's.

Its enemy, under varying names, is ever the same. It always has pleaded, it pleads to-day, and always will plead to the end of time, for the traditions of the church and for civil law to force them upon the consciences of all men.

#### Decline of Protestantism.

Protestantism of the sixteenth century mounted higher and higher on the wings of faith, poised a moment, and then fluttered slowly, but not less certainly, back to earth; and in every country where the Reformation was carried forward with such power, there is to-day a return to tradition and its complement,—a union of Church and State.

Touching this sad fall, the historian says:—

The Reformation was accomplished in the name of a spiritual principle. It had proclaimed for its teacher the word of God; for salvation, faith; for king, Jesus Christ; for arms, the Holy Ghost, and had by these very means rejected all worldly elements. Rome had been established by the law of a carnal commandment, the Reformation by the power of an endless life.

If there is any doctrine that distinguishes Christianity from every other religion, it is its spirituality. A heavenly life brought down to man—such is its work. Thus the opposition of the spirit of the gospel to the spirit of the world was the great fact which signalized the entrance of Christianity among the nations. But what its founder had separated had come together again, and by this criminal union it had been reduced to the deplorable condition in which we find it at the era of the Reformation.

Thus one of the greatest tasks of the sixteenth century was to restore the spiritual element to its rights. *The gospel of the reformers had nothing to do with the world and with politics.* While the Roman hierarchy had become a matter of diplomacy and a court intrigue, the Reformation was destined to exercise no other influence over princes and people

than that which proceeds from the gospel of peace.

If the Reformation, having attained a certain point, became untrue to its nature, began to parley and temporize with the world, and ceased thus to follow up the spiritual principle that it had so loudly proclaimed, it was faithless to God and to itself. Henceforward its decline was at hand.

It is impossible for a society to prosper if it be unfaithful to the principles it lays down. Having abandoned what constituted its life, it can find naught but death.

One portion of the reform was to seek the alliance of the world, and in this alliance find a destruction full of desolation.

Another portion, looking up to God, was haughtily to reject the arm of the flesh, and by this very act of faith secure a noble victory.

If three centuries have gone astray, it is because they were unable to comprehend so holy and so solemn a lesson.\*

After the sun of Protestantism had set in Europe, it was still shining in America. One portion of the Reformation did here seek alliance with the world, but another portion, looking up to God, fearlessly rejected the "arm of the flesh," and by this very act secured a noble victory,—the establishment in the American Constitution of the first government the world had ever seen in which Church and State were divorced,† a free church in a free State.

But American Protestantism has at last proved unfaithful to the principles it laid down, and, "having abandoned what constituted its life, it can find naught but death." It has sought the alliance of the world, and in this alliance is finding "a destruction full of desolation." Are these statements too strong?—No, not if true. We submit the facts; let the reader judge. Let it be remembered that the "life" of Protestantism "lays down the principle that all human teaching should be subordinate to the oracles of God," and "rejects the civil power in divine things." This is the Protestant platform. The following is the papal platform as touching the same principles:—

Like two sacred rivers flowing from Paradise, the Bible and divine tradition contain the word of God, the precious gems of revealed truths.

Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, tradition is to us more clear and safe.‡

Touching the other principle of Protestantism, it is well known to all that the Papacy has always made use of the civil power when available to force her decrees upon the consciences of men,§ and curses the doctrine of separation of Church and State.|| On which of these two platforms does American Protestantism stand? Let us apply the test to the great Protestant denominations of Amer-

\*Id., book 14, chap. 1, par. 1-10.

† Touching this point the historian Bancroft says: "No one thought of vindicating religion for the conscience of the individual, until a voice in Judea, breaking day for the greatest epoch in the life of humanity, by establishing a pure, spiritual, and universal religion for all mankind, enjoined to render to Cæsar only that which is Cæsar's. The rule was upheld during the infancy of the gospel, for all men. No sooner was this religion adopted by the chief of the Roman Empire than it was shorn of its character of universality, and enthralled by an unholy connection with the unholy State. And so it continued until the new nation, . . . when it came to establish a government for the United States, refused to treat faith as a matter to be regulated by a corporate body, or having a headship in a monarch or a State. Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relation to God the principles first divinely ordained of God in Judea."—Bancroft's "History of the United States."

‡ "Catholic Belief," p. 45, by Rev. Joseph Faa' Di Bruno, D.D., American edition, edited by Rev. Louis A. Lambert. Imprimatur, John Cardinal McCloskey, etc. Benziger Bros., New York, 1884.

§ See Encyclical of Pope Leo XIII. on "The Condition of Labor," May, 1891.

|| The Roman Catholic Church curses the following doctrine: "The Church ought to be separated from the State, and the State from the Church." See "Rome and the Newest Fashions in Religion," page 45.

ica and decide the question. The word of God says:—

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

#### The Methodist Episcopal Church.

In the face of this plain command, the Methodist Episcopal Church, while claiming to be Protestant, observes Sunday, the first day of the week. This she does, though admitting in the following quotation that there is no command for the change:—

This law is spiritual and perfect, extending to all the inward creations and outward actions of men, and can never be changed or annulled. Ps. 19:7, 8; Prov. 30:5, 6; Rom. 7:12, 14; Rev. 22:18, 19.

This seventh-day Sabbath was strictly observed by Christ and his apostles previous to his crucifixion. Mark 6:2; Luke 4:16, 31; 13:10; Acts 1:12-14; 13:14, 42, 44; 17:2; 18:4.

Jesus, after his resurrection, *changed* the Sabbath from the seventh to the first day of the week.

When Jesus gave instruction for this change *we are not told*, but very likely during the time when he spake to his apostles of the things pertaining to his kingdom. This is *probably* one of the many *unrecorded* things which Jesus did.†

Thus it is seen that this church repudiates the commandment of God,—*"The seventh day is the Sabbath of the Lord thy God,"*—and observes Sunday, the first day of the week, while acknowledging that "we are not told when Jesus gave instruction for this change," and that the commandment for this change is unrecorded. In this matter, therefore, the church teaches by precept and practice that tradition, or the "unrecorded" word is "more clear and safe" than the plain word of God, and in doing this plants herself on the papal platform. But besides teaching for doctrine the commandments of men, she is asking aid of the civil power,‡ "the arm of the flesh," to force upon others the "unrecorded" decree, even to the extent of imprisoning men§ who choose to keep the commandments of God; and in this she violates the other cardinal principle of Protestantism, and takes the side of the Papacy.

#### The Protestant Episcopal Church.

The Protestant Episcopal Church, while bearing the noble title "Protestant," continually violates God's plain command, *"The seventh day is the Sabbath of the Lord thy God,"* and requires the observance of the first day. This the church does, while acknowledging her course to be without scriptural authority.

Is there any command in the New Testament to change the day of weekly rest from Saturday to Sunday?—*None.*||

There are some points of great difficulty respecting the fourth commandment.

In the first place, we are commanded to keep holy the seventh day, but yet we do not think it necessary to keep the seventh day holy, for the seventh day is Saturday. It may be said that we keep the first day instead, but surely this is not the same

\*Ex. 20:8-11.

† Binney's Theological Compend, Improved, by Rev. Amos Binney and Rev. Daniel Steele, D.D., pp. 153, 170, 171; Hunt & Stowe, New York.

‡ The Methodist Church has indorsed the work of the American Sabbath Union, whose sole purpose it is to secure the enactment and enforcement of Sunday laws. At its last quadrennial General Conference a resolution was passed asking Congress to pass a law to close the World's Fair on Sunday.

§ The first arrest of Seventh-day Adventists in Maryland was the case of John W. Judeford, who, on complaint of Rev. Robert Roe, a Methodist minister, was imprisoned for 30 days for the crime(?) of gathering corn on Sunday.

|| "Manual of Christian Doctrine," by the Rev. Walker Gwynne, rector of St. Mark's Church, Augusta, Me., p. 127; James Pott & Co., New York; 1893.

\*D'Aubigne's "History of the Reformation," book 9, chap. 10.

†Id., book 9, chap. 8, par. 14.

‡Id., book 9, chap. 8, par. 22.

§Id., book 10, chap. 10, par. 19.

thing; the first day cannot be the seventh day, and where are we told in the Scripture that we are to keep the first day at all? We are commanded to keep the seventh, but we are nowhere commanded to keep the first day.

Another difficulty on this subject: we Christians, in considering each of the ten commandments, turn to what our Lord says in explanation of them: . . . "Not one jot or tittle" of the law shall fail; that he has come "not to destroy, but to fulfill" the law; and then he shows in the instance of the sixth, seventh, and third commandment, how he will require them to be fulfilled by Christians, not in letter only, but in the spirit, and the heart, and thought.\*

In the face of these fatal admissions, in the face of its own declaration that "Holy Scripture containeth all that is necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man," and "it is not lawful for the church to ordain anything that is contrary to God's word written"—in the face of the fact that, after reciting the fourth commandment, it prays weekly, "Lord, incline our hearts to keep this law"—in the face of all this, the church commands the observance of the first day of the week, which "cannot be the seventh day," and which "is contrary to God's word written," and has labored and is laboring, in the person of a majority of its bishops, for the legal enforcement of this unscriptural dogma, thus violating both principles of Protestantism, and, though flying the Protestant banner, has arrayed herself on the papal platform.

At this point it may be objected that these churches and others introduced later are widely separated from the Roman Catholic Church on many points of doctrine and practice. While this is true, the fact remains that in violating the principles of Protestantism in the vital matters above cited, they place themselves on papal territory, and can give no valid reason why they should not accept all other doctrines and practices of the Roman Catholic Church on the same authority. Touching this point the Protestant church historian Dowling says:—

The Bible, I say, the Bible only, is the religion of Protestantism. Nor is it of any account in the estimation of the *genuine* Protestant how early a doctrine originated if it is not found in the Bible. He learns from the New Testament itself that there were errors in the time of the apostles, and that their pens were frequently employed in combating these errors. Hence if a doctrine be propounded for his acceptance, he asks, Is it taught by the Lord Jesus Christ and his apostles? . . . Though Cyprian, or Jerome, Augustine, or even the fathers of an earlier age, Tertullian, Ignatius, or Irenæus, could be plainly shown to teach the unscriptural doctrines and dogmas of popery, . . . still the consistent Protestant would simply ask, Is the doctrine to be found in the Bible? Was it taught by Christ and his apostles? And if truth compelled an answer in the negative, he would esteem it of no greater authority as an article of his faith than the vagaries of John of Munster, the dreams of Joanna Southcote, or the pretended revelations of Joe Smith, of Nauvoo.

He who receives a single doctrine upon the mere authority of tradition, let him be called by what name he will, by so doing steps down from the Protestant rock, passes over the line which separates Protestantism from popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority.†

#### The Presbyterian Church.

The Presbyterian Church desecrates the Sabbath of the Lord, the seventh day, and keeps holy Sunday, the first day of the week, though admitting that there is no recorded command for the change. This she does in the following quotation:—

\* "The Church Catechism," by Rev. Isaac Williams, vol. 2, pp. 335, 336; James Pott & Co., New York and London.  
† "Dowling's History of Romanism," book 2, chap. 1.

To guard the inviolability of his law, God had signally punished Saul, Nadab, and Abihu. How then could he have been pleased with the substitution of the first for the seventh day, if not provided for in his new revelation. . . . This change may have been one of those things pertaining to the kingdom of God, concerning which Luke tells us Jesus spoke to his disciples after his resurrection.\*

To supply the lack of a recorded command for the change, the church delves into the musty traditions of the fathers, with the following astonishing results:—

The epistle of Barnabas, *whether genuine or not*, dating in the first part of the second century, says, etc.†

The church handbook, called "The Teaching of the Twelve Apostles," *recently discovered, whether genuine or not*, seems equally conclusive of the observance of the first-day sabbath.‡

Thus the law spoken by the voice of God amid the awful grandeur of Sinai, and transmitted to us in unmistakable clearness, is violated, and a day observed which has no command of God in its favor, and which is only supported by forged traditions of men. But besides all this, the church is petitioning the civil government§ to force this tradition of the Catholic Church upon all men; and in this she violates the second great principle of Protestantism, and arrays herself on the side of Rome.

#### The Congregational Church.

The Congregational Church, while claiming to be a Protestant body, and to take the Bible as the rule of faith, treats as a secular day God's holy Sabbath, the seventh day, the day which alone was blessed, hallowed, and sanctified by the Lord of the Sabbath, and treats as a holy day Sunday, the first day of the week, though making the following fatal admissions:—

Christ's indorsement of the Decalogue must be accepted as revealing his view of the permanency of the Sabbath. This indorsement is several times repeated. In the opening part of the sermon on the mount he uses this language: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill."¶

But every lingering doubt of Christ's position on the Sabbath is put to rest by his own express words, "The Sabbath was made for man,"—not for man in any limited period or in any stage of his history, but for man universally and always. The Sabbath can never cease as a memorial of divine rest.¶

Many works of beneficence were done on the Sabbath, which brought the observance of the day into prominent discussion. The Gospels, accordingly, abound in frequent reference to the subject. A different state of things existed when the Epistles were written. There did not seem to be any special occasion for calling attention to the Sabbath. *The day was kept. Its validity was not questioned.*\*\*

The Sabbath, immediately after the resurrection, continued to be a day in which Christ's followers met for religious worship, as they had done with the great Master before his crucifixion.††

In ancient writers frequent mention is made of religious assemblies on Saturday. Athanasius says, "They met on the Sabbath, not that they were infected with Judaism, but to worship Jesus, the Lord of the Sabbath."‡‡

Notwithstanding the above truthful admissions, and notwithstanding the previous

\* "The Sabbath, Its Defense," by W. W. Everts, D.D., Presbyterian minister: recommended and sold by the Presbyterian Board of Publication and Sabbath School Work, 44 Madison St., Chicago, 1885; pp. 50-52.

† Id., p. 62.

‡ Id., p. 64.

§ The Presbyterian Church indorses the work of the American Sabbath Union, and at its last general assembly passed resolutions asking Congress for a law to close the World's Fair on Sunday.

¶ "A Plea for the Sabbath and for Man," by Rev. J. Q. Bittinger, p. 37; Congregational Sunday School and Publishing Society, Boston and Chicago, 1892.

¶ Id., p. 90.

\*\* Id., pp. 90, 91.

†† Id., p. 95.

‡‡ "Bingham's Antiquities," book 13, chap. 9. "A Plea for the Sabbath and for Man," p. 96.

statements that the fourth commandment is "clothed with such particularity of detail to obviate the danger of obscurity,"\* "that the Sabbath precept, which, in fullness and minute instruction, is more pronounced than any other,"† "given with such circumstances of detail and particularity"‡—notwithstanding all this, the denomination teaches by precept and example that this same Sabbath is no longer holy, but that Sunday, the first day of the week, is holy time. And, not satisfied with thus teaching and practicing this Heaven-defying doctrine, she is attempting to force it upon all men, by means of pains and penalties.‡ Thus she repudiates both principles of Protestantism, and takes her stand on the side of tradition and the use of civil power in religious things.

#### The Church of Roger Williams.

The Baptist Church, while loudly denouncing infant baptism as a papal doctrine, without foundation in Scripture, and declaring that "what is not there commanded is not binding,"§ yet observes Sunday, notwithstanding the following fatal admissions:—

Up to the time of Christ's death, no change had been made in the day.¶

So far as the records show, they did not, however, give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week.¶

Thus the Baptist Church, though admitting that, so far as the records show, there is no command for the change of the Sabbath from the seventh day, blessed at creation and rehearsed amid the sublime glory of Sinai with a voice that shook the earth, yet observes Sunday, which was never blessed of the Lord, never sanctified nor hallowed, never kept by the Saviour of men nor by his apostles. And besides all this, the Baptist Church, the church of Roger Williams, the church which claims the preëminence as champion of religious liberty in America, and which has always argued for a complete separation of Church and State, is now petitioning for civil power,\*\* "the arm of the flesh," to force upon all men the Sunday institution,—the mark or badge of Rome. In view of these facts, on which platform does the Baptist Church stand?

#### Are They Followers of Christ?

The Christian, or Disciple, Church, which above all churches claims to be founded upon Scripture, and which most strongly at-

\* "A Plea for the Sabbath and Man," p. 72.

† Id., p. 71.

‡ The Congregational Church indorses the work of the American Sabbath Union, and is petitioning Congress for laws to enforce the observance of Sunday upon all the people.

§ "Principles and Practices of the Baptist Denomination," chap. 16.

¶ "The Lord's Day," p. 186 (One Thousand Dollar Prize Essay), by A. E. Waffle, M.A. (Baptist), recommended and sold by American Baptist Tract Society, Philadelphia and Chicago, 1886.

¶ Id., p. 187.

\*\* The Baptist Church opens its pulpits to the officers of the American Sabbath Union, and joined in petitioning Congress for a law closing the World's Fair on Sunday. There are a few in this church, as there are in all the churches, who protest against this alliance with the world, and are still loyal to the principles of religious liberty, for which this church has been so long the champion, but the large majority have abandoned the principles of Roger Williams and have joined the Sunday-law crusade.

At a prayer meeting held in the First Baptist Church of Chicago during the agitation for the closing of the World's Fair on Sunday, the leader asked those present to sign a petition to Congress for a law to close the World's Fair on Sunday. After he had finished, a young man arose and in broken English said: "I am from Russia, the land of intolerance, the land of a union of Church and State. I have seen the scars on the wrists of the missionaries whom you sent to my country,—scars made by chains placed on them by Russia's union of Church and State. I joined the Baptist Church in Russia because it trusted in God, not in the State; and now I come to America, and enter my beloved Baptist Church, and hear you petitioning Congress for a law to bind chains on the wrists of your fellow-men. In the name of God, send your petition to the throne of God, and not to the Congress of the United States." There are some who share these views, but they are in the minority.

tacks the traditions of the church, observes the first day of the week; in the face of the following admissions:—

The popular doctrine taught from many pulpits which has given rise to the many errors of the religious public on the nature and observance of the Lord's day, is that it came in the room of the Jewish Sabbath, or that the Sabbath was changed from the seventh to the first day of the week,—a notion which originated in the dark night of popery, or which obtained credit in the same ratio as the following article of the Catholic Church obtained credit, viz., "The unwritten word of God, or the apostolic traditions [i. e., the traditions of men], are equally the rule of Christian faith and Christian holiness as the unwritten word."

A zealous and intelligent defender of the faith of the "holy mother church" told me in a late conversation if I would not admit the above article in the Catholic sense, I must renounce the Protestant faith in the Christian sabbath and infant baptism, for they have no other foundation than "the unwritten word of God, or the traditions of the holy Catholic Church." I told him that I agreed with him in this, but that I renounced the above articles, and also the Protestant faith in the Christian sabbath and infant baptism, as being contrary to the word of God, by which alone I was regulated. "Then," said he, "you must be considered a heretic, not only by the Catholic Church, but also by many Protestant churches." "Yes," said I, "a heretic of the first magnitude; for this I confess unto them that after the way they call heresy, so worship I the God of my fathers, believing all things that are written in the law, in the prophets, and in the apostles. I do not believe that the Lord's day came in the room of the Jewish Sabbath, or that the Sabbath was changed from the seventh to the first day, for this plain reason, that where there is no testimony there can be no faith." Now there is no testimony in all the oracles of heaven that the Sabbath was changed, or that the Lord's day came in the room of it.

I believe that the dead shall be raised. My faith in this instance is a divine faith, or a faith founded on divine testimony, viz., "there shall be a resurrection of the dead, both of the just and unjust."

The argument deducible from the above is fairly this: where there is no divine testimony, there can be no divine faith. But there is no divine testimony that the Sabbath was changed, or that the Lord's day came in the room of it, therefore there can be no divine faith that the Sabbath was changed, or that the Lord's day came in the room of it. . . . Everything that is believed upon human testimony alone is received and acted upon by a mere human faith; but that the Sabbath is changed from the seventh to the first day of the week, or that the Lord's day came in the room of it, is believed on human testimony alone; therefore he that believes that the Sabbath was thus changed, &c., receives it on a mere human faith.\*

Having shown from the writings of Alexander Campbell, the founder of the Disciple Church, that the Sabbath has not been changed from the seventh day of the week to the first day, we now quote a leading modern writer of the same denomination touching the institution of Sunday observance, and the authority on which it rests:—

The Lordian Supper [Lord's Supper] was instituted by the Saviour, whereas the Lordian day [Lord's day] was not.†

There was vastly greater propriety that institutions solely designed for man to honor Christ should originate with man himself.‡

We are not of those who think that either the value or authority of the day depends upon divine command.§

It [Sunday] is the day of all days immensely, immeasurably, infinitely superior to the Sabbath in every lesson which it teaches.||

In this last quotation the climax is reached. A day which was not instituted by the Lord is declared to be "immensely, immeasurably,

infinitely superior to the Sabbath," which he did institute, which he "blessed," "hallowed,"\* and "sanctified,"† and which he calls "my holy day."‡ A day which "originated with man himself" is declared to be "immensely, immeasurably, infinitely superior to the Sabbath," which the Lord himself instituted, which he says "was made for man,"§ and of which he declares, "The Son of Man is Lord also of the Sabbath."|| The day which the Lord *did not* institute, which originated with man himself, "the man of sin," a day whose "value" or "authority" does not depend upon "divine command," is here blasphemously declared to be "immensely, IMMEASURABLY, INFINITELY superior to the Sabbath," a day which was instituted by the Lord himself, which did not originate with man, a day whose value and authority *does* rest on divine command, a command which God placed in the heart of that law which Paul calls "spiritual,"¶ "holy, and just, and good,"\*\* and in which James says if a man "offend in one point, he is guilty of all."†† Notwithstanding these startling statements regarding the man-made institution, this church is keeping the first day of the week, and joining in the movement to secure the civil power,‡‡ "the arm of the flesh," to force this man-made day upon those who choose to keep the day made, blessed, hallowed, sanctified, and kept by the Lord of the Sabbath, the Saviour of men. On which platform, Protestant or papal, does the "Christian church" stand?

#### American Protestantism—Its Condition.

Again we ask, Is not American Protestantism dead? Has not the church "abandoned what constituted its life"? Has it not sought "alliance with the world"? and is it not finding in this alliance "a destruction full of desolation"? Let Dr. David H. Moore, the editor of the *Western Christian Advocate* (Methodist), in the issue of July 19, 1893, answer:—

#### TO THE CHURCH OF METHODISTS WRITE.

The great trouble with us to-day is that the rescue of imperiled souls is our last and least consideration. Many of our congregations are conducted on the basis of social clubs. They are made centers of social influence. Membership is sought in order to advance one's prospects in society, business, or politics. Preachers are called who know how to—

"Smooth down the rugged text to ears polite,  
And snugly keep damnation out of sight."

The Sunday services are made the occasion of displaying the elegancies of apparel in the latest fashions. Even the little ones are tricked out as though they were the acolytes of pride. If the "rules" are read, it is to comply with the letter of the law, whose spirit has long since fled. The class books are filled with names of unconverted men and women. Official members may be found in box, dress circle, and parquet of opera and theater. Communicants take in the races, and give and attend card parties and dances. The distinction between inside and outside is so obscure that men smile when asked to

\* Ex. 20:11.

† Isa. 58:13.

‡ Mark 2:28.

\*\* Rom. 7:12.

† Gen. 2:3.

§ Mark 2:27.

¶ Rom. 7:14.

†† James 2:10.

‡‡ The Christian Church, whose founder, Alexander Campbell, so nobly, persistently, and successfully combated all Sunday laws, has at last succumbed to the prevailing crusade for legally enforced Sunday observance. During the agitation for Congressional legislation to close the World's Fair on Sunday, the Christian Church forsook the principles of Alexander Campbell, and worked for the law. A small minority protested against this return to papal principles. Among them were Dr. Kirkham, editor of the *Christian Oracle*, and Rev. J. L. Parsons, pastor of the First Christian Church of St. Louis. These pleaded the principles advocated by Mr. Campbell, but were unable to stem the tide of opposition, which was so bitter that the editor said to the writer that the spirit of the opposition would burn him at the stake. Deploring this fall, a layman of the church, Dr. James A. Le Moss, writing in the *Christian Standard* of Aug. 12, 1893, says: "And the saddest of all sad things is that the church of Christ has stultified itself in its action in this matter, and taken one step backward toward Rome." (For the position of Alexander Campbell against Sunday laws, see "Richardson's Memoirs of Alexander Campbell," vol. 1, p. 523.)

unite with the church, and sometimes tell us that they find the best men outside.

When we go to the masses it is too often with such ostentatious condescension that self-respect drives them from us. And yet we have so spread out, under the inflation of the rich and ungodly, that they are a necessity to us. The enforcement of the unmistakable letter of the discipline for a single year would cut our membership in half, bankrupt our missionary society, close our fashionable churches, paralyze our connectional interests, and leave our pastors and bishops unpaid and in distress. But the fact remains that one of two things must happen,—the discipline must purge the church, or God's Holy Spirit will seek other organized agencies. The ax is laid at the root of the tree. The call is to repentance. God's work must be done. If we are in the way, he will remove us.

Let Rev. Geo. Guirey, Presbyterian minister, also bear testimony upon this point. In his work entitled "The Hallowed Day," for which he received the Fletcher prize of \$500 from Dartmouth College, and which is devoted principally to a plea for Sunday laws, and in which the author boldly advocates the "arrest"\* of Christians who observe the seventh day and labor on Sunday, the first day of the week, he speaks thus plainly of the condition of the churches:—

But is there not some reason for the common impression that the worldly spirit in the church is weakening her power with the public? Are there not evidences at hand that seem to confirm the impression that the history of the church in the Roman Empire, in the fourth century, is repeating itself in the United States to-day? This is a Christian country, and the laws are all in favor of religion; but the enervating influence of wealth, luxury, and fashion tells upon the church, producing spiritual declension, neglect of holy vows, and indifference to responsibility. The blandishments of the world are too much for human nature to withstand, and we see the sad spectacle of the great moral and religious activities of the church drop down into the rut of the ordinary routine of mere business affairs, while her beautiful and glorious life is shorn of its spiritual power. As a result, Sabbath desecration is almost as common in the church as out of it. It is not the noisy, offensive kind of desecration, but it is all the more harmful for that very reason. It does not seem too much to say that, with her vast resources and advantages, her intelligence and her ability consecrated to the service of God, and with the leverage of civil law in her hands, the church could to-day have a Sabbath such as is enjoyed in Toronto in every city in the United States. But the love of the world, the greed for wealth, and the ambition for place and power, leave the church in the hands of a faithful few to bear her burdens and responsibilities, while the great body of her membership joins the world in Sunday pleasuring. . . . And we say to the mixed multitudes that make up her nominal membership, "Fall in."†

Such is the condition of American Protestantism, according to its friends, and their testimony is in harmony with the prediction of Christ. On the authority of this word, the writer will change one letter in the last sentence, and, instead of saying to the "mixed multitude" (Babylon) that make up her nominal membership, "Fall in," will say, "Fallen." "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."‡

And instead of saying, "Fall in," we say, on the authority of the word of God, to the "faithful few" who "sigh and cry for all the abominations that be done in the midst thereof," § "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have

\* Alexander Campbell, in *Washington (Pa.) Reporter*, Oct. 8, 1821.

† "The Evolution of the Shadow," by A. M. Weston, A. M., President of Eureka College, Ill., p. 188; (Christian) Standard Publishing Co., Cincinnati, O., 1886.

‡ Id., p. 190.

§ Id., p. 191.

|| Id., p. 200.

\* "The Hallowed Day," p. 20, by Rev. George Guirey, The Baker & Taylor Co., 740 and 742 Broadway, New York, 1893.

† Id., pages 57, 58, 59.

‡ Rev. 18:2.

§ Eze. 9:4.



reached unto heaven, and God hath remembered her iniquities."\*

Seventh-day Adventists have, for more than forty years, predicted this fall, with all its dire consequences. We have declared, on the authority of the prophetic scriptures, that, as the "beast" was the result of a "falling away" from the principles of primitive Christianity, so the "image to the beast"† would result from the falling away of American Protestantism from the principles of primitive Christianity, the Reformation of the sixteenth century, and the principles of the American Constitution.

We have warned and entreated both the Church and the State not to unite what had been separated by Christ, the Reformation, and the Constitution. Our warnings have been unheeded; that which we have protested against has been done. The Constitution of the United States has been violated. The precedent for religious legislation has been established, and the Constitution, which has stood for more than a hundred years as a breakwater against the angry seas of intolerance, has at last been broken, and through this opening will flow the billows of persecution. "As milder measures fail, the most oppressive laws will be enacted."‡

And now, like the mysterious rider, who, with the swiftness of the wind, galloped down the Conemaugh Valley, warning the people of the onrushing floods, so we turn from petitioning the nation, and, with the "loud voice"§ of the apocalyptic angels, call to the people to flee for their lives. To give this final warning, we have pledged "our lives, our fortunes, and our sacred honors."|| Reader, will you unite with us in giving this warning? It will cost you persecution in this world, but it promises, "in the world to come, eternal life."¶

#### PROVINCE OF CIVIL GOVERNMENT.

BY ELDER W. A. COLCORD.

THE proper object of civil government and the limit of its authority are not sufficiently understood by many at the present time. Because of this those who would abuse this ordinance of God and pervert it from its legitimate sphere of usefulness find their designs much easier of accomplishment than they otherwise would.

Civil government was ordained of God, and consequently for a good purpose. This being so, no true child of God can ever be an Anarchist, or resist the powers that be. But, although ordained of God, and for a good purpose, civil government was not ordained to make men religious, or for the punishment of those who are irreligious. Its sphere does not reach to the realm of religion.

When, and for what purpose, then, was civil government ordained? Mr. Young, in laying down the principles of government and law in his "Government Class Book," p. 12, and thus showing the necessity for civil government, says:—

Man is by nature selfish, and many would infringe the rights of others for their own selfish ends, unless restrained. Hence we see the necessity of some fixed rules, that each may know what he may do, and what he must not do.

This in brief gives the whole ground and basis for the existence and necessity of civil governments. Their object is to protect men in their rights by restraining others from infringing upon them. They were designed to act as a check upon the carrying out of selfish ends, a curb on selfishness. They have been a recognized necessity in the nature of things, a necessity because, as Mr. Young says, "man is by nature selfish," and therefore needs something to prevent him from acting out this nature, so long as he is possessed of it.

But when did man become selfish? When did this trait, which is the taproot and main-spring of all the evil and misery the world has ever known, become a part of man's nature? Certainly it was not at creation, for "God made man upright." Man, therefore, as he came from the hand of the Creator, had no need of civil government. There was no need of civil government at creation. If, then, we can ascertain when selfishness entered the world, we can tell when civil government became a necessity. But this is not hard to determine. It was when man fell, when he yielded to temptation, when he became the servant of that being who is the embodiment of all selfishness, by choosing to follow his directions for personal improvement, in utter disregard of the express command and prohibition of God. This was when man by nature became selfish. And only subsequent to this time could there be any occasion or necessity for civil government.

Following this line of thought a little further, it must also be apparent that the necessity for civil governments can exist only so long as man remains in a fallen condition, so long as he is possessed of a selfish nature. There will be no such governments in the redeemed state. The necessity for it will then have passed away.

Still further, it is evident that those who have been converted, whose affections have been changed, who have in them the mind of Christ, who came to this world not to please himself, have no need of civil government even in this world, in order to keep themselves within the bounds of civility. They do not refrain from stealing, lying, and killing, because the government threatens vengeance upon those who do such things, but because it is not in their hearts thus to do. So far as they are concerned, men's lives and property would be as safe without civil governments as with them. Those for whom these governments were ordained as a restraining power, seek to escape from punishment usually when they commit these offenses; but with Paul the Christian will say, "If I be an offender, or have committed anything worthy of death, I refuse not to die." Acts 25: 11.

The Christian recognizes and regards the rights of others because he is converted, because he loves his neighbor as himself. In his actions he is governed by the higher law of love, and not by the penal code of the State. On the other hand, the fear of punishment is the chief incentive by which the State influences those who recognize no higher power, to respect the rights of their fellow-men. "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? . . . For if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. 13: 3, 4.

Let it not be forgotten, then, that the proper

object of civil government is the restraint which, through the fear of the punishment it threatens and executes, it places upon those who would otherwise disregard the rights of others in carrying out their own selfish ends. It can deal only with the fruits of selfishness. With the heart, the seat of selfishness, it has nothing to do. To transform this by such means is an utter impossibility. A change of heart is a work requiring creative power. It can be done only through the influence which religion brings to bear upon the soul, by the gospel, which is "the power of God unto salvation to everyone that believeth."

The province of civil government and that of religion are therefore widely separated. Those, therefore, who seek to accomplish through the former that which can be attained only through the latter, show their ignorance both of true religion and of the proper sphere and object of civil government. They have a form of godliness, but deny the power thereof, seeking and using the power of the State in their religious work, instead of the power of God. Civil government is of this world. "My kingdom," says Christ, "is not of this world." And of his followers he says, "Ye are not of the world." John 18: 36; 15: 19. The weapons of the State are carnal. "He beareth not the sword in vain." But, speaking for the church, Paul says, "For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10: 3, 4.

Those, therefore, who appeal to the State to enforce their ideas of religion cannot be Christians, however high their profession of Christianity may be. There can be no more certain evidence that a church which in the past has enjoyed the blessing and power of God, is fallen and has lost its connection with God and its hold upon him, than for it to seek the support of the secular power in its work. To all such the message, "Babylon is fallen, is fallen," applies. And when this condition of things becomes general, the true and sincere children of God cannot long remain in their communion. They will hear and heed the call, "Come out of her, my people." And, although the laws of the land may have been brought to the support of certain religious rites and customs, and are urged upon them on the ground that they should be in subjection to the powers that be, they will refuse obedience to whatever conflicts with the word and law of God, knowing that the province of civil government extends not to things religious. With the apostles they will say, "We ought to obey God rather than men," and with the Reformers, "We pledge, therefore, our obedience to the emperor in all civil matters; but as for the word of God, it is liberty that we demand."

THE Protestant doctrine touching the right of private judgment is not that opposite doctrines may both be true, but it is that there is on the face of the earth no visible body to whose decrees men are bound to submit their private judgment on points of faith.—*Macaulay*.

"TEACH us to love and give like Thee:  
Not narrowly men's claims to measure,  
But daily question all our powers,—  
To whose cup can we add a pleasure?  
Whose path can we make bright with flowers?"

\* Rev. 18: 4, 5.

† See "Thoughts on Daniel and the Revelation," on Revelation, chap. 13.

‡ "Great Controversy," Vol. 4, p. 444, ed. 1884.

§ Rev. 14: 9; 18: 2.

|| See *Religious Liberty Library*, No. 7, "Appeal and Remonstrance."

¶ Mark 10: 30.



PROGRESS.

BY ELIZA H. MORTON.

MEN talk of progress and of power. They say  
"Humanity can lift itself to heights  
Of goodness and of love. The beauty fair  
Of righteousness is that which all may seek  
And worship and pursue without a thought  
Of God. Great principles of right exist,  
Which all the world have seen, and yet will see  
More clearly as the years go by."

Ah! whence  
Their source? Trace back and tell, far back and  
think,  
Ye who believe in self-existing power.  
Man cannot rise above his own ideas  
Of purity and love. His standard, then,  
Must give his thought the mould and give his life  
Its power. If human wisdom, human love,  
And levels of humanity alone  
Are that on which he sets his longing eye,  
Then he can never rise above himself.  
All men are equal, and opinions that  
Arise from merely human source can have  
But little influence o'er the soul.

Our God in love has given us a rule,  
A standard high above the things of earth,—  
A perfect life, the truth revealed in flesh,  
E'en in the heart of him who grasps by faith  
The wondrous plan of love, whereby a world  
May be redeemed. Unselfish acts are those  
Which lead to moral growth. No man so low  
That gospel faith can give no hope, no joy,  
No impulse to arise. No man so high  
That Christ is not before him still to point  
To nobler deeds, to give new strength.

He who  
Looks at the earth alone can never see  
The stars. He who aspires to wear the robe  
Of righteousness, wrought in the loom of love,  
Must throw aside his own vile garments, stained  
With sin, and humbly kneel before the cross,  
And pray to be received and clothed, and then  
By faith he must retain that which is given,  
And, looking not at self, go on and on  
Until he stands at length before the gate  
Of that fair city, long foretold, where Christ  
Himself, with outstretched arms, stands to receive.

WHAT IS PROTESTANTISM.

BY ELDER A. T. JONES.

THIS is a question of living interest and  
vital importance just now to the people of  
the United States.

When the point has been reached where  
professed Protestants call upon Congress and  
courts to decide religious controversies for  
them, and to enact laws enforcing their church  
dogmas, and where they insist upon calling  
out the troops to enforce upon the people at  
the point of the bayonet the recognition and  
observance of religious observances, then it  
is time, and it is proper, too, to inquire, Is  
this Protestantism?

At the second Diet of Spire, held in 1529,  
there was presented the *Protest*, which origi-  
nated, and gave to those who made it, the title  
and name of *Protestants*. And in summariz-  
ing this protest the historian states its princi-  
ples as follows:—

The principles contained in the celebrated protest  
of the 19th of April, 1529, constitute 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*, the arbitrary  
authority of the church. Instead of these abuses,  
Protestantism sets the power of conscience above  
the magistrate, and the authority of the word of God  
above the visible church. In the first place, it re-  
jects the civil power in divine things, and says, with  
the prophets and apostles, "*We must obey God rather*  
*than man.*" In the presence of the crown of Charles  
the Fifth, it uplifts the crown of Jesus Christ.—  
*D'Aubigne, Hist. Ref., book 13, chap. 6.*

The Sunday managers [of the World's Fair]

claim that Sunday is the Christian sabbath,  
that it is the great charter of their religion,  
that it is indeed the very citadel of their faith.  
And they claim to be Protestants. Now did  
they oppose the intrusion of the civil magis-  
trate into this great question of their religion?  
—No, indeed. Everybody knows that so far  
were they from opposing any intrusion of the  
civil magistrate that they actually and by  
threat *required* the civil authority to intrude  
upon the discussion and decision of the ques-  
tion and the enactment of a law requiring its  
observance, and also required the courts to  
intrude themselves into it when the act of  
Congress was called in question, and further  
called upon the executive to further intrude  
the civil authority by force of arms. All this  
they have done before the eyes of all the peo-  
ple.

Now, as it is the very essence of Protestant-  
ism to *oppose* the intrusion of the civil magis-  
trate in religious things, and as they did op-  
pose this, it plainly follows that they are not  
Protestants, and that their movement and  
work is not Protestantism. As it is the very  
essence of Protestantism to oppose the intru-  
sion of the civil magistrate in things religious,  
and as the people engaged in the Sunday  
movement, professing to be Protestants, not  
only did not oppose it, but actually required  
the whole magisterial power of the United  
States Government under threats to intrude  
there, it follows that the people who engaged  
in this Sunday-law movement are not Prot-  
estants at all, and that neither their move-  
ment nor their work is Protestantism in any  
sense.

Secondly, it is the essence of Protestantism  
to oppose "the arbitrary authority of the  
church."

Now, for Sunday observance in any way  
there is no authority but the arbitrary au-  
thority of the church. The Sunday-law peo-  
ple not only know this, but they openly say  
it. The American Sabbath Union itself, in  
one of its own official publications, in answer  
to a call for a citation to a command of God  
for Sunday observance, plainly says, "We ad-  
mit there is no such command." The Wom-  
an's Christian Temperance Union, also, in  
one of its own publications, inquiring about  
the change of day from the seventh to the  
first, says that "Christ did not command it."  
There are other such statements also—too  
many to cite here. Well, then, as they know  
that there is no command of God for Sunday  
observance, and as the church power only is  
that which requires its observance, this is  
proof in itself that the only authority for it  
is the arbitrary authority of the church.

Yet more than this. Even though Christ  
had commanded it, for the church to require,  
and force upon men, its observance by law—  
this would be nothing else than to assert  
arbitrary authority of the church; *because*  
Christ himself has said, "If any man hear  
my words and believe not, I judge [condemn]  
him not." As, therefore, Christ leaves every  
man free to observe his words or not, for the  
church to compel any man to do it is to put  
herself above Christ and do what *he* does not  
do. And this in itself is only to assert the  
arbitrary authority of the church. So that  
whether there be a command of God for Sun-  
day observance or not, in this matter the re-  
sult is the same; to do as the professed Prot-  
estant churches of the United States have  
done and are doing, in requiring Sunday ob-  
servance of all by law, is nothing else than to

assert the rightfulness of the arbitrary au-  
thority of the church.

But it is the *essence* of *Protestantism* to *oppose*  
the arbitrary authority of the church. There-  
fore, as the professed Protestants of the United  
States have not opposed the arbitrary author-  
ity of the church in this matter of Sunday  
observance, it plainly follows that they are  
not Protestants. And as it is the essence of  
Protestantism to oppose the arbitrary author-  
ity of the church, and as these professed  
Protestants not only did not oppose it, but  
actually asserted it and still maintain it, it  
unmistakably follows they are not Protes-  
tants at all, and that neither their movement  
nor their work is Protestantism in any sense.

This proves that to oppose the Sunday  
movement in all its parts, to oppose Sunday  
laws in any and all their phases, to oppose  
and deny the right of congresses, or courts,  
or executives, to touch the question of Sun-  
day observance, or any other religious ques-  
tion, in any way, and to reject entirely the  
authority of any such action when it is as-  
serted—*this* and *this only is Protestantism*.  
Even admitting that Sunday were the Sab-  
bath, those who observe it can be Protestants  
only by opposing all intrusion of the magis-  
trate into the question, by opposing all at-  
tempt of the church to require its recognition  
or observance by law, and by asserting their  
own individual right to observe it as they  
choose, without any dictation or interference  
from anybody. This alone is Protestantism.

This is the living, present, absolute truth.  
There is no discount on it at all. "Protes-  
tantism sets the power of conscience above  
a magistrate," even though the magistrate  
calls himself a Christian and a Protestant,  
and proposes to enforce the "Christian sab-  
bath." "Protestantism sets the authority of  
the word of God above the visible church,"  
even though the church calls itself Protes-  
tant. Protestantism "rejects the civil power  
in divine things, and says, with the prophets  
and apostles, 'We must obey God rather than  
man,'" and that too *as God commands* it, and  
not *as man commands* it, nor *as man says* that  
God commands it. Protestantism opposes  
and rejects every human intrusion, whether  
of the magistrate or the ecclesiastic, between  
the soul and Jesus Christ, and everlastingly  
maintains the divine right of the individual  
to worship according to the dictates of his  
own conscience, exercised at his own free  
choice.

This is Protestantism; and genuine Prot-  
estantism, as related to this question, is the  
constant, unwavering, uncompromising, op-  
position to every form of Sunday legislation,  
or any other religious legislation, and to all  
interference or control of ecclesiastics in the  
affairs of government. Protestants are needed  
to-day to protest against this apostate Prot-  
estantism which is now carrying things with  
so high a hand.

Is TRUE freedom but to break  
Fetters for our own dear sake,  
And, with leathern hearts, forget  
That we owe mankind a debt?  
No; true freedom is to share  
All the chains our brothers wear,  
And, with heart and hand, to be  
Earnest to make others free.

They are slaves who fear to speak  
For the fallen and the weak;  
They are slaves who will not choose  
Hatred, scoffing, and abuse,  
Rather than in silence shrink  
From the truth they needs must think;  
They are slaves who dare not be  
In the right with two or three.

—James Russell Lowell.

## THE PRESENT CRISIS.

ONCE to every man and nation comes the moment to decide,  
In the strife of Truth with Falsehood, for the good or evil side;  
Some great cause, God's new Messiah, offering each the bloom or blight,  
Parts the goats upon the left hand, and the sheep upon the right;  
And the choice goes by forever 'twixt that darkness and that light.

Hast thou chosen, O my people, on whose party thou shalt stand,  
E'er the Doom from its worn sandals shakes the dust against our land?  
Though the cause of evil prosper, yet 'tis Truth alone is strong,  
And, albeit she wander outcast now, I see around her throng  
Troops of beautiful, tall angels, to enshield her from all wrong.

Backward look across the ages and the beacon moments see,  
That, like peaks of some sunk continent, jut through Oblivion's sea;  
Not an ear in court or market for the low, foreboding cry  
Of those crises, God's stern winnowers, from whose feet earth's chaff must fly;  
Never shows the choice momentous till the judgment hath passed by.

Careless seems the great Avenger; history's pages but record  
One death grapple in the darkness 'twixt old systems and the word;  
Truth forever on the scaffold, Wrong forever on the throne,—  
Yet that scaffold sways the future, and, behind the dim unknown,  
Standeth God within the shadow, keeping watch above his own.

We see dimly in the Present what is small and what is great.  
Slow of faith, how weak an arm may turn the iron helm of fate,  
But the soul is still oracular; amid the market's din,  
List the ominous, stern whisper from the Delphic cave within,—  
"They enslave their children's children, who make compromise with sin."

Then to side with Truth is noble when we share her wretched crust,  
Ere her cause bring fame and profit, and 'tis prosperous to be just;  
Then it is the brave man chooses, while the coward stands aside,  
Doubting, in his abject spirit, till his Lord is crucified,  
And the multitude make virtue of the faith they had denied.

Count me o'er earth's chosen heroes,—they were souls that stood alone,  
While the men they agonized for hurled the contumelious stone,  
Stood serene, and down the future saw the golden beam incline  
To the side of perfect justice, mastered by their faith divine,  
By one man's plain truth to manhood and to God's supreme design.

By the light of burning heretics Christ's bleeding feet I track,  
Toiling up new Calvaries ever with the cross that turns not back;  
And these mounds of anguish number how each generation learned  
One new word of that grand *Credo* which in prophet hearts hath burned  
Since the first man stood God-conquered, with his face to heaven upturned.

For humanity sweeps onward; where to-day the martyr stands,  
On the morrow crouches Judas with the silver in his hands;  
Far in front the cross stands ready, and the crackling fagots burn,  
While the hooting mob of yesterday in silent awe return  
To glean up the scattered ashes into History's golden urn.

—James Russell Lowell.

## A REVIEW OF SUNDAY LEGISLATION IN CENTURY NINETEEN. NO. 13.

BY PERCY T. MAGAN.

## DIGRESSION ON THE PRINCIPLES OF ROME.

WHAT are the principles of the Roman Catholic Church? What are the fundamental laws that have governed her whole career? These are pertinent questions, which may be studied with especial profit at the present hour. In the light of what I have shown in Nos. 11 and 12 of this series of papers, what "she [Rome] will do for the United States," a correct understanding of her primary polity becomes absolutely necessary to every man who will not be ensnared by her insidious devices.

The principles of *Papal* Rome are undeniably the same as the principles of *Pagan* Rome; for *Papal* Rome in its conception and birth in century four was nothing else but a fusion of paganism with apostate Christianity, in the persons of an avaricious emperor (Constantine), backed by a clamorous rabble, and mercenary bishops, seconded by world-loving congregations. Says Macaulay:—

In the fifth century Christianity had conquered paganism, and paganism had infected Christianity. The church was now victorious and corrupt. The rites of the Pantheon had passed into her worship; the subtleties of the academy into her creed. In an evil day, though with great pomp and solemnity—we quote the language of Bacon—was the ill-starred alliance stricken between the old philosophy and the new faith.\*

Hear, also, the solemn and preëminently truthful accusation, made by the pagan Faustus to the celebrated Augustine:—

You have substituted your *agaphæ* for the sacrifices of the pagans; for their idols, your martyrs, whom you serve with the very same honors. You appease the shades of the dead with wine and feasts; you celebrate the solemn festivals of the Gentiles, their calends, and their solstices; and as to their manners, those you have retained without any alteration. Nothing distinguishes you from the pagans except that you hold your assemblies apart from them.†

These are facts of adamant, which history faithfully reveals. It has been well said by a writer of intelligent wit that "*new presbyter was but old priest writ large*." With equal truth may it be affirmed that *Holy Roman Church is only paganism spelled long*, for all the principles of paganism may be found in full bloom in the *papal* system. Now, what were the principles governing the birth and history of Pagan Rome?

In Dan. 11:14 the founders of the Roman nation are introduced:—

"In those times there shall many stand up against the king of the south; also the children of robbers [margin] shall exalt themselves to establish the vision; but they shall fall."

The Revised Version reads: "The children of the violent among thy people shall lift themselves up to establish the vision." Both renderings taken together make the meaning very obvious. It is a historical fact, and a well-authenticated historical fact, that Rome, the great Roman nation, was founded by a band of robbers, and "violent" robbers at that.

And, moreover, it is equally true, and also a matter of historical record, that the Roman nation was perpetuated by the children of these robbers, born to mothers who had been *stolen* by these robber fathers. And, lastly, it can be clearly shown; if proof be necessary, that these children inherit the "violent" and

\*Macaulay, "Essay on Lord Bacon."

†Quoted by Draper, in his "Intellectual Development of Europe," vol. 1, chapter 10, par. 5.

thieving disposition of their ancestors, and that they did in verity "*exalt themselves*," as Holy Writ said they would.

It therefore follows that the fundamental principles of Rome and Romanism are *robbery* and *self-exaltation*; for these are the principles in which, and upon which, Rome was founded. These, therefore, are logically the principles of the Roman Catholic Church.

Now Romulus himself was a bandit chief, but he, says Arnold—

found that his people were too few in numbers; so he set apart a place of refuge [on the Palatine Hill, in Rome] to which any man might flee and be safe from his pursuers. So many fled thither from the countries round about,—those who had shed blood, those who were driven out from their own homes by their enemies, and even men of low degree who had run away from their lords. Thus the city became full of people; but yet they wanted wives, and the nations round about would not give them their daughters in marriage. So Romulus gave out that he was going to keep a great festival, and there were to be sports and games to draw a multitude together. The neighbors came to see the show, with their wives and their daughters; there came the people of the Cæcina, and of Crustumium, and of the Antenna, and a great multitude of the Sabines. But while they were looking at the games, the people of Romulus rushed out upon them, and carried off the women to be their wives.\*

This confirms the origin of the Romans, as stated by the Bible. So does the following, taken from a letter written by Mithradates, king of Armenia, to Arsaces, king of the Parthians:—

That to look back to their foundation and origin, whatever they have, they have from violence,—homes, wives, lands, and dominions. A vile herd of every kind of vagabonds, without country, without forefathers, they ESTABLISHED THEMSELVES FOR THE MISFORTUNE OF THE HUMAN RACE. Neither divine nor human laws restrain them from betraying and destroying their allies and friends, remote nations or neighbors, the weak or the powerful. They reckon as enemies all that are not their slaves, and especially whatever bears the name of king.†

(To be continued.)

**Not to Be Decided by Law.**—"It is not the legitimate province of the Legislature to determine what religion is true or what false. Our government is a civil and not a religious institution. Our Constitution recognizes in every person the right to choose his own religion, and to enjoy it freely, without molestation. The proper object of government is to protect all persons in the enjoyment of their civil as well as their religious rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy. What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as *rights*, of which government cannot deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them."—U. S. Senate, 1829.

THE morality as derived from religion which the State needs will be the best supplied by the confinement of its agency to things temporal, and the entire omission on its part of any attempt to administer things spiritual. The State can do religion no favor so great as to have nothing to do with it, and itself no favor so great as to let religion alone. The moment the two are put in alliance with each other both are injured.—Samuel T. Spear, D.D.

\*Arnold, "History of Rome," chap. 1, par. 9.

†Quoted by Rollin, in his "Ancient History," book 23, sec. 3, par. 31. (Italics and small capitals mine.)

## Home and Health.

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

### THE POOR.

["Give me neither poverty nor riches." Proverbs.]

TELL not the poor that poverty knows  
A bliss that wealth will ne'er disclose,  
That their sleep is sound and their bread is sweet,  
Because of their toil through cold and heat,  
For poverty robs, as well as wealth,  
The cheek of its bloom, and the pulse of its health;  
They both are evils for man to bear,  
But poverty has the greater share.

With the comforts wealth may now obtain,  
The winter tempest may beat in vain;  
But how does it tell on the half-clad forms  
Exposed to the chilling winter storms,  
Or crowded together, cheerless and cold,  
In a rude dwelling, open and old,  
That rattles and creaks as the cold winds blow  
And sift through the chinks the drifting snow?

O ye who feast, till your senses pall,  
On the blessing Heaven designed for all,  
To be happy, learn of your hoarded store  
You need much less, and the poor need more.  
Ye brood o'er the wealth, oppressed and sad,  
That should make your hearts and thousands glad,  
And forget that you cannot be happy alone;  
'Tis the bliss of others that makes our own.

—David Bates.

### GOD A TIMELY HELPER.

WE read the other day an interesting incident in the life of Stilling, a celebrated German writer, who died over fifty years ago. In early life he was very poor. He wished to study medicine, but knew not where to go, nor had he any money to take him anywhere. But, young as he was, he had a firm faith in God. He reasoned thus: "God begins nothing without terminating it gloriously. He alone has ordered my circumstances, and everything regarding me he will bring about in his own way."

His friends were as poor as himself, and they wondered where he would get the money he needed for his education. After raising all the money he could for his long journey to Strasburg, where he was to spend the winter, he started on his way, but when he reached Frankfort, which was three days' ride from Strasburg, he had only four shillings left. He said nothing, but he prayed much. While walking the streets he met a merchant belonging to his native place, who said:—

"Stilling, what brought you here?"

"I am going to Strasburg to study medicine."

"Where did you get your money to study with?"

"I have a rich Father in heaven."

"How much money have you on hand?"

"Four shillings," said Stilling.

"So!" said the merchant. "Well, I'm one of your Father's stewards," and he handed him seven pounds.

He had not been long in Strasburg when his seven pounds were reduced to seven shillings. One morning his roommate said to him, "Stilling, I believe you did not bring much money with you," and he gave him six pounds.

In a few months after this he had no money to pay his college dues. The lecturer's fee must be paid by six o'clock on Tuesday evening or he would be obliged to leave college. Five o'clock came, and still he had no money. Then, while he was in great grief, and praying to God for help, a gentleman came in and gave him eight pounds.

Thus it is that God never fails those who trust in him. Some of those who read this

article may be poor and trying to get along in the world. Do not get discouraged. Do all you can and the best you can, and God will help you. He may not send people with gold or bank notes just at the very time you need them, but he will find some way to keep his promise,—"I will never fail thee."—*Family Churchman.*

### THE EFFECTS OF TOBACCO ON HEALTH.

BY E. L. HART.

(Concluded.)

MR. GEORGE CRICKETT, the great London authority on the diseases of the eye, says that he is constantly consulted by gentlemen for commencing blindness, caused solely by great smoking. He accordingly condemns smoking in most unqualified terms, as most dangerous to human health.

It will be seen that medical opinion on the evils of smoking is prolific. The causes that lie at the root of these evils, and the reasons that have led to their prevalence, are not so fully recognized, nor have the investigations of the medical faculty indicated any effective remedy.

The majority of smokers could at once and forever renounce the practice, with no injury and with little inconvenience. Many who have found smoking a slavery do not believe this, and, if they did, would lack the moral power to free themselves.

Again, tobacco is woman's rival. She often becomes, in consequence of its pernicious action, a secondary consideration with the opposite sex. Women should therefore be the strongest foes to smoking.

A woman who allows a man unrestricted liberty to smoke in her presence at all times and under all circumstances loses something of her own individuality, and comes, it may be unconsciously, into competition with a pipe or cigar. Instead of creating in herself an ideal, and "setting upon herself her own price," she loses the power to make "brutes men and men divine," and comes down from her God-given pedestal of purity and goodness to the level of the debased habits of man.

It is sad to note the couples walking together in the parks and streets, and mark how the female has learned to tolerate the smoking habits of her companion. There are women who say they like their lovers to smoke, and see no harm in the practice. When married they will probably tell a different tale.

Dr. Adam Clarke says: "It is with pain at heart I am obliged to say that I have known many who, through their immoderate attachment to the pipe, have become mere sots."

In some instances smoking leads to intemperance, immorality, and crime.

If the money spent in tobacco by the young men of the middle and working classes were devoted to self-education, self-culture, and improvement in their various trades and professions, they would be greatly benefited individually and collectively.

The question of smoking does not resolve itself into a merely personal one, though under that aspect it is chiefly considered.

As a national habit it aids in undermining the noblest characteristics of our race. The use of tobacco is of world-wide importance in its bearing upon human health and happiness, and affects generations yet unborn.

Dr. Hardwicke said he thought that, as public men, the medical profession ought to speak out more boldly than they were wont to do about the evils caused by tobacco smoking. From his own experience he would say that there were no perfectly healthy men who smoked. He believed that smoking caused many severe diseases.—*London Phrenological Magazine.*

### HOW THE HEDGEHOG KEEPS WINTER.

THE hedgehog, like the bear, does not need to provide against cold, storm, and snow, for at the beginning of winter he finds a hole in some patch of woods, or often in a garden, which he enters, rolling himself into a hard, prickly ball, remaining in this posture till spring. But the hedgehog is rather particular about his lodgings. He spends several days collecting very dry leaves, and builds an exceedingly cozy nest; and his quarters are so constructed that he is safe from rain, wind, and snow. The animal is said not to move during the winter, and the bands of muscles lying under his skin are as tense after four months as when he went into winter quarters. Few prowling animals care to attack the hedgehog should they find him in his retreat; his body is like a sphere of rubber, and he bristles with sharp, hard elastic spines, which get into the muscle of the attacking animal. Some bands of gypsies eat the hedgehog, and declare that his flesh is superior in flavor and nutrition to that of the rabbit.—*Edmund Collins.*

### CARE OF CHILDREN'S EARS.

IN her anxiety that her children's ears shall be thoroughly clean, the mother endeavors to remove every particle of earwax from the inner portion of the ear by boring it out with a hairpin or other sharp instrument covered with a towel, or with the corner of a towel twisted to a point. Nature knows how to take care of those hidden recesses far better than does the most accomplished mother. This portion of the ear requires no attention. Nature takes care of it in the most admirable manner.

Nothing more irritating than a few drops of olive oil warmed to a temperature a little above blood heat should ever be placed in the ear.—*Exchange.*

### THE DESERT OF SAHARA.

IT has been ascertained that the greater part of the Desert of Sahara, instead of being below the level of the ocean, is from 6,000 feet to 8,000 feet above that level. The desert is not rainless, but showers cover it with grass for a few weeks every year, and large flocks and herds are maintained upon its borders. The oases are depressions in which water can be collected and stored.—*Engineering, London.*

"SOME men are willing to spend more in one week on a wife's funeral than they have been willing to spend in five years for her dresses. They evidently appreciate the funeral."

EASILY SOLVED.—"I can't see why bread should remain at the same price when wheat and flour have come down so." "My dear boy, the main things in bread are water and air. Neither one is a cent cheaper than it was at the close of the war."—*Indianapolis Journal.*

Good roads are a great benefit to a farming community; they, by time saved, shorten the distance to markets, save wear and tear of the harness and vehicles. In localities where good roads are the rule, farms are more valuable, and there is less complaint that farming doesn't pay.—*Baltimore Sun.*

THAT the economic argument of temperance advocates is founded on facts is every day more apparent. An old gin distillery in England, with a dozen old corteges for the men employed, has been converted into a soap factory, while a hundred new houses have been built to accommodate the increased number of workmen necessary to carry on the work.

## Mission Fields.

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

### SOW THY SEED.

BY D. E. W.

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

Sow thy seed in the morning hours,  
While dew is yet upon the flowers;  
Sow thy seed while noontide beams;  
Sow thy seed while twilight gleams.

Sow, though tears bedim thine eyes;  
"Sow," saith the Master from the skies;  
Sow thy seed and weary not;  
None of thy labors are forgot.

In reaping time the Lord will come  
And bear thee to thy heavenly home,  
Where toils and sorrows all are o'er.  
Thou shalt be weary nevermore.

Then sow thy seed with faithful hand;  
Sow everywhere; 'tis God's command;  
Though some may fall on stony ground,  
Much precious fruit shall yet be found.

Highland Park, Ill.

### CONDONING HEATHENISM.

BY WM. ASHMORE, D.D.

[Missionary of the American Baptist Missionary Union.]

THIS is no new thing in missionary history only this, that, in the past, it has been largely confined to Roman Catholic dealings. The noted Matthew Ricci is a conspicuous illustration. He himself went disguised as a Buddhist priest; he allowed ancestral worship; even the worship of idols could be tolerated, provided the worshiper could only affix the name of Jesus or of the Virgin behind the burning candle that was offered, so as not to be discerned by others. The man could claim that, while he was seemingly bowing in honor of the idol, he was really worshipping the Lord only or the Virgin. But condoning heathenism is no longer confined to the Romanists. It has invaded Protestant administration. In India caste exclusivism is too often excused and tolerated. In China ancestral worship is now palliated and coming to be regarded by scores of missionaries as a trivial thing, after all. There are those who, it is believed, would not demand the renunciation of it as a condition of church membership, if they were only sure that a storm would not be raised among the supporters of missions at home. Others again are teaching that all religions are of God; that pre-Christian heathenism had a divine sanction, the same as Judaism had; that the reverence paid to Confucius, if looked at in a right light, is natural and justifiable; therefore bowing down to his tablet is, or may be, quite consistent with "the faith of God's elect;" that "a saying contained in heathen classics, if true, is entitled to just as much weight as the same sentiment found in our word of God;" and that "Buddha was one of God's precious saints."

Let the friends of missions at home open their eyes and look about them. Whither are they drifting? Whither are we drifting? Whither heads the missionary ship?

One of the excellent missionaries of the American Board is the Rev. W. S. Ament. He is honored out of his own mission as well as in it. He has some utterances in a former number of the *Chinese Recorder* worthy of more extensive reading still. So we copy some of them, and send them to the *Independent*, that its readers may know how goes the battle:—

"It is strenuously held by many that we must deal gently with the inherited prejudices of the Chinese. . . . We are told, also, that the heathen Chinaman is unable to take in the full scope of Christian truth at once, and that it should be gradually unfolded before him. . . . Praise should be judiciously meted out to the ancient sages, and passages quoted to show the intimate relation the classics sustain to Bible truth. On no account is the worship of ancestors to be mentioned except in accents of praise. The name of Jesus is to be metamorphosed into that of the 'Lord of the World's Salvation.' A modicum of truth will do for the first few addresses. Tell the people something about foreign countries; possibly talk a little English, just to please them; show them some mechanical toy; gently throw out the hint that this globe was made by the 'Old Man of the Heavens.' Acquiring courage from the applause of the people, you may now possibly announce that there is one God, who made heaven and earth, and show the emptiness of idolatry. But by no means in these first interviews are the doctrines of sin, depravity, and the atonement, much less the resurrection, to be introduced. The people are not ready for these advanced truths. They should be prepared by a long course of instruction."

All this Mr. Ament condemns in cogent speech. He says:—

"Not so—not so the method of Paul or his Master. To the Athenians, though with exquisite tact in introducing the subject of his discourse, he did not fail to proclaim the whole counsel of God, and explained to them the resurrection from the dead, though it excited their derisive sneers. Not with honeyed phrases did he preach to Agrippa and Festus, nor at Ephesus and Rome."—*The Independent*.

### THE CHURCH OF ABYSSINIA.

[The following is condensed from an article by Prof. Geo. A. Schoedde, Ph.D., of Columbia, Ohio, in *Missionary Review* of October, 1893.]

In these days, when the old question *quid novi ex Africa* is echoed in an entirely new sense, and the evangelization of the Dark Continent is the aim and ambition of aggressive Christian mission enterprise, it is of special interest to remember that there is yet one national Christian church in Africa, namely, the Abyssinian. Of all the remnants and remains of the once so powerful Christianity of the oriental nation, and particularly of the African continent, the Abyssinian is the only one that has been able to maintain its national and characteristic individuality. Singularly enough, it has among Protestants enlisted the energies of only a few English and German missionaries, and in recent times of a Swedish society. The Jesuits began work there already in the sixteenth century, and managed even to set one of their own puppets on the throne; but a reaction came, and the expulsion of the fathers followed, who were not admitted again until in recent years. According to the Catholic writer Münzenberger, himself a Jesuit, in his "Abyssinnien," there are now in that country thirty native Catholic priests, assisted by eleven priests of the Lazarist congregation, under the direction of Bishop Crouzet. The principal station is at Keren. Here, too, there is a seminary with sixty pupils studying the Ethiopic and Latin languages, together with theology. There are also in Abyssinia eight Catholic schools—six for boys and two for girls. Statistics of Protestant success are not obtainable, but progress has been made, and both the people and their church deserve much more attention on the part of Christian mission workers than they are receiving. This their character, history, and status abundantly demonstrate.

The Armenian, the Syrian, the Coptic, and other oriental churches have almost been

wiped out by the Moslem conquerors. The few thousands of Armenian Christians that are scattered through the Turkish and Persian empires—the Copts in Egypt, the Thomas Christians in India—these and communions like these are the mere remains and ruins of former greatness and a sad reminder of what was lost to Christianity and civilization by the success of the Mohammedan propaganda of the sword and false doctrine. The Abyssinians, the modern representatives of the Ethiopians of history, are the only Eastern Christians that in their national existence have not been crushed by the Mohammedans. Against fearful odds the mountaineers of the "Switzerland of Africa," as Ethiopia is often called, maintained a struggle for life and death with the fanatical defenders of Islam. The latter were able to crowd back the Christians of southeastern Europe to the very gates of Vienna, and the Christians of southwestern Europe to the north and east of France, yet they could not wipe out the Abyssinians, which they have been trying to do for more than a thousand years. The latter still stand as the only non-barbarian people of the African continent that did not yield to the arms of the false prophet of Mecca.

This unique historical prominence is in accord with pedigree, origin, and character. In all these respects they are unlike the other peoples of the Dark Continent. They belong to the Semitic family of peoples, the same to which also the Jews, the Arabs, the Babylonians, the Assyrians, and other nations who have been powerful factors and determining forces in the early history of the human race. In fact, they are the only member of this family that as a nation has adopted Christianity. It will ever remain one of the strange phenomena of history that Christianity sprang out of Semitic soil, but has found its greatest adherence among the Aryan peoples. The Syrians were Semitic, but Christianity was never their national religion. It thus became literally true that Shem has dwelled in the tents of Japhet; the spiritual inheritance of Shem has passed into the possession of Japhet. The history of Abyssinia is almost entirely of a religious character. Of the times prior to the introduction of Christianity in the days of Athanasius but little is known. Only in recent times has a German traveler, Glaser, found in Southern Arabia a number of inscriptions showing that in early times the Abyssinians were settled in that country. In reality the Abyssinians are an Aryan people, as much so as the Greeks or Romans, or the modern Europeans and Americans. They are coffee colored, but in appearance and characteristic traits everywhere betray the Aryan.

The Christianization of this country almost at as early a date as it became the established religion of the Roman Empire, has determined the whole history and national development of this people. The religious element that began the process in the establishment of Ethiopia as a nation has been the controlling factor all along, and has been the decisive element in the national character. Divorced from religion, Abyssinia has never known any civilization or literature. Certain national peculiarities, such as the observance of the seventh as well as the first day of the week; the practice of circumcision as well as of baptism; long seasons of fasts; adherence to the laws of meats, as found in the Old Testament law, as also the existence of a peculiar class of black Jews (the Falashas)—of whom there are about two hundred thousand in Abyssinia, but who at one time in the history of the people had managed to secure the throne, and who by descent actually belong to the Ethiopic race—all these things would point to a Jewish period before the Christian, in Abyssinia. But, aside from the stout denials of the native writers, there are no positive evidences that



these are more than national peculiarities, inheritances from the old Semitic family of peoples, as it is well known that some of these—such as the Sabbath observance\*—was found also among the non-Jewish Semites—e. g., the Babylonians.

The precise period of the introduction of Christianity into Abyssinia has also exerted a decisive influence on them and their history. It was the first century after Christianity had become the accepted religion of the empire,† the age of controversies on theological and christological subjects. Accordingly, we have in the Abyssinians of to-day virtually a petrified Greek Christianity of the fourth and the fifth centuries. The outward forms, liturgies, dogmas, and ceremonies have been handed down from century to century, uninfluenced by the development that has been going on in the civilized world and in the church elsewhere during all these long years. The spiritual element in the religion of the Abyssinian Church is gone; it is now mere formalism. The hull and shell of Christianity is certainly there; the kernel, the life, has departed.

The work to be done is to introduce into the forms of Christianity obtaining in Abyssinia the real spiritual life of the gospel. Protestant mission societies have again and again been driven from the country by the "Christian" rulers of the land, because in the nature of the case they were compelled to antagonize the claims, tenets, and teaching of the national church. The beginnings of Protestant work both among the Christian Abyssinians and among the Falashas dated from 1830, when the British society sent out Samuel Gobat. He was followed by Krapf and Isenberg, who did much to secure for Abyssinia an evangelical literature, disposing of more than eight thousand Bibles among the people. These three are the leading names among the Protestant pioneers in this land, while others, such as Sterns, have ably assisted, the last mentioned laboring almost exclusively among the black Jews.

Certainly people and prospects like these should prove peculiarly attractive to zealous mission workers. To rebuild on historic Christian ground the church of God is an enterprise well worth the prayer and energy of evangelical Christendom. The Abyssinians are a noble people, even in their present low religious and spiritual condition; but with a revived and life-giving Christianity they could become a power in the Dark Continent for the gospel cause and a truly evangelical Christian Abyssinia, and become, possibly, the best basis of operation for the hosts of Christian workers going out conquering and to conquer throughout the length and breadth of Africa.

[\*He who knows the history of the early Christian Church knows that for five centuries both Sabbath and Sunday were observed in the Eastern Church, and for three centuries in the Western or Roman Church. In the early church the first day was not kept as the Sabbath. It was in the fifth century when paganism had corrupted the gospel, and "the venerable day of the sun" was exalted to a place beside the Sabbath of the Lord, that the Abyssinians were converted. They received the seventh day from Christianity. Christ himself gave the day and observed it.—EDITOR S. of T.]

[†The Roman Catholic religion became the religion of the empire at the Council of Nice, 321, namely, in the fourth century.—ED. S. of T.]

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## Our Work and Workers.

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

### OUR KING.

BY A. J. MORTON.

WHEN He comes in bright clouds on that dreadful day,  
Who shall stand when the hills and the isles flee away?—

Not the great men of earth, not the mighty in war,  
But the ones who in Jesus have trusted before.

When the King in his beauty descends from above,  
Who shall meet him with joy? Who shall greet him with love?—

Not the ones who in life have been seeking their ease,  
But the faithful, who strove their Master to please.

When at last, on the throne of his kingdom on high,  
When the word shall go forth for his saints to draw nigh,

Then who of all those that have called him their Lord

Will be there with the blest to receive his glad word?

### FIELD NOTES.

IN Battle Creek, Mich., February 17, eleven persons were baptized by Elder H. Nicola.

ON the 18th ult. Elder A. J. Osborne baptized twelve candidates at Fresno, Cal. Most of these were young people.

ENCOURAGING word comes from Pueblo, Colo., stating that the church is constantly growing in numbers and spirituality.

ELDER C. L. BOYD, president of Tennessee Conference, reports the academy at Graysville in a prosperous condition under the care of Prof. G. W. Colcord and assistants.

BROTHER LA RUE, ship missionary at Hongkong, reports the conversion of a sergeant of marines, and through him a comrade, on board the British steamer *Linnet*. The vessel afterward sailed for Bangkok, Siam.

BROTHER WM. HUTCHINSON and wife have been placed in charge of the offices of secretary of the West Virginia Conference and Tract Society, on account of the ill health of Brother T. E. Bowen, the former incumbent.

OUR brethren in Louisville, Ky., are rejoicing over the fact that they have the free use of a church building until the owners (six wealthy men) have opportunity to sell it. Our brethren have been offered the property at a less price than others have offered for it.

BROTHER D. E. SCOLES reports in the *Reaper* a series of meetings at Pendleton, Oregon, during which forty-three names were added to the covenant. From there he went to Pullman, Wash., where he secured the Baptist Church for meetings, and with it an encouraging public interest.

THE *Denver Echoes* says: "It will be interesting to our readers to know that a Chinese school has been opened in Euclid Hall, Denver, which is to be conducted by teachers of our faith. The Chinese friends have visited our Conference Bible school, and the fact that they have chosen their instructors from our number, shows their appreciation of the manner in which our schools are conducted."

ELDER J. N. LOUGHBOROUGH reports that we now have four organized churches in Chicago,—two English, one Danish-Norwegian, and one Swedish. Besides these there are additional meetings and Sabbath schools in the above languages in other parts of the city, two being connected with the Medical Mission. The Chinese school has about fifty students. At a recent prayer meeting fourteen took part in prayer.

ELDER A. J. BREED, superintendent of General Conference District No. 5, reports encouraging progress in Oklahoma and Indian Territories. He says there are thirteen churches in the Territories, with 300 members, besides a number of isolated ones. There are calls for laborers from forty different localities. Of Oklahoma City he says the distributor is filled twice a day with from fifty to one hundred papers at a time.

ELDER B. J. CADY, missionary on Raiatea Island, reports a school of native children numbering 105. They had just received a supply of slates from America, and some little books printed by our press at Papeete, Tahiti. They had been teaching some lessons in geography to the children, who seemed to have an idea that Tahiti was about the principal part of the world. The parents are pleased to have the children learn, and the laborers are encouraged by the measure of visible success under many disadvantages.

FROM the *Review* we take the following items regarding the movements of missionaries: Elder A. E. Flowers and wife sailed from New York, February 17, for the island of Trinidad. Brethren Sanford and Rudolph, who sailed for the Gold Coast of West Africa, touched at the Canary Islands, and report a safe passage and good courage. Sister Emma D. Griggs, of Battle Creek College, has been selected to join the educational force in South Africa. Brethren E. J. Harvey and Adolph Gipp have gone to South Africa, designing to labor in Mashonaland. Brother D. A. Owen and family go to the Hawaiian Islands to engage in missionary work.

AT Delta, Colo., Elder George O. States had a little experience which shows that intolerance is not confined to the Catholic Church, as is supposed. He was seeking a place to hold meetings, and, learning that the Catholics had free use of the public schoolhouse, made application for a like privilege. The president of the school board is a Catholic, and he readily gave his consent; but the other two members are Protestant deacons, and they objected. However, the brethren there secured a donation of lots, and, with other assistance, have now a new house of worship 40x24 feet in size. Ten have recently united with the church, making a membership of fifty.

### PERIODICALS WANTED.

MRS. EUNICE E. TODD, Winneconne, Winnebago County, Wis., desires clean copies of the *SIGNS OF THE TIMES* for free distribution. Send postpaid.

JOHN E. MOORE, Holding's Ford, Minn., expresses thanks for past favors in the way of periodicals, and would like some tracts on the subjects of the Sabbath and the coming of the Lord.

## 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. 8:3*

### LESSON XI.—SUNDAY, MARCH 18, 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.]

### WINE IS A MOCKER.

Lesson Scripture, Prov. 20:1-7.

1. Wine is a mocker, strong drink a brawler; and whosoever erreth thereby is not wise.
2. The terror of a king is as the roaring of a lion; he that provoketh him to anger sinneth against his own life.
3. It is an honor for a man to keep aloof from strife; but every fool will be quarreling.
4. The slothful will not plow by reason of the winter; therefore he shall beg in harvest, and have nothing.

5. Counsel in the heart of man is like deep water; but a man of understanding will draw it out.  
 6. Most men will proclaim everyone his own kindness; but a faithful man who can find?  
 7. A just man that walketh in his integrity, blessed are his children after him.

**Golden Text:** "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Verse 1, A. V.

**Introductory Note.**—The only verse in this lesson which directly refers to intemperance is verse 1. The sins, however, which are mentioned in the verses which follow really all grow out of intemperance. In fact, as has been well said: "Of all vices, intemperance is the best example and type of all sin. It shows in a common, concrete, visible form the temptations to sin, the course of sin, the barriers to sin, the self-multiplication of sin, the hardening of the heart, the confirmation of character, the physical, mental, moral, and social evils of sin, and its awful punishment." This lesson will show something of what grows out of intemperance.

#### SUGGESTIVE QUESTIONS.

1. What does the wise man say of wine? Verse 1.
2. What is the meaning of "mock"? *Ans.*—To defeat, to balk, to disappoint. The meaning of the original word is "to scorn."
3. What does he say of strong drink?
4. What does he say of those who be deceived thereby? Note 1.
5. In order to avoid being deceived thereby, what advice does the wise man give us?  
 "Look not thou upon the wine when it is red, when it giveth its color in the cup, when it goeth down smoothly." Prov. 23: 31.
6. What is generally the food and drink of kings?  
 "Be not desirous of his dainties; seeing they are deceitful meat." Prov. 23: 3.  
 "But Daniel purposed in his heart that he would not defile himself with the king's meat, nor with the wine which he drank." Dan. 1: 8, first part.
7. What rule does the Lord give to those in authority?  
 "It is not for kings, O Lemuel, it is not for kings to drink wine; not for princes to say, Where is strong drink?" Prov. 31: 4.
8. For what reason does God warn them against wine and strong drink?  
 "Lest they drink, and forget the law, and pervert the judgment of any that is afflicted." Prov. 31: 5.
9. What is the character of those who indulge in intoxicants?  
 "Who hath woe? who hath sorrow? who hath contentions? who hath complaining? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine." Prov. 23: 29, 30.
10. What, then, may we expect from an intemperate king? Verse 2, lesson scripture.
11. What is it an honor for a man to do? Verse 3, first part.
12. What may we expect of a fool? Verse 3, last part.
13. What is it that leads to strife and quarreling? Verse 1.
14. What other vice grows out of drinking? and what is its effect? Verse 4.
15. What is always needful to those who are rescued from the evils of intemperance? Verses 5, 6.
16. Who only can give us wise counsel?  
 "And the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Isa. 11: 2.
17. And what counsel has he given with respect to intemperance?  
 "Be not among winebibbers; among gluttonous eaters of flesh; for the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags." Prov. 23: 20, 21.
18. What is said of him who induces his fellow-men to drink?  
 "Woe unto him that giveth his neighbor drink, that addeth thy venom thereto, and makest him drunken also, that thou mayest look on their nakedness!" Hab. 2: 15.
19. What is said of that man who follows this counsel of God? Verse 7 lesson scripture. Note 2.

#### NOTES.

1. THE marginal reading of verse 2 in the Revised Version is "whosoever reeleth thereby," and is suggestive. It is the nature of strong drink to make one reel. The common version has it, "whosoever is deceived thereby is not wise." In the very act of indulgence the mind reels from the straight path of rectitude and duty. If the first drink were not taken, there would never be a second; and no one can estimate the amount of misery that would be avoided. The error lies always in taking the first step.

2. It may be interesting to note that, according to Edward Atkinson, the famous statistician, published in the Boston *Herald* of Jan. 30, 1893, the amount of liquors consumed in the United States in 1892 amounted to \$15.28 for each person; the amount paid out on the average for each person for each day of the year for spirits, wine, and beer, was over four cents; the amount of expenditure of the United States Government during the same year was only \$5.27 for each man, woman, and child; and the cost of running the government, aside from pensions and public debt, amounted to only \$2.53, or only about one cent a day. It is said that the manufacture of intoxicating liquors is of benefit to the farmer in the raising of various kinds of grain, and in giving employment to many people. But if there were no intoxicating liquors sold whatever, there would be much more grain raised and produced than at present. The entire abolition of the liquor traffic would mean to the working classes of this country more money saved, more furniture purchased, more clothing, more everything of the products of life, and then this would stimulate manufactures and every branch of industry, and it would also check the enormous tide of woe, and misery, and death which follows intemperance, and would be likewise the means of saving many souls.

#### LESSON XI.—SABBATH, MARCH 17, 1894.

#### CHRIST'S POWER TO FORGIVE SINS.

#### Lesson Scripture, Luke 5: 17-39.

17. And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judea and Jerusalem: and the power of the Lord was with him to heal.
18. And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him.
19. And not finding by what way they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus.
20. And seeing their faith, he said, Man, thy sins are forgiven thee.
21. And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone?
22. But Jesus perceiving their reasonings, answered and said unto them, What reason ye in your hearts?
23. Whether is it easier to say, Thy sins are forgiven thee; or to say, Arise and walk?
24. But that ye may know that the Son of Man hath power on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house.
25. And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God.
26. And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.
27. And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and said unto him, Follow me.
28. And he forsook all, and rose up and followed him.
29. And Levi made him a great feast in his house; and there was a great multitude of publicans and of others that were sitting at meat with them.
30. And the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the publicans and sinners?
31. And Jesus answering said unto them, They that are whole have no need of a physician; but they that are sick.
32. I am not come to call the righteous but sinners to repentance.
33. And they said unto him, The disciples of John fast often, and make supplications; likewise also the disciples of the Pharisees; but thine eat and drink.
34. And Jesus said unto them, Can ye make the sons of the bride chamber fast, while the bridegroom is with them?
35. But the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days.
36. And he spake also a parable unto them: No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old.
37. And no man putteth new wine into old wine skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish.
38. But new wine must be put into fresh wine skins.
39. And no man having drunk old wine desireth new: for he saith, The old is good.

LET the student review the preceding lesson before beginning this. Hold in mind the two points covered in the first part of the chapter. This lesson is easily classified: (1) The healing of the palsied man, verses 17-26; (2) the call of Levi; verses 27, 28; (3) the feast at Levi's house, including the murmuring of the scribes and Pharisees, and the reproof and instruction which the Lord gave; verses 29-39.

1. Who was sitting by on a certain occasion when Jesus was teaching?
2. What influence was present? For what purpose?

3. Whom did some people endeavor to bring to Jesus?
4. When they could not get through the crowd, what did they do?
5. When Jesus saw their faith, what did he say?
6. What did the scribes and Pharisees begin to do?
7. What did they say?
8. Did they say this aloud?
9. By what question did he show that he knew their thoughts?
10. Between what two things did he ask them to decide?
11. How did he show them that he had power on earth to forgive sins?
12. At the command of Jesus, what did the palsied man do?
13. What effect did this miracle have on the people?
14. What did they say?
15. Tell who Levi was, and where Jesus saw him.
16. What did Jesus say to him?
17. How did Levi show his regard for the word of Jesus?
18. What did he do in honor of Jesus?
19. What kind of company was present?
20. How did the scribes and Pharisees feel about this?
21. What did they say?
22. What answer did Jesus make them?
23. Whom did Jesus say that he came to call?
24. To the question why his disciples did not fast, what did he reply?
25. By what parable did Jesus show that he could not use the established leaders of the Jews in his work?

#### NOTES.

1. "THERE were Pharisees and doctors of the law sitting by, . . . and the power of the Lord was with him to heal," margin, "that he should heal them." How often has a similar thing taken place! How often the power of the Lord is present to heal people of all their sins, and they do not know it! They do not feel the need of any more power than they possess. They do not care anything for the power, unless all their doubts are first removed. Jesus would remove all their doubts, if they would yield to him; but they want their doubts reasoned away, and that is not the way that doubts are removed. Men cannot reason out the power and mercy of God. "The world by wisdom knew not God." 1 Cor. 1: 21. Faith is the healer of doubt and the impartor of wisdom.

2. "AND when he saw their faith." This does not mean simply the faith of the men who carried the palsied man, but his faith also. It must have been in response to his faith that they brought him.

3. How strangely hard the human heart is! The Pharisees murmured against Christ, because he said, "Man, thy sins are forgiven thee." They said, "Who can forgive sins but God alone?" They did not know that Christ is "the power of God, and the wisdom of God." 1 Cor. 1: 24. Therefore Christ gave them an evidence of his power, by instantly healing the infirm man. No power but that of God could have done that, and the common people acknowledged it; but the Pharisees would not admit that the power of the Lord was present. What an opportunity for them to have been healed of their sins, for that was just why the power of God was present!

4. THERE are many who are not bigoted as the Pharisees were, who really want their sins forgiven, yet they do not receive forgiveness, because they cannot feel that God forgives them. This miracle was recorded for just such persons. God forgives sins just as Christ healed the palsied man. He said, Be strong, and the man was strong. When God says that we are forgiven, then we are forgiven. His word ends the matter. We can believe that a friend whom we have grieved forgives us; why is it not much easier to believe that God forgives, since he has shown his desire to do so, in giving his Son? "But if I could only hear him say that he forgives me, I would be sure of it." Well, then, hear him: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. This is the word of the Lord, and it could not be any more true, or more plainly uttered, if we heard his audible voice. Those who do not believe this word, would not believe if they should hear the tones of God's voice.

5. "I CAME not to call the righteous, but sinners to

repentance." "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Tim. 1: 15. Happy the man who, with Paul, can add, "of whom I am chief." The man who is really convicted of sin, and the one who has known the depths of the Saviour's love in forgiving sin, can never think that there is anyone in the world more sinful and less deserving than himself, and this will always lead him to manifest tenderness and love toward the erring. Such an one will have the blessing of forgiveness. Jesus can heal only those who are willing to be healed, for he never uses force. The fact that Jesus mingled so freely with publicans and sinners, should forever shut off the saying, "I am so sinful he will not receive me." The sinners are the ones whom Christ came to save. He associated with sinners in order that sinners in all time to come might know that he gladly receives them. Strange that men will think that Christ will not receive sinners, when he died for the express purpose of saving them! Can they think that Christ gave his life for nothing? "Him that cometh to me, I will in nowise cast out." John 6: 37.

6. WHEN Jesus came there was a regularly organized church. The Jews were not simply a race of people, they were the church of God. There were hundreds and even thousands of priests—ministers. See Joel 2: 17. The church had every facility for carrying on evangelistic work. But the new garment of Christ's righteousness could not be patched onto the filthy rags of Jewish self-righteousness. The new wine of the gospel could not be put into the old vessels. That does not mean that Christ would not have been glad to have the priests and Levites join him in his work, but that they could not be used unless they would consent to be made all over new. This they would not agree to, and so Jesus had to go out and select men who would acknowledge that they were sinners, and ignorant, and who would meekly learn of him.

## News and Notes.

FOR THE WEEK ENDING FEBRUARY 26.

### RELIGIOUS.

—Some gentlemen of the First Presbyterian Church of Chicago have formed an "Anti-Chinese Sunday School Society." They deem the association dangerous to young ladies because of the custom of assigning a lady teacher to each Chinese pupil, all of whom are young men. Cases of infatuation and even marriage are cited, and an entertainment given by 100 Chinese to the ladies of the church brought matters to a climax.

—On the strength of the pope's recent encyclical on the study of the Bible, several works have appeared intended as helps to Bible study from a Catholic standpoint. Prominent among these are a re-issue of Vaughan's "Divine Armory of the Holy Scripture," with an introduction by Cardinal Gibbons. It is said to cover the whole field of Catholic theology, gathering around each doctrine the passages of Scripture upon which it originally rests.

—A canal boat now on duty on the Erie Canal is named the *Good News*. It is covered with gospel texts. Services are held three times a day in its cabin as it journeys from one town to the next on its missionary trips. A fish pole with tracts tied on the end is used to reach passing boats, and little floats with cardboard sails covered with texts are sent to do what good they may. The International Evangelical Association has control of this floating mission house.

—Late advices from the City of Mexico say that a syndicate of capitalists interested in the Salvation Army has concluded the purchase from the Mexican Government of 200,000 acres of land in Chiapas, Southern Mexico. A member of the syndicate, C. H. Durst, has sailed for England, where, with the aid of General Booth, plans will be perfected by which 5,000 families from England and the United States will be put on a tract, operating under the direction of officers of the "army." The plan is the outcome of General Booth's hope to relieve the congested condition in city poor districts.

—Last year there was much ado made over the Sunday opening of the World's Fair and wise predictions that such a course would result in financial disaster as a direct judgment of Heaven. A special point was made of the Sunday-closing prestige of the Centennial Fair at Philadelphia in 1876. But in the *Engineering Magazine* for January is a comparative table of the great expositions of the world, which gives the receipts of the Centennial at \$4,700,000 less than the expenditures. Considering the comparative magnitude of the two enterprises, the Sunday-closed Fair was a much greater financial failure than the Sunday-opened one, which fact is rather against the judgment-of-Heaven theory.

—Speaking of "the present agitation for union between Baptists and Disciples," the *Harbinger* (Disciple) says: "Our Baptist brethren, as well as ourselves, now claim to take the word of God alone as their rule of faith and practice, and here is the basis on which we may unite." But the fact that they are not united is evidence of failure on the part of one or both denominations to follow the word of God alone. If that were their "rule of faith and practice," they would be already united. And each one seems able to point out where the other does not do so. It is true that "here is the basis" on which they "may unite," but it is also true that the faith and practice must needs precede the union,—that is, if the union is to be a Christian union.

—The *Literary Digest* makes this significant comment: "The expansion of the British Empire in Central Africa is becoming more and more a religious question. . . . The English have undertaken the task of civilizing and pacifying the country, and they are in duty bound to go on with it, but whether Romanism, Protestantism, or Mohammedanism shall become the dominant religious belief of the people of those regions, is a question which time alone can answer. The Moslems have been fighting among themselves, and their divisions have induced numbers of them to go over to Christianity." The question naturally arises, What kind of Christians will men be whose espousal of Christianity is induced simply by a quarrel among themselves? Considering their predilection for fighting for their religion, those Mohammedans would no doubt make good Catholics. And as in the prophecy "all the world wondered after the beast" (Rev. 13: 3), we have only to believe the word of God in order to know what will "become the dominant religious belief of the people of those regions."

### SECULAR.

—A fire in St. Louis, on the 22d inst., destroyed property to the value of \$250,000.

—An explosion in a mine at Blassburg, N. M., on the 22d inst., caused the death of eight miners.

—U. S. Senator White, of Louisiana, has been appointed associate justice of the United States Supreme Court.

—Owing to the decline in silver, the government of Guatemala has suspended payment on its outside indebtedness.

—Elections in six municipalities of France, on the 26th inst., resulted in the choice of five Socialists to the Chamber of Deputies.

—During a recent storm on the Atlantic Ocean, in the vicinity of the Azores Islands, eight men were washed overboard from the British bark *Montgomery Castle*.

—The recent trial of twelve Anarchists at Vienna resulted in the acquittal of six, and the sentencing of six to terms of imprisonment varying from two to ten years.

—Owing to heavy rains and melting mountain snows, the city of Stockton, Cal., and surrounding plains suffered considerable damage by floods during the past week.

—A Fresno, Cal., dispatch reports the finding of the dead body of an Indian near a foothill winery, and other Indians stated that he had drunk wine until death ensued as the result.

—Ten Anarchists were arrested at Lyons, France, last week, and ten others at Romans. Seventeen Italians were expelled from Marseilles for advocating the assassination of King Humbert.

—The 23d inst. was *Examiner* children's day at the Midwinter Fair, San Francisco, and over 30,000 children were in attendance as a result of the enterprise of the great newspaper's proprietors.

—The unfortunate island of Mauritius, in the Indian Ocean, is said to have been visited by another disastrous hurricane. A telegram says that a train was blown from a bridge into a river, and fifty persons drowned.

—The proposition to form a permanent government in Hawaii, with a republican constitution, calls to the front many complications on account of the various nationalities represented in large numbers in the population.

—Some vandal hunters recently slaughtered a band of buffalo in the Yellowstone Park. While endeavoring to secure the valuable portions of their plunder, they were overtaken by soldiers of the Park guard and arrested.

—There is war between Maryland and Virginia oystermen, on Tangier and Pocomoke Sounds, and the governor of Virginia has called upon the Legislature to build a man of war to defend the State's oyster beds from their predatory neighbors.

—A Salt Lake dispatch of the 22d inst. says: "Trains are blocked in every direction. Denver trains are stuck in the snow in Colorado. Between here and Ogden both the Union Pacific and Rio Grande trains are stuck. The Oregon Short Line is also blocked."

—Italy's finances are in a deplorable condition. The Minister of Finance acknowledges a deficit of 155,000,000 lire. Among new taxes proposed are an increase on salt and on imported wheat. The latter tax is regarded as a blow at Russia and America.

—A British expedition in pursuit of slave traders in West Africa was recently ambushed and compelled to retreat. The attack was so sudden that they had to leave their nine dead comrades in the hands of the enemy. They also left a field piece and 6,000 cartridges.

—At Cornell University, Ithaca, N. Y., last week, sophomore students injected chlorine gas into a hall where freshmen were having a banquet. The result was that a number of the sophomores were rendered insensible by asphyxiation, and the colored cook died from inhaling the gas.

—Owing to heavy snows in the Sierra Nevada, on the line of the Central Pacific Railroad, last week, trains were delayed three days. A snowslide near Verdi, Nev., caught five men in its descent, only one of whom was rescued alive. The snow was from twenty-five to forty feet deep.

—A bottle picked up in the Atlantic Ocean, near the Hebrides Islands, contains the statement that the steamer *Horn Head*, which sailed from Baltimore last August for Dublin, and has not since been heard from, struck an iceberg in midocean and was sunk, carrying down all on board, thirty-five in number.

—Judge Wallace, of San Francisco, is giving foot-pads a somewhat regular sentence of twenty years in the penitentiary. Convictions are quite frequent since the Fair opened, four being sentenced last week, and all under age. One, being under sixteen years, was sent to the State Reform School until his majority.

—The German Government has assembled a commission to consider the silver question. The imperial treasurer presides over the commission, and on opening its deliberations he said that, despite the government's gold standard, the subject of the recent depreciation of silver demanded exhaustive examination.

—Paris police report almost daily the finding of bombs and other explosives, deposited with evident intention to destroy property, regardless of consequences to human life. A box of explosives, with a half-burned fuse attached, was found at the door of St. Pierre's Church, on the 22d inst., and the fire was quenched just in time to avoid an explosion.

—Southern California was greatly damaged by a heavy windstorm on the 22d inst. Heavy loss has been sustained by orange growers, as great quantities of fruit were prematurely plucked by the wind. A passenger train on the Southern Pacific Railroad, near San Bernardino, was blown from the track. However, only the engineer was seriously injured.

—A correspondent, describing the march of Colonel Ellis' (British) column against the Sofas in Sierra Leone, gives horrible details of the Sofa slave raids. Entire towns were wiped out. The thriving town of Tokiviana, with 3,000 inhabitants, is in ashes. The mutilated trunks of men, women, and children were heaped together and putrifying amid the ruins. The absence of the bodies of young men and women indicates that they were spared to be sold into slavery. Colonel Ellis freed hundreds of slaves.

—The latest news from the Brazilian rebellion is quite favorable to the insurgent cause. Three or four States are under control of the rebels. The new government navy has done nothing as yet, and insurrection is reported on board some of the new vessels. The rebel armored ship *Aquidalean* runs in and out of Rio Harbor at will, despite the combined attacks of the various forts. It is also reported that material aid is being rendered to the insurgent cause by the British fleet. And Bolivia is said to be taking advantage of the embarrassment of Brazil, and is entering her Western territory with an army.

—Nearly thirty years ago the steamer *Brother Jonathan* was sunk in the Pacific Ocean, off the extreme northern coast of California, carrying to the bottom 147 persons and about \$1,000,000 in gold. Several attempts were made to find the wreck, all to no avail. But now, at this late day, Captain John F. Ryan, a noted deep-water diver, has located the hull, and, as proof of his find, exhibits a ship's bucket on which is the name of the steamer in brass letters. He reports the hull in good condition, lying below the range of any destructive agents. In the spring he expects to raise the long sunken vessel and reap his reward.

—Dr. Kemp, a young surgeon at Long Island College Hospital, has suddenly become famous by risking his own life to save that of a patient. A young woman who had been asphyxiated was brought to the hospital, and all ordinary means adopted for her restoration without avail. The surgeon then insisted that a transmission of his own blood into her veins would save her life. After a discussion with the other physicians, and a plain assertion of the danger of the operation, a vein in the doctor's arm was cut, a tube inserted, and the blood turned into a like incision in the patient's arm for a space of about five minutes. The lady immediately revived, and it is thought will fully recover.



# Signs of the Times

OAKLAND, CAL., MONDAY, FEBRUARY 26, 1894.

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The article "Protestantism, True and False," will be published as a future number of the *Religious Liberty Library*.

IMPORTANT matter in our General Articles department necessitated the expanding of that part of the paper by more than two pages; but as we have but 16 pages in our paper, this also made necessary the contracting of other departments. This space has been yielded by the departments of Home and Health, Our Work and Workers, and News and Notes. We also omitted advertisements, and literary and other notices. We are sure our readers will not complain.

READ the article on Abyssinia in our Mission Field department. It ought to stir the hearts of Sabbath-keeping Christians, and it ought to rouse to inquiry Sunday-keeping Christians. The Abyssinians are a living witness to the perpetuity of the Sabbath of the Lord, as well as to the corruptions existing in the early church. They were corrupted in the fourth century, when both the Sabbath and Sunday were held as holy days in the church, when paganism was supplanting Christianity. They have kept both days ever since.

In our Mission Fields department is an article which merits special attention. The writer of "Condoning Heathenism" well asks, "Whither are we drifting?" It contains valuable testimony right in line with the greater part of this paper. When Protestants adopt an institution heathen in its origin, and, in the face of God's word to the contrary, persist in forcing it upon others by methods equally unprotestant and unchristian, we see no reason why they may not adopt other heathen customs and heathen practices. Is not ancestral worship—invocation of saints—as respectable as "the venerable day of the sun"—the papal Sunday? If not, why not?

**Not Force but Love.**—Just now the professed Christian world is putting forth strenuous efforts to make the world Christian by law. The kingdom of Christ, say these reformers, must "enter the realm of law through the gateway of politics." But this is not Christ's way. He could have obtained the kingdoms of the world in this way; at least, he was so offered them, but, in the words of Geikie: "*Deliberately rejecting the thought of basing his empire on force, with a lofty grandeur of soul he chose to found it on love, rather than on the fears or com-*

pelled submission of mankind. Having come not to destroy men's lives, but to save them, he would use his miraculous power only for good to man, and for the glory of his Father, trusting himself to Him, without other defense or care than His unfailing wisdom and love."—*Life of Christ*, chap. 27. Are we Christ's followers?—we will never seek to support or promote his cause by physical or legal force or power.

## THIS NUMBER! THIS NUMBER!!

DEAR reader, this number of the Signs is of eternal importance. The truth which it contains should be put into the hands of every Protestant family in the United States. It has not been written for the sake of argument, to prove somebody in the wrong, but to lead all to the truth of God as it is in Christ Jesus, especially upon that world-wide and increasingly important question, the Sabbath and what it stands for.

Read it yourself. Compare it with God's word and the testimony of history and fact. Interest others in it. Scatter it widely. It ought to reach many more than its 30,000 to 50,000 weekly readers. Price of extra copies at \$1.50 per hundred. Its number is 18; order by number. Address SIGNS OF THE TIMES, Oakland, Cal.

"Come unto Me."—How blessed is this invitation of the world's Redeemer in these days of unrest, strife, and turmoil! All the science of the ages, all the man-made religions the world has known, all the theories of Church and State, all the Utopian schemes of social reformers, all the panaceas offered by the world's dreamers, all the discoveries of modern times, cannot give rest to one human soul. Unrest is evidence of sin. Sin separates from God, and takes away the peace and rest for which so many aching hearts are longing. To all these comes the invitation of Him who has purchased our pardon with his life, who "is our peace," "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Yea, precious rest amid all the strife and care and turmoil of the world. As the young Hebrews in the fiery furnace were not burned, so those who accept Christ's invitation are not harmed by the surging billows around them. Christ is to them as a rock in the midst of the sea. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee," says the prophet to our God; therefore "trust ye in the Lord forever; for in the Lord Jehovah is the rock of ages." Jesus is all of this and more. In these evil days he is a "hiding place from the wind," "a covert from the tempest," "a strength to the needy in his distress, a refuge from the storm," "the shadow of a great rock in a weary land." Sinners, reader, do you not long for such a friend? Such is the Lord Jesus Christ, the Word of God, to all those who will yield to bear his yoke, to accept his service. And why not come to Christ? Why not come now? "Behold, now is the accepted time."

## THE GEORGIA SUNDAY CRIMINALS.

In our issue of December 11 we told how Elder W. A. McCutcheon and Prof. C. E. Keck were arrested on Sunday, November 19, at Gainesville, Ga., on charge of "disorderly conduct," their specific offense being the arranging of seats in a building where the next day they designed to open a school. They were in nowise noisy in their work, and the man next door, though a Sunday keeper, was in nowise disturbed. The "disturbed man" lived on the other side of the village. They were each fined \$50 and costs, or the option of ninety days' work in the chain gang. They were also bound over to the county court for "sabbath breaking," which is a State offense.

By telegram from Elder R. M. Kilgore we learn that their trial for sabbath breaking came off the 21st instant. No counsel was employed, the brethren conducting their own cases, relying upon the promise of God, as given in Matt. 10:19, 20. The

result of the trial was that the jury disagreed. A new trial has been ordered on May 21. We will, the Lord willing, give our readers the result of it.

All this persecution, be it remembered, is in Protestant America, against Protestants upon whose character rests no stain of immorality.

## PUBLICATIONS ON THE SABBATH QUESTION.

READ the following and see if there is not some publication among them which you desire to read, or which will benefit some friend:—

**The Abiding Sabbath.** By A. T. Jones. No. 9 of the *Bible Students' Library*. This is a review of two Sabbath "prize essays," one of \$500, and one of \$1,000. It contains mighty arguments on the Sabbath question; 174 pages; price, 15 cents.

**Is Sunday the Sabbath?** No. 24 of the *Library*. A brief consideration of New Testament texts on the first day of the week; 8 pages; price, 1 cent.

**Nature and Obligation of the Sabbath of the Fourth Commandment.** By J. H. Waggoner. No. 54 of the *Library*. Clear and strong in argument; price, 10 cents.

**Sunday; Origin of Its Observance in the Christian Church.** By E. J. Waggoner. No. 80 of the *Library*. The testimony given with reference to Sunday is wholly Protestant. All Protestants should read it; price, 15 cents.

**Who Changed the Sabbath?** No. 107 of the *Library*. What God's word predicted; what Christ says; what the Papacy says; what Protestants say. A most convincing document; 24 pages; price, 3 cents.

**The Christian Sabbath.** No. 113 of the *Library*. A reprint of four articles in the *Catholic Mirror*, the organ of Cardinal Gibbons. What Catholics have to say to Protestants on the subject; 32 pages; price, 4 cents.

**Christ and the Sabbath.** By Prof. W. W. Prescott. The spiritual nature of the Sabbath, what true Sabbath keeping is, and the relation of Christ to the Sabbath in both creation and redemption. A most important tract. No. 14 of the *Religious Liberty Library*; 38 pages; price, 4 cents.

**The History of the Sabbath.** By John N. Andrews. A complete history of the Sabbath and first day of the week in religious life and thought, from the earliest ages to the present time, and especially during the Christian dispensation; 550 large octavo pages; price, cloth, \$2.00; library binding, \$2.50.

Any of the above may be obtained post free on receipt of price by addressing Pacific Press, Oakland, Cal. Works on all phases of Bible truth. Send for catalogue.

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