

# Signs of the Times.

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

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## Signs of the Times

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MILTON C. WILCOX, EDITOR.

**Not of Self.**—He who is truly righteous will not boast of his righteousness, for it is not his own. He is good only in the "borrowed goodness" of God. He who is truly holy will not boast of his holiness; for if he is truly holy, it is only because of Christ's wholeness. "And ye are complete in Him," are the words of the apostle. We are complete in no other. In God's great goodness and mercy alone will we boast. The holier the man the more humble will he be of his own attainments.

**Not for Us but God.**—It is not for us to call ourselves righteous or saints. That belongs to God. We come to him by faith, sinners. He calls us righteous, and we are so. His word makes us clean. John 15:3. He calls "things that be not as though they were;" and he calls the sinner a "saint," albeit he is not a saint, and he becomes holy. The infinite power of God's word makes him so. The person thus cleansed will not, however, call himself a saint and boast of his holiness. That will he leave with God. He will esteem it the highest honor to be called a "servant of the Lord Jesus Christ," and the most blessed occupation will be to do Christ's service.

**Romanism and the Public Schools of San Francisco.**—Myers' General History has been introduced as a text-book in the public schools of San Francisco. A general protest against its use came from the Roman Catholics, because, as they claimed, it misrepresented Roman Catholicism, favored the Reformation, and was therefore sectarian, and should not, therefore, be used. This has been discussed pro and con before the Board of Education, and at this writing the question of its continued use is still pending, with the chances in favor of Rome; for every history which tells the plain, unvarnished facts Rome will consider Protestant and sectarian, and Rome will win in San Francisco. Here is an evidence of her power. Rome's remonstrance against the history has been quite

fully published. Rev. J. Q. A. Henry, pastor of the First Baptist Church of the city, has stepped into the arena to champion the Protestant side, and to show the effect of Rome's hand in our public schools. A notice of his meeting was taken to the *Chronicle* and *Call* of that city, but neither of them would publish it as a paid advertisement, although some of the notices they have advertised are unmentionable. Mr. Henry applied to the city council to obtain permission to advertise it in the street by a transparency, but the council would not grant it, although they grant permission for other things religious, irreligious, and unreligious. Rome sways the scepter. That all the world shall worship the beast is declared by the prophet of God, and His word cannot fail.

**Come as You Are.**—Christ invites all to come, irrespective of race or condition. All who will come to him as they are, to receive him as he is and for what he wants to be to them, will find him a present, living Saviour, a mighty healer, a personal friend. One great trouble is that we do not come to Christ as we are. We rather come as we want to be, or as he only can make us. It is with a half apology for our sins, or an excuse for transgression, or with false sympathy for ourselves in sin, or with a feeling that we are not as bad as someone else. Come as you are, poor, and wretched, and miserable, and blind, and naked, all sick with sin, and doomed by the incurable disease to certain death, unless divine power interposes. We may not feel that we are all this, but the Great Physician has so diagnosed our case, and it is wise to believe him. God has said that our condition is just what is stated above, and we see it in others whether we realize it in ourselves or not. But in Christ is healing and help and life. Come just as you are, as he has described you to be, and find in him just what he longs to be to everyone.

### A NEW PHASE OF SPIRITUALISM.

*The Spirit of Truth*, formerly *The Kingdom of Heaven*, edited by Thomas Cook as "the medium who shall not speak of himself; but whatsoever he shall hear, shall he speak," introduces a new revelation to the world. It says editorially that the question—

Is there a Messiah coming? is soon to become the all-absorbing question of all nations professing to believe in Jesus the Christ. The very spiritual elements surrounding this earth are becoming surcharged with this thought and its results, the establishing of the kingdom of God on earth, which will be the full answer to the question.

This new dispensation or establishing of the kingdom of Christ upon earth shows the drift

of modern Spiritualism. It no longer reveals itself to the world in the gross infidelity of the past, but professes to be not only Christian, but that which is truly Christian; and its talk of the establishment of the kingdom of God on earth sounds very much like that which is sought for and predicted by modern National Reformers. They are not looking for Christ to come in Christ's own way, as he himself has declared in his word, but in their way; and this new dispensation is ushered in by this *Spirit of Truth* of March, 1894.

The coming of this new dispensation, says this paper, predicted in 1852 as being then "nigh at hand," is now by the great Spirit Congress of All Nations announced, and

invitations have been sent to all parts of the spirit world to assist in this work and jubilee; and already a vast concourse, ten thousand times more than can ever be heard through this channel, have responded, and are here, at this our first seance, to encourage with their voice and presence this great, grand, and glorious heavenly cause.

So states the spirit messenger which brings this news to the editor of the *Spirit of Truth*. This spirit signs himself "Robert Dale Owen," and then follow messages from "Charles Dickens," "Monroe Woods," "Louis XVI., king of France," "John Cook," "Pope Pious IX.," "Jennie Smith," "Bonaparte," "Adoniram Judson," "Shakespeare," "John C. Bundy," "Warren Chase," and "Patrick Henry." There is a good deal of the characteristic of our late Parliament of Religions manifested in this wondrous gathering of spirits. In closing this symposium, the spirit Robt. Dale Owen says:—

It is doubtless well to call attention to the non-sectarian character of this great universal unity movement. It is not intended as a Spiritualists' movement by Spiritualists and for Spiritualists alone by any means, but is intended to embrace and enfold in its loving arms even its most bitter enemies, as well as the whole of the entire human race, of every clime or complexion. It does not come as a champion or advocate of any cult, creed, or particularism, but embraces and appeals to the love of humanity in them all. As a divine order, therefore, we do not essentially come to contend for any plan or proposition, but rather to appeal to and plead with humanity to let their love of God and humanity rise up and predominate over their lower self or animal selfishness. We shall not even argue with anyone that we are spirits or angels, once dwellers with you in bodily form on earth, or that spirits can and do return and communicate; for we regard that as much of a settled question as that the world does move.

He who reads God's word will see the drift of all this. The tendencies toward evil which we see in the material world among the nations of earth are but the reflex influence of the world of spirits, over which Satan himself presides. God has forewarned us of all these things. He has told us that evil spirits and

lying spirits will come to us. He has said of man that he shall surely die, but the first falsehood of Satan has been believed instead of the word of God, and now Satan's demon messengers come to mankind in the guise of the spirits of the dead, claiming to bring messages of peace and love from the kingdom of light. But he who knows God's word knows that the messages are false and the messengers are the messengers of darkness. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

#### OBSERVING TIMES.

THE apostle Paul wrote to the church at Galatia: "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Gal. 4:10, 11. In this very observance the apostle saw evidences of backsliding from God and serious cause of alarm. These outward actions showed that the heart was no longer perfect toward God. What were these times observed by these Galatians?

1. They evidently were not Jewish festivals which God had appointed, but the observance of which had expired by limitation; for these the apostle had elsewhere intimated were to a great extent a matter of indifference. This is stated in Rom. 14:5, 6: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." This seems to refer to practices connected with the eating of herbs and meats. Brother was not to judge brother. The same principle is expressed in Col. 2:16, 17: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day [*heortē*, feast day], or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ." This pertains to the same observances, which expired as obligatory at the cross, when the shadow reached the substance. The sabbaths were yearly sabbaths, of which there were several. See Leviticus 23. Would the apostle condemn and regard as dangerous in Gal. 4:10 what he places so little stress upon in the other scriptures?

2. The observance of the Galatians did not pertain to the weekly Sabbath of the Bible. God gave that for all people and all time. It was "made for man." It was embodied in the holy and immutable law of God. Ex. 20:1-17. That law Jesus said he did not come to change, and declared that it is easier for heaven and earth to pass than one tittle of the law to fail. See Matt. 5:17-20; Luke 16:17. The apostle Paul declares that faith in Christ not only does not abolish God's law, but establishes it in the heart. Rom. 3:31. Neither can the expression "every day" of Rom. 14:5 be said to necessarily include the Sabbath, for precisely the same expression is used in Ex. 16:4, where only six days of the week are intended. Certainly the apostle would not be afraid of that religion which led to a faithful observance of just what God had commanded. "Ye are my

friends," said Christ, "if ye do whatsoever I have commanded you."

3. What these observances of the Galatians were we may learn from the verses preceding those we quoted at the beginning of this article. Says the apostle: "Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" Gal. 4:8, 9.

The Galatians, or at least many of them, were converted idolators. They were saved from the "service" of "them which were no gods," but in their backslidden condition they had turned *again* to the bondage from which the power of Christ had delivered them. In other words, they had gone back to the observance of the times of the heathen, which God had before forbidden: "Neither shall ye use enchantment, nor observe times." Lev. 19:26. It is said of Manasseh, the wicked king of Judah; that among other things which he did when he forsook the God of his fathers was that he "observed times." These times were the days dedicated to the feasts and worship of their gods. It was therefore no wonder that the apostle feared for them.

The church of to-day is trending in the same direction. For the observance of Christmas, Lent, Good Friday, Easter, and Sunday there is absolutely no authority in the Scriptures. They are wholly of men. They may be traced back to pagan and idolatrous customs. This is especially true of Christmas, Easter, and Sunday. And yet the great Protestant churches of Christendom, whose boast has been "the Bible and the Bible alone," is not only continuing to observe Sunday, in the face of constantly increasing light, when to do it makes void a command of God, but in the observance of the other feasts they are coming to outdo Rome. Ornate services, appeals to the senses, are the order of the day. As the living, constant witness, designed of God to abide forever in the church, is silenced by sin and selfishness, human devices are invented to attempt to fill up the vacancy. God's witnesses to the power of the resurrection are the lives of regenerated human beings, not on Sundays, not on dress-parade days, but on every day, in all the transactions of life. Every attempt to improve upon God's plan has resulted in failure, and weakness to the church; and to keep up these observances the church has been compelled to use force and appeal to the civil power. Oh, that our brethren in all these denominations might turn from tradition to God's holy word, from "the weak and beggarly elements" of paganism and sin, whereby the light of God is obscured, to the truth as it is in Christ Jesus.

#### "LOVERS OF PLEASURES."

THE following manly protest we clip from a recent number of the *New York Observer*; it illustrates the tendency in the church, and shows that there are those who protest against these things, if they do also "sigh and cry for all the abominations that be done in the midst thereof":—

As though jealous of the notice bestowed upon the unmitigated toughs who posed as heroes in the

South, a Protestant church (save the mark!) recently posted conspicuously large bills, a verbatim copy of which is given below, names only being omitted for the sake of members of the denomination who would be horrified at such proceedings. A copy of this "bill" is sent to the editor of the *Observer* for proof:—

GOOD GRACIOUS MERCY!

HAS SHE CAUGHT THE VILLAIN?

THAT SHREWD LADY DETECTIVE FROM THE WEST.

THE W. H. AND T. CO.

will give a

GRAND DRAMATIC EXPOSITION,

at

— HALL, cor. — and — Sts.,  
WEDNESDAY EVENING, JAN. 24th, 1894,

for the benefit of

SAINT PAUL'S — CHURCH.

To our many Friends, Do Come out and see the Two Middle Weight Pugilists, who will wonderfully amuse you in a Friendly and Scientific Four Round Contest for Points Only.

GENERAL ADMISSION - - - 15 CENTS.

General Committee.

And to this precious mixture of bad English, poorer taste, and worse morals, posted in the name of a great and respected denomination, which cannot be blamed for the occurrence, are affixed the names of seven women and nine men, including the pastor!

Now, I submit, such a prostitution of the holy names of church and pastor is a scandal to the cause of Christ, and deserves a disclaimer from all who love his church. An organization which stoops to such reprehensible methods of raising funds, simply masquerades in Christ's name, and is upon a lower moral level than the Duval Athletic Club, which is in such work "for revenue only," and is acknowledged to be a company of sports.

#### "MODERN RELIGIOUS PERSECUTION."

UNDER the above heading the *Times* of this city recently had the following editorial:—

An inoffensive citizen, a Seventh-day Adventist, was recently convicted of a misdemeanor and punished by a Maryland Court for the atrocious offense of husking corn in a barn on Sunday. Some two or three years ago a man was sent to jail in Tennessee for plowing on Sunday. In both Maryland and Tennessee games of baseball and football are played on Sunday, admission being charged to the grounds, and candy, popcorn, and peanuts peddled in the throngs who assemble to see the sport. These "amusements," which are conducted as a business, are not molested by the authorities, but a quiet citizen, who believes that Saturday is the real Sabbath, cannot husk corn in his own barn or plow his field on Sunday without incurring the penalties of the criminal law.

That religious bigotry prompted both these prosecutions is quite evident, for both the men arrested and punished were Seventh-day Adventists. It was not claimed that they were lawless or disorderly persons. On the contrary, they were industrious, law-abiding citizens, who provided for their families, paid their taxes and debts, attended to their own affairs, and never meddled with the concerns of their neighbors. Yet these men were picked out for prosecution for violating Sunday laws, and the instigators and promoters of the prosecutions were church-goers, members of other religious sects. It was hatred of the Seventh-day Adventist faith, and not the breaking of the sabbath, that actuated these pious prosecutions. The people who inspired them were not moved to prosecute those who participated in godless sports or sold candy and peanuts on the Lord's day. They wanted to visit their pious reprobation of the Seventh-day Adventist heresy. In other words, the prosecution was persecution, and the inspiration was bigotry and intolerance.

Sunday laws should go no farther than preventing disorder and compelling decorum in deference to the religious feelings of the great body of our citizens, but when they become agencies for the punishment as criminals of men who peacefully plow their fields and husk their corn, they take on the intolerant inspiration that kindled the fires of Smithfield and turned the rack and thumbscrew of

the Spanish Inquisition. Purposely noisy pursuits followed ostentatiously on Sunday in the vicinity of public worship, or in such a way as to offend the propriety and religious sentiments of other sects, should be punished, either as disorderly conduct or as disturbances of the peace. But in the name of Him who came teaching charity and toleration for all, as well as for the spirit of civil liberty and religious freedom, it is to be hoped that there will be no prosecutions prompted by fanaticism and directed in the spirit of persecution.

The greater part of the above is literally true, but there is connected with this righteous protest the very principles which make the protest necessary. These are found in the last paragraph. Admit the right of a Sunday law, and all the evils which follow are admitted with it. "Disorder," "noisy pursuits" "in the vicinity of public worship" are forbidden in all communities; and in no State is better order preserved in this respect than in California, which has no Sunday law.

As to the matter of "deference to the religious feelings of the great body of our citizens," we have just simply this to say: The "feelings" of the majority are no more sacred than the feelings of the minority. They are entitled to the same respect which the feelings of the minority are, and no more. Every man should be treated *civilly* on all days; but civility does not demand a Sunday law. The "propriety and religious sentiments" of arrogant and popular religious bodies, as all history demonstrates, are easily *offended*. The Jews were offended because Christ's disciples rubbed out some wheat in their hands on the Sabbath day, or because he healed the sick. The "religious sentiments" of the Roman Catholic priests were offended because Anne Askew would not confess to transubstantiation. The "religious sentiments" of some of the people of Gainesville, Ga., were offended because two men worked in a quiet way on a Sunday in a church on the opposite side of the town—work which they could neither hear nor see, only as they went to spy it out. It is the old, old story. They watched Christ to see whether he would heal on the Sabbath day, that they might have whereof to accuse him. Sunday laws of all kinds have a purely religious basis, and, if logically followed, will inevitably lead to persecution, and the people of conviction will be the persecuted.

THE *Harbinger* (Disciple) of March 31 has the following:—

"Father" Gleason wishes us to understand that the American Protective Association is the "ghost of Know-nothingism," and that it will quickly pass away. The "father" is not well posted. And the trouble with Know-nothingism was that it came before the hands of the Jesuits were so clearly seen as now, and before their arrogance, intolerance, and persecuting spirit were fully known. The association, being the child of necessity, will be very likely to live long enough to vanquish those who attempt to stifle free speech and overthrow American institutions.

And why were not the "arrogance, intolerance, and persecuting spirit" of the Jesuits, and, for the matter of that, the Papacy, fully known? Why did God permit an object lesson of the working out of its principles for 1260 years? What was the Reformation but a recoil, a protest against these very principles? What have the Jesuits done of late years that they did not do a hundred times worse during those 1260 years? And God has foretold it all in his word. But the A. P. A. will not succeed, because it has adopted the armor of Goliath in order to fight him. Rome is mistress of her own weapons, and her enemies will so find it when too late.

## Question Corner.

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

[From time to time we will reply under this head, if deemed advisable, to such candid inquiries as may be sent us. Correspondents wishing a reply to their questions must give their full name and address, not for publication unless they wish, but as an evidence of good faith on their part, and to give us opportunity to reply by letter if deemed best. It is always well to inclose stamp. Let the questions be short and pointed, and such as may be answered in limited space. The questions will be numbered continuously.]

### 137. THE LEVITICAL AND MELCHISEDEC PRIESTHOOD.

WHAT was the real object of the Levitical priesthood? Why couldn't the Melchisedec priesthood continue? I find in "Bible Readings," page 176, we have the Melchisedec priesthood before and after the Levitical priesthood. Was it in order that the plan of salvation could be more fully made known, and that Christ was to come down to this earth and leave his priesthood in heaven? If there had not been a Levitical priesthood on this earth would it have been possible for Christ to come to this earth as he did? Where did the children of God in the Melchisedec priesthood have the law of God written—in their hearts, just the same as after Christ?

J. C. D.

The object of the Levitical priesthood was to a great extent the same as that of all priesthoods. "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." Heb. 5: 1, 2.

After man sinned, the righteous patriarch of the family combined in himself the offices of priest and king, and sometimes of prophet. Noah was the ruler and priest of his family. Abraham was of his, Jacob of his. Melchisedec's age entitled him to precedence over Abraham. When Israel died, whose sons were each to become the heads of tribes, these offices were divided. Judah became the ruler, Levi the priest. The priesthood, its ceremonies, its ritual, became more full, complete, and elaborate than the patriarchal priesthood. But, like the patriarchal priesthood, it was typical of the priesthood of Christ, and its sanctuary of the heavenly sanctuary. The sacrifices which they offered—the blood of bulls and goats—could not take away sins, could not make him that did the service perfect as pertaining to the conscience (Heb. 9: 9; 10: 4); for the priests were themselves doomed to death and liable to sin.

The Levitical priesthood was, however, but a partial type of Christ's priesthood. Christ was both king and priest, and no one succeeded him in his priesthood. But in the Levitical priesthood the priests were many, not being suffered to continue, by reason of death (Heb. 7: 23), and the rulership at that time was in Judah. Therefore, while in making offerings for the people each high priest typified Christ, he was far from being a perfect type. Christ was not, therefore, a priest after the order of Aaron, or Levi. But in Melchisedec we have a perfect type of Christ. We have no account of his genealogy, his beginning of days or end of life. We know of no one who preceded him in his priesthood or succeeded him. He was king of peace, because he was king of righteousness. In all this he was a type of Christ, who is "our peace" (Eph. 2: 14), "the Lord our righteousness" (Jer. 23: 6), a priest-king upon his Father's throne (Zech. 6: 12, 13; Rev. 3: 21); and his priesthood does not pass to another (Heb. 7: 24, margin).

It has been God's design, and that design has been carried out wherever there has been living faith, to write his law in the hearts of all in all dispensations. Because his law was on tables of stone during the Levitical dispensation, it does not argue that it was not in the hearts of his people. "Thy word have I hid in mine heart," says the Psalmist, "that I might not sin against thee."

Just what would have been, or what would not have been, if things had been thus or so, we do not know. All God's plans are the best and wisest for the time and place and circumstances. All the types of the past looked forward to the better time. Heb. 9: 9, 10; 11: 39, 40. We can afford to trust God, knowing that he always does the very best he can consistent with the free will of ignorant and perverse humanity.

## General Articles.

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

### WANTED, MEN OF PRINCIPLE AND COURAGE.

BY JOHN M'CARTHY.

Men of principle and courage  
Are the men we need to-day,  
They who will their firm convictions  
E'er acknowledge and obey.  
They who stand when all oppose them,  
They who truth will e'er befriend,  
Are the men our world is needing,  
Rights and virtues to defend.

Men of principle and courage,  
Men who'll dare to stand alone,  
Men who make great sacrifices  
To uphold the view they own,  
Men who, conscientious ever,  
Waver not from side to side,  
Are the jewels of a nation,  
Rarely found, but dearly prized.

Men of principle and courage,  
Who for liberty will stand,  
Not alone for toleration,  
But for freedom pure and grand,  
Who will fight life's hottest battles,  
Not with sword, or carnal power,  
But with truth—God's only weapon—  
To dispel dark error's hour.

Men of principle and courage,  
Who will never compromise  
With the foes of their convictions,  
Who above themselves will rise,  
Self forgetting in the conflict,  
Striving not for worldly gain,  
But who try to raise the nation  
To a higher, nobler plane.

Men of principle and courage  
Number few within our land,  
Yet their presence much is needed—  
For them now there's much demand.  
Shall we now augment their number,  
Though 'gainst odds we e'er may fight,  
To uphold the views of conscience,  
To stand firmly for the right?

### LOOK NOT TO SELF BUT TO CHRIST.

BY MRS. E. G. WHITE.

It is in looking upon our sinful condition, and talking and mourning over our wretchedness, that distress becomes more keen, and pain accumulates. Let the sinner arise in the strength of Jesus, for he has no strength of his own, and let him assert his liberty. Let him believe that the Lord has spoken truth, and trust in him, whatever may be the feelings of the heart. Let the sinner say, I will look away from my own misery, from the wound of the serpent, to the uplifted Saviour, who has said, "Him that cometh to me, I will in nowise cast out." Look upon Jesus. "Behold the Lamb of God, which taketh away the sin of the world."

Let no one make his feelings his idol, and bow his soul down to worship and serve his sensations. "Thou shalt worship the Lord thy God, and him only shalt thou serve." It is your privilege to believe that Christ has borne your sins; for God hath laid on him the iniquity of us all. You are under the shelter of the sure refuge, under the cover of the atoning blood of the acceptable sacrifice.

All legalism, all the sorrow and woe by which you may encompass yourself, will not give you one moment of relief. You cannot rightly estimate sin. You must accept God's estimate, and it is heavy indeed. If you bore the guilt of your sin, it would crush you;

but the sinless One has taken your place, and, though undeserving, he has borne your guilt. By accepting the provision God has made, you may stand free before God in the merit and virtue of your Substitute. You will then have a proper estimate of sin, and the godly sorrow of true repentance will take the place of hopeless discouragement and grief, for you will turn from sin with grief and abhorrence.

Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Do not think for an instant that any human being has a more loving heart, and a more tender compassion for you, than he who died on Calvary to save you. Do not turn from the divine to the human. The human messenger may bid you hope, on the ground that God's word bids you hope. Your Heavenly Father invites you to come to him as a little child to a loving parent, and say, Thou hast said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"

Christ is the friend of sinners. When the scribes and the Pharisees accused him of eating with publicans and sinners, Jesus said, "I come not to call the righteous, but sinners to repentance." If you feel yourself to be the greatest of sinners, then Christ is just what you need; for he is the greatest of Saviours. Lift up your head, and look away from yourself, away from the poisoned wound of the serpent, to the Lamb of God, who taketh away the sins of the world. What will all your groaning and the torturing of your soul avail? You may entertain thoughts that condemn you, but in them there is no salvation. Put away your thoughts, and receive the thoughts of God, through which your mind may be elevated, your soul purified and uplifted. The Lord says: "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Why will you carry your burden of sin, when Christ has come to be your burden bearer? Roll your sins at the foot of the cross. Unload! unload! He takes away the sins of the world. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

You have been pronounced a sinner, and Christ has announced himself a Saviour. Accept the remedy God has provided for you in a sin-pardoning Saviour. How would you have felt had you been in the camp of Israel and seen the people groaning and shrieking in distress because of their swollen and painful wounds, when the brazen serpent was uplifted, and when by one look they might be healed? Would you not have exclaimed: "Why do they not look at the uplifted serpent? How strange it is that they do not perform the one simple act by which they might receive healing!" But is it not as inconsistent for you to refuse to look at the

crucified Saviour?—Heed the invitation: "Seek ye the Lord while he may be found, call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Why should the repenting sinner forsake his thoughts? It is because they are not in accordance with truth. He is tempted to believe that because of his sins God has given him up to the will of his enemy, and that there is no pardon for so great a sinner as he. But all these thoughts are dishonoring to God, because man is God's possession, both by creation and redemption. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him [as his personal Saviour, and accepts him as the only provision whereby he can be saved] should not perish, but have everlasting life." You are one of the whosoever may believe. But while you cherish unbelief, and permit feeling to govern you, your case will look hopeless to yourself. Forsake these unbelieving thoughts. God says: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Poor, doubting, discouraged soul, I would address you as one of that world for whom God gave his Son. He loves you, and will save you if you will but receive the gift of his only-begotten Son. Moses prayed that God would show him his glory, "and the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." This is the character of the God in whom you are to put your trust. "God is love." Repeat this sentence whenever temptation presses upon you. Remember that he is just and merciful, true and gracious, and will by no means clear the guilty. God can be just, and yet be the justifier of him that believeth in Jesus. He will accept you just as you are; for there is no hope of your becoming better until you come to Jesus for pardon and sanctification. Mourning and weeping will not purify you. You may mourn your life away in unbelief, and in bitterness of soul, but the power to cleanse the vilest sinner is vested wholly in him who can save unto the uttermost.

God does not ask you to feel that Jesus is your Saviour, but to believe that he died for you, and that his blood now cleanseth you from all sin. You have been bitten by the serpent, and as the serpent was lifted up in the wilderness that the dying might look and live, so Christ was lifted up, that whosoever believeth in him should not perish, but have eternal life. Saving faith is simplicity itself. You must cry no more; you must cease to hang down your head as a bulrush. Look to the uplifted Saviour, and, however grievous may have been your sins, believe he saves you. All the remedies and medicines of the world would have failed to cure one soul who had

been bitten by the venomous serpent; but God had provided a remedy that cannot fail. "Believe on the Lord Jesus Christ, and thou shalt be saved." Be not among the number to whom the Saviour said, "Ye will not come unto me that ye might have life." Oh, how he longed to save them; for while we were yet sinners (not waiting for us to make ourselves good), Christ died for us.

Believe now that God loves you; for he hath declared it, and when Satan tries to fasten the burden of sin and horror upon you, take your Bible, and read, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." You cannot repulse the enemy by relating your fearful doubts, by telling him that you are horrified by the thought that you are lost. All this is music in his ears. He wants to make you as miserable as he is himself, but you can answer him by proclaiming the promise that you believe in the Son, and therefore shall not perish. As you turn your eyes away to the Lamb of God, who taketh away the sins of the world, the controversy with the enemy will be ended for that season. You can repulse him by declaring that "Christ was wounded for my transgressions. He was bruised for my iniquities. The chastisement of my peace was upon him, and with his stripes I am healed."

Take the word of Jesus Christ as more sure and valuable than any word that can come from the human agent. Thank God with your whole heart and soul and voice that you are barricaded with the rich promises of his infallible word, so that the wicked one shall not touch you. God will give you the Holy Spirit, even though it may seem to you that it is too good to be true. "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

#### A REVIEW OF SUNDAY LEGISLATION IN CENTURY NINETEEN. NO. 17.

BY PERCY T. MAGAN.

#### THE HOLY ROMAN EMPIRE.

HISTORIANS still recognize the importance of the date 476 [A.D.] as that which left the bishop of Rome the dominant personage in Italy and marked the shifting of the political center of gravity from the Palatine to the Lateran. THIS WAS ONE OF THOSE SUBTLE CHANGES WHICH ESCAPES NOTICE UNTIL AFTER SOME OF THEIR EFFECTS HAVE ATTRACTED ATTENTION.—John Pike.

The object of this article will be to tell what the Holy Roman Empire was, and in the narration of the facts setting forth what it was, to show clearly what it was for. To write the factual history of this extraordinary, impracticable, sublime, yet ridiculous, religious-political governmental monstrosity is not the design of this paper. To do this would require a good-sized book. We will therefore confine ourselves to the theory upon which the Holy Roman Empire was built, rather than to the facts which make up the annals of its career.

The old Roman Empire, that is, the Pagan Roman Empire, was a despotism of the worst sort. This is a fact so patent that it needs no proof here. In it the pagan Church was allied with the pagan State; but the church was subordinate to the State. The deities of those days were only great because they had been made so by the Roman State. The Romans



used to create their gods.<sup>1</sup> And after they had made them, they mocked at them; that is, all the educated and intelligent Romans did; for they knew that their creations (these gods) were humbugs of the completest kind, to be used in duping the common people on matters of State. So Seneca in his tract "Against Superstition" wrote:—

The whole of that vulgar crowd of gods which for ages past a protean superstition has been accumulating, we shall worship in *this* sense, viz., that we ever remember the worship we pay them is *due rather to good manners than to their own worth*. All such rites the sage will observe, because they are commanded by the laws, not because they are pleasing to the gods.<sup>2</sup>

In the Pagan Empire the religion was "an integral of the political constitution, a matter far more of national or tribal or family feeling than of personal."<sup>3</sup> When Constantine adopted Christianity as the religion of the State, and threw off the languid paganism of his times, he adopted a system which hitherto had never been "an integral part of the political constitution," but which "*was already a great political force, able, and no more able than willing, to repay him by aid and submission.*"<sup>4</sup>

Now since the Christian Church<sup>5</sup> "was already a great political force," it was impossible to make her an "integral part of the political constitution" in the same way and on the same basis that the pagan church had been. The ministers of the pagan church had ever been willing to be obedient servants of the State. The pagan church had been perfectly content to be the submissive wife of the pagan State, a domineering husband. The Christian church was equally determined to be the domineering mistress of a submissive State,<sup>6</sup> a passive and pliant husband. It is therefore manifest that, with the feelings existing in the Christian church, she could never be identical with the civil power in the same way that the pagan church had been. She therefore became the *counterpart* of the State, and, in due process of time, elevated herself to the paramount place in all things in heaven and in earth, in civils and in spirituals. Then well indeed might Pope Boniface VIII. show himself to the crowding pilgrims at the Jubilee of 1300 A.D., seated on the throne of Rome, equipped with scepter, crown, and sword, shouting aloud, "I am Cæsar! I am emperor!"

Constantine the Great,—"*great*," in the elegant language of Dean Stanley, "rather by what he did than by what he was,"<sup>7</sup> gave to the fallen Christian church an ecclesiastical organization, which was the exact counterpart of the civil administration. For every civil officer there was a corresponding ecclesiastical functionary. How bitterly did his successors rue the day when he thus forged fetters which in after days bound them like bands of iron! That nothing of permanence can be accomplished without organization is an undisputed fact. And the more oppressive the proposed despotism, the more perfect must be the organization designed to carry it out. Pagan Rome was a despotic power, and to the perfection of her organization the united voices of governmental theorists in all ages

since declare. And when her first Christian emperor gave to the fallen church an organization similar in every detail to that of the State, he placed in her hands that which was afterwards to become a terrible engine of tyranny to be used against his own successors with fearful success.

The pagan religion of the old empire was extinguished by Theodosius I. A.D. 379–395; but the empire itself lingered on in the West until A.D. 476. Then it was that Odoacer, chief of the barbaric Heruli, "sent the handsome boy Romulus, son of Orestes, better known as 'Little Augustus,' from his imperial throne to the splendid villa of Tucullus, near Naples, and gave him a yearly pension of \$35,000 [6,000 solidi] to console him for the loss of a world."<sup>8</sup>

While it is true that the old Roman Empire of the West passed away in A.D. 476, when Odoacer became patrician—while this is true in an attenuated sense, in the strictest sense it is not true at all. The real truth of the situation is summed up by John Fiske in the language which forms the motto of this treatise, and which, for the sake of perspicuity, we quote again, viz., "Historians still recognize the importance of the date 476 as that which left the bishop of Rome the dominant personage in Italy, and marked the shifting of the political center of gravity from the Palatine to the Lateran."<sup>9</sup>

Such is the significance in verity of 476 A.D. For by the events which occurred in 476 the papal church secured such a foothold upon things political that all power was indeed removed from the Palatine to the Lateran—from the seat of the empire to the chair of St. Peter.

This transition of power came about after this manner: Odoacer, the barbarian conqueror of Italy, compelled, as has been said, Romulus Augustus to relinquish his throne. He then commanded a deputation from the Senate to journey to the Eastern court at Constantinople and lay the insignia of royalty at the feet of the reigning emperor, Zeno. This act was not regarded by those living at that time as the *extinction* of the Roman Empire of the West, but merely as a reunion of the empire of the West with that of the East under one head, as in days of old. And it is true that there was no legal extinction of the empire of the West at all. Rome (Papal) afterwards made great use of this to her own aggrandizement.

To Odoacer was given the title of PATRICIAN—one pregnant with meaning to after ages. This title had been introduced by Constantine "at a time when its original meaning had been long forgotten; it was designed to be, and for a while remained, the name, not of an office, but of a rank, the highest after those of emperor and consul. Gradually it came to express "undefined authority," implying "in particular the duty of overseeing the church and promoting her temporal interests. It is usually associated with the terms 'defensor' and 'protector.'"

Now legally this title could of right emanate from the incumbent of the imperial throne alone. But early in century eight the Roman bishop threw off the yoke of the Eastern Empire because the latter did not believe in the worship of images. Gregory III. was the reigning pope. Freed from the emperors of the East, he was in immediate peril from the Lombard sovereigns of North Italy. In his di-

lemma he appealed to Charles Martel, mayor of the Frankish palace, and virtual ruler of the Frankish realm, begging him to haste to the succor of the Holy Church. Charles Martel died before he could obey the summons; but Pepin, his son, surnamed the Short, made good use of the new friendship with Rome. There is something interesting about this scene in the drama.

Charles Martel desired the throne of the Franks for himself and his line (the Carolingian). There was no earthly reason why he should have it any more than the Merovingian line, which had held it ever since the days of Clovis, who was the *real* founder of the Frankish monarchy.<sup>11</sup>

The Carolingians were therefore clearly usurpers. They knew it and the Frankish (French) nation knew it, and they knew that the Frankish nation knew it, and would resist their illegal endeavors to secure the throne. The pope wanted protection from the Arian Lombard heretics. He also wanted to be a temporal sovereign in Italy. The Carolingian wanted the Frankish throne. "I know you are a rascal; but if you will defend me from the Lombard, I will tell the good Catholic nation of the Franks that your claim to the throne is a valid and a holy one, and they will accept you without a blow. Moreover, I will depose Childeric, the present Frankish king of the Merovingian line." "Agreed, said the Carolingian, and the bargain was struck." Says Bryce:—

A course was taken whose dangers no one then foresaw: the Holy See, now for the first time invoked as an international power, pronounced the deposition of Childeric, and gave to the royal office of his successor, Pepin, a sanctity hitherto unknown, adding to the old Frankish election, which consisted in raising the chief on a shield amid the clash of arms, the Roman diadem, and the Hebrew rite of anointing.<sup>12</sup>

This does not speak very well for infallibility. It does not speak very well for Rome's first escapade in trying to arrange the internal affairs of a European nation. She took the side of a usurper, one whom the nation would not have received had it not been for the cloak of sanctity which she threw over his crimes. She is indeed a faithless friend, ever ready to barter her services to him who is the highest bidder, and who promises to be the most docile ally.

Pepin's son Charles, or Charlemagne, succeeded his father to the Frankish crown and the Roman diadem. At the bidding of Pope Hadrian he crossed the Alps, and in a single campaign annihilated the power of the Lombards.

He immediately proceeded to Rome with his triumphant troops, "the first," says the historian above quoted, "to find her love more deadly than her hate." "He yielded to the pontiff the place of honor in processions, and renewed . . . the gift of the Exarchate and Pentapolis, which Pepin had made to the Roman Church twenty years before."<sup>13</sup>

In A.D. 796 Pope Leo III. succeeded Pope Hadrian. And on Christmas day A.D. 800 he crowned Charlemagne emperor of the Romans, in the basilica of St. Peter. Before gazing at the scene itself, or at the consequences of the scene, let us glance for a moment at the motives which had led each of the principal actors to play their part in the dramatic role.

To be called "emperor of the Romans" was

<sup>1</sup>Vide James Freeman Clark, "Ten Great Religions," vol. 1, chap. 8.

<sup>2</sup>Neander, "History of the Christian Religion and Church," vol. 1, introduction, part 2, par. 5 (Torrey translation).

<sup>3</sup>Bryce, "The Holy Roman Empire," chap. 1, par. 4.

<sup>4</sup>Ibid.

<sup>5</sup>NOTE.—I use the term "Christian church" simply for convenience and brevity of designation. She was not in truth at this time, or in these acts, Christian at all.

<sup>6</sup>NOTE.—The State was not always submissive, but that was not the fault of the Church.

<sup>7</sup>Id., chap. 7, par. 14.

<sup>8</sup>Stanley, "History of the Eastern Church," lecture 6, par. 2.

<sup>9</sup>Fiske, "Beginnings of New England," chap. 1, par. 1.

<sup>10</sup>Id., par. 2.

<sup>11</sup>Vide Hayden, "Dictionary of Dates," article France.

<sup>12</sup>Bryce, "The Holy Roman Empire," chap. 4, par. 4.

<sup>13</sup>Id., par. 6.

an empty honor to the Frankish chief. But the name aroused his vanity. When this has been said about Charlemagne, there has been said, as far as we know, the worst thing that can be urged against him in this particular connection.

How now stands the case of the popes? Let Sir James Bryce answer:—

The policy of the popes was prompted by motives less noble. Ever since the extinction of the Western Empire had emancipated the ecclesiastical potentate from secular control, the first and most abiding object of his schemes and prayers had been the acquisition of territorial wealth in the neighborhood of his capital. He had indeed a sort of justification—for Rome, a city with neither trade nor industry, was crowded with poor, for whom it devolved on the bishop to provide. Yet the pursuit was one which could not fail to pervert the purposes of the popes and give a sinister character to all they did. *It was this fear for the lands of the church far more than for religion or the safety of the city—neither of which were really endangered by the Lombard attacks—that had prompted their passionate appeals to Charles Martel and Pepin; it was now the well grounded hope of having these possessions confirmed and extended by Pepin's greater son that made the Roman ecclesiastics so forward in his cause. And it was the same lust after worldly wealth and pomp, mingled with the dawning prospect of an independent principality, that now began to seduce them into a long course of guile and intrigue.*<sup>14</sup>

And now the Holy Roman Empire was really set up—strange fabric of a strange age. And the steps of the Papacy to bring about this desired end had been marked, as has been seen, by trickery and cunning. Craft prospers ever in her wicked hand. The worst has not yet been told. The pope gave the Roman diadem to Charlemagne; but it was not his to give. He did not own it. No vote of the people had ever given it to him. He had no more right to give it to Charlemagne than I have a right to take your property and give it to your neighbor. His action was illegal, unlawful. He showed that God had named him aright “that lawless one.”<sup>15</sup> History and historians can never denounce this flagrant usurpation too strongly. The pope took good care that the legal side of his act should not be discussed—a practice which the Papacy has steadfastly adhered to—and the greatest fact that stood out to posterity was that the crown was bestowed by the pontiff. This fact the Papacy advertised far and wide, while all facts of a legal nature she sedulously avoided. This is the character of the Papacy now and always.

(To be continued.)

#### A MARKED DIFFERENCE.

BY W. N. GLENN.

CHRIST taught and practiced non-resistance against insult (Luke 6: 28, 29), and his true disciples have always followed this principle (1 Thess. 5: 15). It is not recorded that he kept an armed body guard to punish those who were so ill mannered as to insult him. We read of his rebuking his followers for suggesting the summary punishment of such offenders. Luke 9: 54-56; John 18: 11.

The pope assumes to be the “vicar of Christ,” and poses as the head of the church on earth. But the papal manner of sustaining the dignity of the position is quite different from that of the Master. When the people are admitted to an audience with the pope, the Vatican etiquette obliges them, no matter what their religion may be, to kneel when he draws near. The *Catholic News* tells of a

young man, a tutor in the family of an English duke, who thought to disregard the requirement at an audience with Leo XIII., and declined to kneel. The *News* continues the narrative as follows:—

There are four gigantic Swiss that follow the Holy Father as he moves about during an audience. One of these men seems to be about six feet eight inches in height, and his helmet, with its upright plume, makes him as big as St. Christopher. The tutor stood there defiant, asking with his eyes, “What do you intend to do about it?” If he really had any doubt as to what was to be done, the doubt was soon dispelled. The pope noticed the insult to his dignity, and he whispered to the Swiss, “Remove him.” The fellow was removed so thoroughly that when he reached the Vatican door he must have thanked heaven, if he had any gratitude in him, that the Swiss are not Irish. When the news reached the duke's hotel, the tutor's baggage was removed to the sidewalk. The duke dismissed him from his service, and the English colony sent an apology to the pope.

#### THE LORD'S PRAYER. NO. 3.

BY ELDER R. A. UNDERWOOD.

“GIVE us this day our daily bread.” Here the term “bread” is used as a symbol of all the life-sustaining elements necessary to man's physical and spiritual wants. Notice, the petition asks not for man's future needs but for “this day.” A merchant in a Western State advertised over his counter: “To-day we sell our goods for cash; to-morrow we give them away.” He was safe; to-morrow never comes. All that we need is to-day. This prayer is the fullest expression of a living faith in our God. Oh, that we might grasp the perfect trust that is expressed in this petition! Then there would be no worrying about the future.

The most of the trouble in this world is that which comes only in our imagination. We make ourselves miserable, and everyone around us, by worrying and fretting about something that we are afraid is going to happen, or about what we are to eat, drink, or wear. When we have done what we can in God's order, why should we worry? All this fear, and miserable, wearing, anticipated trouble, is of Satan. Why should we borrow trouble of the father and dispenser of all trouble? But this is what millions are doing all the time. If we have been dealing in this kind of traffic, let us stop right where we are, and henceforth believe that our Father is able and ready to supply “our daily bread.” Thus we shall know that “perfect love casteth out fear,” and with the fear will go all the torment of our lives. Why not let it go? We have read what God has said on this point, but we have not half believed that God meant just what he said. Let us read it again:—

“Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? . . . Wherefore, if God so clothed the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” Matt. 6: 25-33.

“For the Lord God is a sun and shield; the Lord

will give grace and glory; no good thing will he withhold from them that walk uprightly.” Ps. 84: 11.

“And we know that all things work together for good to them that love God, to them who are the called according to his purpose.” Rom. 8: 28.

It is not God's plan or will to give us grace to-day for to-morrow. He gives grace for to-day, for the present, now, and this is all that we shall ever need.

It is said of one of the martyrs that, while he was being led from the dungeon to the stake, he was asked by his persecutors, with the hope that he would recant, if he were ready to be burned for his faith. He replied, “No, I am not; but I have grace to be led to the stake.” When he reached the place of execution, the same question was repeated. His reply was, “No, but I have grace to be tied.” When this was done, the same was repeated. He replied, “No, but I now have grace to have the fagots piled around me.” When this was done, the officer said, “Are you ready to be burned for your faith?” He still replied, “No, but you can light the fire if you wish.” One that stood by said, “If God gives grace in your expiring moments equal to your need, lift your hands toward heaven.” Slowly, but surely, the flames did their work, and by and by the hands of the trusting servant of God were lifted heavenward. Blessed be God that, where sin abounds, grace does “much more abound.” So when trials and persecutions abound, grace does much more abound if we trust God as a “present help in trouble.” Ps. 46: 1.

Present help is all that we need now, or ever will need, and we have the promise of present help if we seek it by faith. Then away with all the dark forebodings of the dark future. Let us live in the sunlight of God's present blessings.

“And forgive us our debts, as we forgive our debtors.” In this, we ask God to forgive us our sins against him as we forgive those that sin against us. We sometimes hear it said that this is a dangerous prayer to ask of God. But it matters not whether we ask God to deal with us in the same manner that we do with our fellow-men or not, God will act on this principle with us when our case comes up for final judgment. Many go through this life with hatred in their hearts and holding grudges against their neighbors or brethren, yet they expect that God will take them into heaven with the pure and lovely at last. Oh, what a disappointment such are doomed to experience when it is too late to forgive those who may have wronged them!

Few study the word of God upon this point; nevertheless, God speaks clear and positive upon it: “And when ye stand praying, forgive, if ye have ought against any [why?]; that your Father also which is in heaven may forgive you your trespasses.” Mark 11: 25. “Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door.” James 5: 9.

Do you not see that the promise of forgiveness is predicated upon the fact that we forgive if we have “ought against any”? We are to forgive, it matters not whether we are asked to do so or not. God deals with us on the principle of mercy, treating us better than we deserve. He prayed for those who put him to death, “Father, forgive them; for they know not what they do.” Luke 23: 34. It is often the case when we are injured by others that they know not or realize not

<sup>14</sup>Id., par. 7 (Italics mine).  
<sup>15</sup>2 Thess. 2: 8, R. V.

what they have done. When we hold this against them, or demand that they shall humble themselves before us and ask our forgiveness before we forgive them, we in this sever our connection with Christ, and are lost, *lost* to all eternity, unless we repent of this sin and forgive them from the heart. We can turn the injury over to Christ, and this we will do if we are his, and his life is in us. Then the injury is done to Christ and not to us. Why not, then, let Christ take care of all such matters? We can safely leave it with him to deal with the individual. Oh, what a load this would take from many a sad heart! This is what James 2:13 means: "Judgment is merciless for him who has not practiced mercy; mercy triumphs over judgment." (Emphatic Diaglott.) When we practice this way of disposing of all our injuries, real or imaginary (and many are only imaginary), then mercy and love triumph over this wicked spirit of judging our fellow-creatures. Praise God that we can pray, with a depth of meaning and in faith, "Forgive us our debts as we forgive our debtors."

#### A BAPTIST DOCTOR ON SUNDAY LAWS.

[The following report was written for another paper four years ago, and has never appeared in the SIGNS. How Dr. Reed now stands we do not know; we hope the same; but the truth he then uttered is always timely, and we commend it once more to our Baptist brethren, wishing that we could give in cold type the power which accompanied what the speaker said.]

A BAPTIST Bible Conference was held in the First Baptist Church, Oakland, April 2, 3, and 4. Several subjects were considered, among them being the "Lord's Day," Rev. Daniel Read, D.D., instructor. This gentleman is a thorough scholar, having been president of an Illinois college for some years, and withal a strict observer of Sunday, so much so that when he came to California he paid one hundred dollars extra for his conscience, so that he and his family could stop over on Sunday instead of traveling on that day.

His subject in the regular program of the conference dealt only with the religious phase of the question, he of course holding that Sunday was of divine authority. At the close of the lesson the question was asked, "Doctor, do you believe in a Sunday law?" The reply came at once, "No, sir." "But do you not believe in a Sunday law for the protection of workingmen?" The reply was that workingmen are already protected. "But," it was argued, "here is a railway which runs on Sunday and employs on that day one hundred men; ought not those men to be protected?" The doctor's reply was: "They are protected. No one compels them to work. You have no right to say the railroad may not run on that day, or that people shall not go to picnics on that day, or work on that day. It is a sin for men to break the sabbath, but that matter we have nothing to do with. They have a right to employ men on the sabbath, if men wish to work."

The doctor said that his brethren seemed to have wrong ideas about protection. Men are now protected against working on Sunday. The railroad could not compel a man to work if the man did not wish to work. No man could be compelled to sin. The railroad authorities simply gave men their choice—work or quit. They could quit and seek work elsewhere. "But," the question was further urged, "supposing it was work or starve?" "Then," said the doctor, "Let them starve. Men have endured greater things than that

for conscience' sake. You would not have Christians a lot of children, would you?"

The doctor went on to show that a Sunday law would make men worse, for if they desired now to cease labor in order to worship God on Sunday, they could do so; and if they did not wish to spend the time in that way, all that a law would result in would be compulsory idleness; and Satan always finds something for the idle to do. And then when would we stop this legislation? We do not believe that the laboring man would get any good at the Roman Catholic Church. The Unitarian Church dishonors Christ. Men had better be at work. To be logical, we would not only have to compel people to attend church, but would have to compel them to attend the Baptist Church. He said it would be better for the drunkard if he worked all the time.

It was said, "Suppose that a German band should stop before a church door on Sunday during service, and there play and sing; what would you do?" "Arrest them for a nuisance," was the reply. "They have no right to disturb a religious meeting at any time."

Then a lady made a pathetic appeal for the boys against the Sunday saloons, which seduced and led away the guileless youth. What would the doctor do with these wolves which were devouring the lambs? He replied that he would go much farther than the sister; he believed in the absolute prohibition of the liquor traffic for all the time; and as regards the wolves, did not Christ say to his disciples, "Behold, I send you forth as sheep in the midst of wolves"? We are not to escape the temptations of this life. While we should not be of the world, yet are we in the world. But in whatever path we go, we may know that the great Shepherd is near. Sheep have little power to defend, but the Shepherd, who is ever watching, will care for the sheep.

But the question between classes was not yet over. One member asked, "Supposing that our Adventist friends were worshipping down here in their church on Twelfth Street, and the next door to them were a number of carpenters at work on a building; ought the carpenters to stop?" "They ought," replied the doctor. "The Adventists have vested rights, and they have a right to worship, and ought to be protected." This, however, did not satisfy. Another asked, "What if the carpenters outnumbered the Adventists; what then? Ought they to stop working?"

"Brethren," said the doctor, and the venerable man grew eloquent, "this is not a question of numbers, but of right. If there is but one man and the millions of this country are against him, he has his rights equal to theirs; no matter whether he is an Adventist, a Jew, or a miserable Chinaman, whom everybody thinks he has the privilege of kicking, who desires to worship Joss in a Joss house, no one has a right to interfere with him."

"When," the doctor asked, "did the church of God gain the greatest victories? Was it when all the pomp and power of the world were given her? Or was it otherwise? She gained her greatest victories when all the world was against her, and when her children laid down their lives for the word of God. Sunday laws were contrary to all Baptist tradition, and, what is more, they were contrary to the teachings of Christ."

This is but a mild abstract of the doctor's reasons and answers so admirably and forcibly put. May Baptists and Christians everywhere read and ponder.

#### THE DEVIL'S MISSION OF AMUSEMENT.

(Concluded.)

[The following is from a tract by Rev. Archibald C. Brown, of East London (England) Tabernacle, published by Fleming H. Revell Co., New York.]

How did the apostles carry on their mission work? Was it in harmony with their teaching? Let the Acts of the Apostles give the answer. Anything approaching the worldly fooling of to-day is conspicuous by its absence. The early evangelists had boundless confidence in the power of the gospel, and employed no other weapon. Pentecost followed plain preaching. When Peter and John had been locked up for the night for preaching the resurrection, the early church had a prayer meeting directly they returned, and the petition offered for the two was, "And now, Lord, . . . grant unto thy servants, that with all boldness they may speak thy word." They had no thought of praying, "Grant unto thy servants more policy, that by a wise, discriminating use of innocent recreation they may avoid the offense of the cross, and sweetly show this people how happy and merry a lot we are."

The charge brought against the apostles by the members of the council was, "Ye have filled Jerusalem with your doctrine." Not much chance of this charge being brought against modern methods. The description of their work is, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Then, if they "ceased not" from this, they had no time for arranging for entertainments; they gave themselves continually "to the ministry of the word." Scattered by persecution, the early disciples "went everywhere preaching the word." . . .

The congregations in those days did not expect anything but the word of the Lord; for Cornelius says to Peter, "We are all here present before God, to hear all things that are commanded thee of God." The message given was "words whereby thou and all thine house shall be saved." Cause and effect are closely linked in the statement that men of Cyrene "spoke unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed and turned to the Lord." Here you have their *method*—they preached. Their *matter*—the Lord Jesus. Their *power*—the hand of the Lord was with them. Their *success*—many believed.

What more does the church of God require to-day?

When Paul and Barnabas worked together, the record is, "The Lord gave testimony unto the word of his grace." When Paul, in a vision, heard a man of Macedonia saying, "Come over and help us," he assuredly gathers that the Lord had called him to preach the gospel unto them. Why so? How did he know but that the help needed was the brightening of their lives by a little amusement, or the refining of their manners by a collection of paintings? He never thought of such a thing. "Come and help us" meant to him, "Preach the gospel." "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures"—not about the Scriptures, mark, but out of them—"opening and alleging, that Christ must needs have suffered, and risen again from the dead." That was the "manner" of evangelistic work in those days, and it seems to have been wonderfully powerful; for the verdict of the people was, "These that have turned the world upside down are come hither

also." Just now the world is turning the church upside down; that is the only difference.

When God told Paul that he had much people in Corinth, I read, "And he continued there a year and six months, teaching the word of God among them." Evidently, then, he judged that the only way to bring them out was by the word. A year and a half, and only one method adopted. Wonderful! We should have had a dozen in that time. But then Paul never reckoned that providing something pleasant for the ungodly was part of his ministry; for on his way to Jerusalem and martyrdom, he says, "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." This was all the ministry he knew. The last description we have of the methods of this prince of evangelists is of a piece with all that has gone before: "He expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening," "preaching the kingdom of God, and teaching those things which concern the Lord Jesus." What a contrast to all the nonsense now being perpetrated in the holy name of Christ! The Lord clear the church of all the rubbish that the devil has imposed upon her, and bring us back again to apostolic methods!

Lastly, the mission of amusement utterly fails to effect the desired end among the unsaved; but it works havoc among the young converts. Were it a success, it would be none the less wrong. Success belongs to God; faithfulness to his instructions, to me. But amusement is not a success. Test it even by this and it is a contemptible failure.

Let us see the converts who have been first won by amusement. Let the harlot and the drunkard to whom a dramatic entertainment has been God's first link in the chain of their conversion, stand forth. Let the careless and the scoffers who have ceased to thank God that the church has relaxed her spirit of separation and met them half way in their worldliness, speak and testify. Let the husbands, wives, and children who rejoice in a new, holy home through "Sunday evening lectures on social questions," tell out their joy. Let the weary, heavy-laden souls who have found peace through a concert, no longer keep silent. Let the men and women who have found Christ through the reversal of apostolic methods, declare the same, and show the greatness of Paul's blunder when he said, "I determined not to know anything among you, save Jesus Christ, and him crucified." There is neither voice nor any to answer. The failure is on a par with the folly, and as huge as the sin. Out of thousands with whom I have personally conversed, the mission of amusement has claimed no convert.

Now let the appeal be made to those who, repudiating every other method, have staked everything on the Book and the Holy Ghost. Let them be challenged to produce results. There is no need. . . . Ten thousand times ten thousand voices are ready to declare that the plain preaching of the word was, first and last, the cause of their salvation.

But how about the otherside of this matter—what are the baneful effects? Are they also nil? I will here solemnly, as before the Lord, give my personal testimony. Though I have never seen a sinner saved, I have seen any

number of backsliders manufactured by this new departure. Over and over again young Christians, and sometimes Christians who are not young, have come to me in tears, and asked what they were to do, as they had lost all their peace and fallen into evil. Over and over again has the confession been made, "I began to go wrong by attending worldly amusements that Christians patronized." It is not very long since that a young man, in an agony of soul, said to me: "I never thought of going to the theater until my minister put it into my head by preaching that there was no harm in it. I went, and it has led me from bad to worse, and now I am a miserable backslider; and he is responsible for it."

When young converts begin to "damp off," forsake the gatherings for prayer, and grow worldly, I almost always find that worldly Christianity is responsible for the first downward step. The mission of amusement is the devil's half-way house to the world. It is because of what I have seen that I feel deeply, and would fain write strongly. This thing is working rottenness in the church of God, and blasting her service for the King. In the guise of Christianity it is accomplishing the devil's own work. Under the pretense of going out to reach the world, it is carrying our sons and daughters into the world. With the plea of, "Do not alienate the masses by your strictness," it is seducing the young disciples from "the simplicity and the purity that is toward Christ" (Revised Version). Professing to win the world, it is turning the garden of the Lord into a public recreation ground.

It will be no wonder if the Holy Ghost, grieved and insulted, withdraws his presence; for what concord hath Christ with Belial, and what agreement hath the temple of God with idols?

"Come out," is the call for to-day. Sanctify yourselves. Put away the evil from among you. Cast down the world's altars, and cut down her groves. Spurn her offered assistance. Decline her help, as your Master did the testimony of devils, for he suffered them not to speak, because they knew him. Renounce all the policy of the age. Trample upon Saul's armor. Grasp the Book of God. Trust the Spirit who wrote its pages. Fight with this weapon only, and always. Cease to amuse; seek to arouse. Shun the clap of a delighted audience, and listen for the sobs of a convicted one.

Let the church again confront the world; testify against it; meet it only behind the cross; and, like her Lord, she shall overcome, and, with him, share the victory.

#### TREES OF RIGHTEOUSNESS.

BY W. T. HEALD.

Just as in spring the oak takes upon itself the covering of new leaves, so in the new birth the Christian takes upon himself the soft but substantial shades of divine grace, beneath which the weary traveler may rest his soul and delight himself in the glories of a new creation.

Fresh from the hand of God as was Adam in the Garden of Eden, he becomes a creature of inspired and inspiring hope, to behold which is a comfort and relief to the soul longing for full and free salvation. In him the longing soul feels to repose its trust, yet never does the renewed feel himself worthy to hold

in his own keeping the precious soul of a brother; but to his great Master he offers the honor of trust, and it is accepted of him as a jewel of rarest worth.

How delightful it is to be clothed upon with the Spirit of God! Then is everything seen in a new and brighter light. The trees themselves seem to glory in their gift of new leaves, and we, having come in touch with creation itself, glory in the same God, whose bounties have given leaves to the trees and graces to his children.

#### HOLY AND HOLINESS.

BY ELDER WM. INGS.

THE words "holy" and "holiness" are terms having a vital signification. But few realize their import. Too, they are used in a reproachful manner. Ignorance as to their real meaning has undoubtedly led some to make a wrong use of them, and their true significance has not been seen to that extent which their character demands.

It is the work of the enemy to so pervert the word of God that its real force may not be understood, and there are agencies ever ready to coöperate with the deceiver in bringing reproach on sacred things.

The common use of the words "holy" and "holiness," used so often in such an irreverent manner by those having no true knowledge of their import, has done much in bringing them into contempt. Because of this their use is often evaded by those whose lives are more in harmony with the meaning than those professing great attainment in holiness.

There is a true holiness, and there is that which is spurious. One is from God, the other from beneath; one is light, the other is darkness; one leads to truth, the other to error; one leads to refinement and reverence, the other to coarseness and irreverence,—each reflecting the image of its Author. They cannot blend together; there is no sympathy between them. They are in spirit and character distinctively opposite; yet the counterfeit is frequently outwardly so like the genuine that it will require the greatest carefulness and spiritual discernment to detect the difference.

As the subject of holiness is being agitated by the adherents of both true and false, it is well to know what the word means.

Webster says to make "holy" is "to set apart to the service of God, hallowed, sacred, acceptable to God, hence free from sinful affections; pure; irreproachable; guiltless; freedom from sin."

True holiness is not a natural product, neither is it developed by any natural cause. It is wrought by a higher power than man; it is the converting power of God that accomplishes the work. "Ye must be born again," are the words of the great Teacher. The mind is transformed, and has passed from a spiritual death to a spiritual life. The life lost through Adam's transgression is regained through Christ. It is Christ formed within. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5: 17. The sins have been repented of; and the filthy garments of iniquity are exchanged for Christ's robe of righteousness. Self is dead. The heart of stone has been made flesh. The unconsecrated heart has yielded to the demands of the Holy Spirit, and is prepared for the indwelling of Christ. As long as



Christ is retained in the heart by faith, just so long righteousness will be revealed in the life. Thus the mind is brought in harmony with the law of God, and the law is righteousness, and the law is the truth. Ps. 119:142, 176. The law of God is inwrought through Christ into the holy character built upon him. Only a renewed heart is susceptible to the law. Paul says, "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

The objectors to the law have not attained, and cannot, to true holiness. They do not live a loyal life. The law which is "holy" condemns them. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven." Matt. 7:21. James says: "But be ye doers of the word; and not hearers only, deceiving your own selves." "But whoso looketh into the perfect law of liberty [the law of God], and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:22, 25.

It is principle that is necessary to true holiness; to do right because it is right should be the motive of all. Principles underlie true conversion, which is in keeping with the law. In the converted man "it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13. If the Lord takes possession of the heart he will not create a rebellion against himself; for he says, "A new heart also will I give you, and a new spirit will I put within you; . . . and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Eze. 36:26, 27. Thus man is made "partaker of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

That which was lost by Adam's transgression is now regained through Christ. It is Christ in the heart, and his presence makes holy. A person in possession of true holiness will not boast of these attainments, for it is not his own righteousness, but the righteousness of Christ. Humility is the stronghold of the Christian; it is that which retains the presence of God. "For thus saith the high and lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15.

All are invited to attain to this perfection. "Be ye therefore perfect, even as your Father which is in heaven is perfect," are the words of Christ. Matt. 5:48. The same thought is expressed in another scripture, "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Peter 1:15, 16.

The wise man was admonished to attain to this perfection. "And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments." 1 Kings 9:4.

The same counsel was given to Abram: "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect." Gen. 17:1. It said of Zacharias and Elizabeth, "And

they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke 1:6. Noah was a righteous man, and his life and character have been passed down through the ages as an example of perfection. St. Paul said "that he lived in all good conscience before God."

Enoch "walked with God." Many testimonies might be adduced showing that it is possible to attain to a perfect character, that man can be as holy in his sphere as God is holy in his sphere. This is not acquired by ignoring the commandments of God; for our righteousness is in keeping them, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

There is a standard given by which to detect all these things: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

### THE RELIGION OF JESUS.

BY SUSAN J. HATFIELD.

WHILE there are many religions in the world, there is but one true religion,—the religion of Christ. It is easy to discriminate between it and the religions of the world. The religion of Jesus was born of God, and comes before the world enshrouded in the glory of heaven, in the love of God. It comes to the poor as well as the rich, and finds a home in the poor man's hut as well as the rich man's mansion. It comes to the homes of the widows and orphans, and is ever a harbinger of peace and joy to the afflicted and distressed. It writes its mission in characters of God's handwriting, while scattering its blessings on mankind. It comes to our hearts with its bright rays of promise, and bathes our souls with the glory of heaven, while we journey to the land of undying rest.

The religion of Jesus Christ is just as pure to-day as it was when it first left the gate of heaven. Time can never change it. It rises majestically over the leprosy of sin, and seeks no compromises with the ungodly, with popularity, or with the world. It gives victory over the grave, and speaks in its voiceless whispers to every true saint of God, whether journeying on their pilgrimage, or resting on the summit of the last hill, or trembling on the verge of eternity, "that we shall live again." It rends the veil which separates the present from the better world, and opens to our spiritual vision the brighter glories of eternal life. It has come to us as we have stood around the bedside of beloved friends, and as we have seen them pass to the unseen world, it has impressed us with the thought that we shall meet them when "this mortal shall have put on immortality, and this corruptible shall have put on incorruption." If it were for us poor mortals to climb the skies and pierce the councils of heaven, we could see the victories which this religion has gained, and the triumphs won over sin and death. It has obliterated the handwriting which was against us, and washed the black record of human guilt as white as snow.

But the religions of the world, clothed though they may be with wealth and popularity, when death comes, give no consolation. Their borrowed light shines but dimly over the pathway of life, and sets in eternal night beyond the grave.

The religion of Jesus and the religions of the world do not harmonize, but are in conflict. One is born of God, and is based upon the authority of the divine word of God, and the precepts, example, and teaching of Jesus Christ, while the others are based upon the exigencies of the times, or the desires of men, so as to make them popular with the world. Any religion that compromises with sin to gain popularity is wrong in principle, hypocritical in profession, and bigoted in practice. The religion of Jesus never taught us to desecrate the house of the living God with festivals, dancing, progressive euchar, or church gambling. Its devotees will not be found frequenting theaters or places of worldly amusement. If Christ were on earth to-day, and was preaching what many professors practice, and would organize euchar clubs, and establish festivals, dancing, and other frivolities in the house of God, it would take all the evidence in earth and heaven to convince those that engage in it that he was the Christ, the Redeemer of the world, and of course he wouldn't be, for his very nature is contrary to it. It is true that the simplicity and purity of the religion of Jesus Christ are what make it unpopular with the world. It is claimed that the exigencies of the times demand a change in the religion of Jesus, but it can never change; it is the same yesterday, to-day, and forever. It is not a mere thing of an hour or day, that it can be understood by sneers or crushed by falsehood. It has survived the persecutions of the ungodly for more than eighteen hundred years, and will live to bless the world while God reigns.

### WHITTILING DOWN.

MR. SPURGEON had an infinite disgust for the modern tendency to whittle down gospel truths to the little end of nothing. He said:—

"When a man gets to cutting down sin, paring down depravity, and making little of future punishment, let him no longer preach to you. Some modern divines whittle away the gospel to the small end of nothing. They make our divine Lord to be a sort of blessed nobody; they bring down salvation to mere salvability, make certainties into probabilities, and treat verities as mere opinions. When you see a preacher making the gospel small by degrees and miserably less till there is not enough of it left to make soup for a sick grasshopper, get you gone. . . . As for me, I believe in the colossal—a need deep as hell and grace as high as heaven. I believe in a pit that is bottomless, and a heaven that is topless. I believe in an infinite God and an infinite atonement, infinite love and mercy, an everlasting covenant, ordered in all things and sure, of which the substance and the reality are an infinite Christ."—*Selected.*

### THE PRIESTHOOD OF CHRIST.

THERE is no office of Christ, says John Owen, that Satan labors so hard to obscure as his priestly one. Satan cares little, comparatively, for Christ the Prophet and Christ the King, as long as he can get men to forget Christ the Priest. Let us ever stand fast on this point. That Christ is carrying on the office of a priest in heaven is the crown and glory of Christian theology.—*Bishop Ryle.*

GODLINESS is that outward deportment that characterizes a heavenly temper.—*G. Crabbe.*

## 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.*

### DUTY.

BY AMELIA BURR.

OUR blue-eyed daughter, with locks of gold,  
Rosy and dimpled and eight years old,  
Went to Sabbath school one fine day;  
When grass was springing in balmy May;  
The questions swiftly went round the class,  
And soon came the turn of our little lass.  
"Your duty to neighbors?" the teacher said.  
Promptly replied our golden head,  
"I don't know that kind of duty, you see,  
But I know plain duty as well as can be."  
His hand on her curls the teacher laid;  
"Well, what is 'plain duty,' my little maid?"  
"Why, duty's the thing,"—with a moment's  
thought—  
"That you don't want to do but you know you  
ought."

—*St. Nicholas.*

### THE GARDENER.

BY REV. FREDERIC R. MARVIN.

A GARDEN is the soul of man;  
Fair virtues are the flowers;  
Alternate joy and sorrow are  
The sunshine and the showers.

The Gardener is the Lord of heaven;  
He loves the flowers so sweet;  
He will not crush the humblest bud  
Beneath his passing feet.

Lord, train the plants within my soul,  
The ugly weeds uproot,  
Till all my life is fragrant with  
Sweet flowers and noble fruit.

—*Selected.*

### WHO ARE "POOR FOLKS"?

POLLY was a bright and beautiful child, who, with a brother older than herself, carried home the laundry work to her mother's patrons. She was always neatly dressed, and had a happy smile and a cheerful voice.

One day Polly carried home some fine laces to a lady in a hotel. The servant told her the lady was ill, and could not be disturbed, but Polly had had strict orders not to trust her package with anyone else; so she ventured to go upstairs.

She stood at the door for a moment, and then tapped very lightly, saying to herself, "If she is asleep, that won't wake her, and if she's awake, she will answer."

In a moment a low voice asked, "Is that you, Bridget?"

"No, ma'am," replied Polly, putting her lips very close to the keyhole and speaking in a loud whisper, "It's Paulina Brown, that folks call 'Little Polly.' I have a very particular message for you, and I won't disturb you a bit if you will let me in."

The lady could not help saying, "Come in," in answer to this modest request.

She was in trouble, and that had caused her a sick headache. She lay there all alone in a darkened room, with no one to care whether she got better or not.

Polly had just come from a bright, sunny room, with a gay rag carpet on the floor, and bright flowers growing in the windows; and this room, with its heavy draperies, looked gloomy to her. She went up to the bed and gave her message in a low, soft voice, and then said: "O Mrs. Ball, I'm so sorry for you! You haven't any husband nor little girl to comfort you when you are sick. My mother has father, and Tommy, and me, and the baby. Sometimes when she has her tired headaches,

I can drive them off just with my own hands and a little bay water. I don't suppose you would let me sit upon your nice bed, and bathe your head, would you?"

"Yes, Polly; I am always glad to have such a tidy little girl near me. You will find bay water in that pink bottle on the bureau," said Mrs. Ball.

While the little, soft hands were passing over her troubled brow, the lady said, "Polly, I think your family are the happiest 'poor people' I ever met."

"O Mrs. Ball, we're not 'poor people,'" cried Polly, with a queer laugh. "There are three poor families in our house, but we are rich—almost. We were rich once, and had half a house, though we're not so rich now, since father lost his arm; but as mother can do up laces so beautifully, we're pretty rich still. We do lots of things to help the poor folks in the house, and other poor folks, too."

"What can you do for them?" asked the lady.

"Oh, we save Mrs. Crane's coal by letting her steep her tea in our kitchen—days that she can keep warm by sitting in the sun—and we take care of Mrs. Barnes' baby whenever she gets a day's work, and mother always makes broth enough on Wednesdays to share with someone that's poor."

"Who do you call 'poor folks,' Polly?" asked the lady.

Polly had no definition ready, but, after thinking for a moment, she replied, "Poor folks are folks that don't have everything they want."

"Then you have everything you want?" asked Mrs. Ball.

"Yes, ma'am," replied Polly innocently. "We all have Sabbath clothes besides our common ones; and we have good things to eat—mother bakes all our bread and pies herself—and we have a real nice kitchen to work and eat in—without a bed in it, like poor folks; and we buy a whole ton of coal at once, instead of lots of bushels."

And so little Polly prattled on in a low, pleasant voice, till the lady really felt better, and said so.

"I'll tell you what's another real good thing to drive the rest of it off,—air and sunlight. Mother never shuts up for a headache," said the little nurse.

Here Polly looked at the bronze clock, and said, "It's time now for the baby to wake up, and I shall have to go as soon as I let in a little of my sun and air; but I'll come in any time when you have the headache, and cure you again."

"Thank you, my good little girl; you have almost cured me now," said Mrs. Ball. "In my closet you will find a large paper bag full of oranges; take them home and share them with the 'poor folks' in your house."

The rich little girl ran home in glee to divide the treasures with the less fortunate.

The poor lady lay alone, to reflect on the lesson she had just received. She had lost twenty thousand dollars, but she had thirty thousand left; and, instead of being thankful for that, she was bewailing her fate, as if she was next to a pauper. She would still have all the comforts, although a few less of the luxuries, of life; and, as she remembered now, no one but herself would suffer by the change, for she had never helped "the poor folks in the house," nor out of it, as Polly's mother was doing.

"Poor folks," she said to herself, "are folks who haven't everything they want. I haven't that twenty thousand, and I never can have it again. But I can learn to be happy on less, and to share even what I have with others."

A ray of "Polly's sun" peeped in, and a breath of her pure air was wafted toward her; and she rose, saying, "Because I have lost some of my fortune, I need not therefore throw away my health, the best of all my blessings."

In Polly's sense of the word, the poor are often found amid elegance and luxury, and the truly rich in humble dwellings.—*Selected.*

### LOOK ON THE BRIGHT SIDE.

It is not only a wise and happy thing to make the best of life, and always look on the bright side, for one's own sake, but it is a blessing to others. Fancy a man forever telling his family how much they cost him! A little sermon on this subject was unconsciously preached by a child one day.

A man met a little fellow on the road carrying a basket of blackberries, and said to him, "Sammy, where did you get such nice berries?"

"Over there, sir, in the briers."

"Won't your mother be glad to see you come home with a basket of such nice, ripe fruit?"

"Yes, sir," said Sammy, "she always seems glad when I hold up the berries, and I don't tell her anything about the briers in my feet."

The man rode on. Sammie's remark had given him a lesson, and he resolved that henceforth he would try to hold up the berries and say nothing about the briers.—*Domestic Journal.*

### EASTERN AND WESTERN WINTER WEATHER.

THE following is what one Eastern visitor at the Midwinter Fair said:—

"I could hardly get to the railway station in my town for the snow drifts. The street cars were not running, and the horses of a hack on wheels could scarcely plunge along fast enough for me to make my train. Once on board the train I read in a daily paper, for this was January 28, that the California Midwinter Exposition had been formally opened on the preceding day, with thousands of people seated on a grand stand in the open air, with heads uncovered under a broiling sun, and with the green foliage of a beautiful park forming a background to the scene. At different places along the railway where we stopped for a few moments, I noticed bulletins of 'Midwinter Exposition Weather,' and the thought struck me that this was about the most striking piece of advertising that could be done in connection with California's Exposition. When one stands in an atmosphere in the neighborhood of zero, and reads that the thermometer registers 75 degrees in San Francisco, one wishes to be there, and as for myself, I was glad to feel that I was on my way. At Chicago I was delayed several hours waiting for it to become possible for trains to start on westward, and we dragged along across the plains, but when we began to descend the slopes of the Sierras, we left the snows behind us, and found the green fields at our feet, for we were, indeed, in the land of sunshine, fruit, and flowers, and I intend to stay here just as long as I feel I can afford to."

### RUM AMONG THE HEATHEN.

REV. JOHN WILLIAMS, one of the earlier missionaries to the Pacific islands, once wrote to a friend:—

"I dread the arrival of an American ship, for, though she may have more missionaries in her cabin, she brings in her hold the death waters of damnation."

Rev. D. A. Day, a missionary in Africa, says:—

"I tell you candidly that unless something is done soon the rum traffic will wipe out the population of Africa. The huge crime now being perpetrated on this country in the name of commerce is terrible. God help us."

Sir Richard Burton, of England, after long observation, expresses his opinion as follows:—

"It is my sincere belief that if the slave-

trade were revived, with all its horrors, and Africa could get rid of the white man, with the gunpowder and rum which he has introduced, Africa would be a gainer in happiness by the exchange."

Archdeacon Jeffries, after thirty-one years' service in India, says:—

"For one really converted Christian as the fruit of missionary labor, the drinking practices of the English have made 1,000 drunkards. This is a sad thought, but it is the solemn truth. If the English were driven out of India to-morrow, the chief trace of their having been there would be the number of drunkards left behind."

#### A SURE CURE.

It is told of Hannah More that she had a good way of managing talebearers. It is said that whenever she was told anything derogatory to another, her invariable reply was, "Come, we will go and ask if this be true." The effect was sometimes ludicrously painful. The talebearer was taken aback, stammered out a qualification, or begged that no notice might be taken of the statement. But the good lady was inexorable; off she took the scandal monger to the scandalized, to make inquiry and compare accounts. It is not likely that anybody ever a second time ventured to repeat a gossip story to Hannah More. One would think her method of treatment would be a sure cure for scandal.—*Harper's Bazar.*

#### OUT OF SORTS.

SOME people are always out of sorts. The weather is just what they don't want. I met one of these men awhile ago, a farmer, who raised all manner of crops. It was a wet day, and I said:—

"Mr. Nayling, this rain will be fine for your grass crop."

"Yes, perhaps, but it is bad for the corn, and will keep it back. I don't believe we shall have a crop."

A few days after this, when the sun was shining hot, I said:—

"Fine day for your corn, sir."

"Yes, but it is awful for the rye. Rye wants cold weather."

Again, on a cold morning, I met my neighbor and said:—

"This must be a capital day for your rye, Mr. Nayling."

"Yes, but it is the very worst weather for corn and grass. They want heat to bring them forward."—*Dr. Todd.*

WE SPEAK A QUEER LANGUAGE.—The construction of the English language must appear most formidable to a foreigner. One of them, looking at a picture of a number of vessels, said, "See, what a flock of ships!" He was told that a flock of ships was called a fleet, and that a fleet of sheep was called a flock. And it might have been added for his guidance in mastering the intricacies of our language that a flock of girls is called a bevy, that a bevy of wolves is called a pack, and a pack of thieves is called a gang, and a gang of angels is called a host, and a host of porpoises is called a shoal, and a shoal of buffaloes is called a herd, and a herd of children is called a troop, and a troop of partridges is called a covey, and a covey of beauties is called a galaxy, and a galaxy of ruffians is called a horde, and a horde of rubbish is called a heap, and a heap of oxen is called a drove, and a drove of blackguards is called a mob, and a mob of whales is called a school, and a school of worshipers is called a congregation, and a congregation of engineers is called a corps, and a corps of robbers is called a band, and a band of locusts is called a swarm, and a swarm of people is called a crowd.—*Selected.*

## Mission Fields.

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

#### A THOUGHT.

HEARTS that are great beat never loud;  
They muffle their music when they come;  
They hurry away from the thronging crowd,  
With bended brows and lips half dumb.

And the world looks on, and mutters, "Proud;"  
But when great hearts have passed away,  
Men gather in awe, and kiss their shroud,  
And in love they kneel around their clay.

Hearts that are great are always lone;  
They never will manifest their best;  
Their greatest greatness is unknown;  
Earth knows a little—God the rest.

—*Abram J. Ryan.*

### THE PRESENT CONDITION AND OUTLOOK OF MISSION WORK IN MEXICO.

BY SAMUEL P. CRAVER, D.D.

(Condensed from the *Gospel in All Lands*, for March.)

WERE there space, it would be very interesting to set forth in this article the marvelous way in which the Mexican people, held for centuries in the vise-like grip of the Roman hierarchy, rose up in the majesty of outraged manhood and broke loose from the civil yoke of Rome, and, on the ruins of a shattered and despoiled ecclesiasticism, established religious toleration, liberty of conscience, and equal rights for all. The story is one of the most striking and captivating in the annals of modern history.

For the present suffice it to say that the overreaching tyranny of the Romish priesthood, united to the fact of their constant hostility to liberal and republican institutions, finally spurred the party of progress to such desperate earnestness that they were enabled to seize the reins of government, disfranchise the priesthood, confiscate the church property, abolish religious communities, banish from the country all Jesuits, monks, and nuns, and publish to the world a constitution and laws of reform that challenge admiration. Those who wrought all these unprecedented acts were themselves sons of the Roman Catholic Church, born within her fold, and trained by her teachers. After they had thus broken the terrible spell that had held their people enthralled for centuries, these men realized that the nation needed religious belief. No people can long maintain a state of religious negation. To meet this imperious demand the Liberal party of Mexico established the Reform Laws, which grant complete religious liberty and equal protection to all forms of worship which do not attack public morals. The world was invited to give them the best it had of religious faith and practice.

Responding to this Macedonian cry, the Protestant churches of the United States have entered Mexico, and for over twenty years have been battling against the superstition, ignorance, and vice engendered and fostered by Romanism.

The field is a difficult one. While the laws of the land guarantee religious freedom, and the higher authorities of the State, as well as of the nation, are generally disposed to grant the protection of the law, the people, in their vast majority, are intolerant and bigoted. Urged on by a corrupt and vicious priesthood, this intolerance becomes a serious obstacle to the advance of the cause of truth. It often takes the form of open violence, and life and property are endangered. More frequently and constantly the implacable opposition of the fanatical population takes the form of complete ostracism and boycott.

Those who accept Protestantism are very generally cut off from the means of supplying their needs, and their neighbors, incited by the priests, make a systematic effort to reduce them to submission to the old faith by means of starvation. This results in very many cases in a removal to some other place. Oftentimes the convert is thus lost to the cause, but frequently he becomes the forerunner of the preacher, preparing the way for the introduction of evangelical truth in places that have never known it before. Like the disciples of old who, when scattered by persecution, "went everywhere preaching the word," many of those who are driven from their homes because of their religious belief carry the seed into new ground and become the nuclei of new congregations. Some, it is sad to say, when ostracised and persecuted, hide their light under a bushel and abstain from any public manifestation of evangelical belief. Very few ever return to the fold of Rome.

Another difficulty in the work is encountered in the exceeding lax morality of the people. A very large proportion of those who accept the gospel are found to be living in illicit domestic relations. The laws of Mexico grant no permission for the remarriage of a divorced person while the other party lives. This fact, added to that of the great lack of any form of marriage, because of price and the general prevalence of concubinage, presents an unending series of complications in domestic relations that can only be appreciated by those who are brought in daily contact with them. It is often boastingly said that there are very few divorces in Roman Catholic countries. It is true, but "more's the pity." Uncongenial marriages are not broken up by divorce, but the parties contract other relations, just as if there were no such thing as a marriage bond. As a result of this it very often happens that a man is converted and wants to join the church and lead a new life, but he has two, three, or more families dependent upon him, and with the greatest difficulty, if at all, can he legalize his relations with any one of the mothers. Very frequently such people give up in despair, and say, "I cannot be a Christian, but my children will be."

Religious indifference and skepticism constitute another great barrier to the progress of the gospel. Though born and baptized in the Roman Church, the greater part of the educated people of Mexico are unbelievers. The corruptions, errors, and superstitions of Romanism have become so manifest to them that they cannot believe in that religious system. Accustomed as they are to regard the Roman Catholic as the only true religion, when once undeceived concerning its errors, they naturally lose faith in all religions, or at least become indifferent. Perhaps none of all the obstacles named is as great as this, for it is founded generally on an intellectual pride, which renders its possessor almost impenetrable by the shafts of conviction.

A more difficult field than Mexico is hard to find, owing to the foregoing and other numerous causes. Yet the results of twenty-five years of Protestant effort are not altogether unsatisfactory. The field is cultivated by the following churches: The Congregational, the Baptist, the Episcopal, the Friends, the Methodist Episcopal, the Methodist Episcopal South, the Presbyterian, the Cumberland Presbyterian, the Southern Presbyterian, and the Reformed Synod of the South. Nearly every State is occupied by some evangelical society, and some by several. The work done by these various bodies consists: 1. In the establishment of congregations, where the gospel is regularly preached to a total of about 25,000 believers. 2. In the formation of schools of various grades, where many thousands of children and youth are receiving a Christian education. The Con-

gregational, Presbyterian, and two Methodist Churches all sustain theological and normal schools for the training of workers in their respective fields. 3. In the production and distribution of an evangelical literature in the Spanish language. Several of the churches sustain publishing houses and have their official organs. The oldest of these is *El Abogado Cristiano Ilustrado* (The Illustrated Christian Advocate), founded by the Methodist Mission in 1876. It is an eight-page, handsomely illustrated paper, nearly the size of the New York Christian Advocate. *El Faro* (The Lighthouse), organ of the Presbyterian Church, and *El Evangelista* (The Evangelist), of the Southern Methodists, are similar in size and style to the *Abogado*. *El Ramo de Olivo* (The Olive Branch), of the Friends, *La Luz* (Light), of the Baptist, *El Testigo* (The Witness), of the Congregational, and *La Buena Lid* (The Good Fight), of the Episcopal, are smaller in size, but generally have a greater number of pages than their older sisters. Besides these religious organs the presses publish Sunday school helps, books, and tracts, which go to many places where the living preacher cannot as yet secure a hearing, and prepare the soil for the sowing of the word.

By these means the Protestant cause is slowly but steadily advancing. The excessive intolerance of the masses is gradually yielding, and they are becoming accustomed to the presence of "heretics," so that they are less inclined than formerly to kill them. The people are becoming more enlightened through the schools and press and the enforced practice of religious toleration. In spite of the constant and increasing activity of the Roman priesthood, the people are coming to know more and more what Protestantism really is, and the truth is filtering slowly through the mass of error.

The facilities for travel and change of locality afforded by the constantly extending systems of railroads contribute in marked degree to the breaking down of old prejudices and the formation of new ideas, as does also the large influx of foreigners, both for pleasure and business.

All these different agencies are slowly transforming the Mexican nation, and surely preparing the way for a much more general acceptance of the truth of the gospel in the coming years. There may never be such abundant harvests as are being now gathered in India, but certainly the signs of the times point to a near future of far greater triumphs for Protestantism in Mexico than have yet been obtained.

A HINDU, lecturing before a Brahmo-Somaj Society in Sindh, in 1890, said: "How can we be blind to the great news, the unrivaled splendor, of Jesus Christ? Behind the British Empire, behind all the mighty powers of Europe, behind modern enlightenment, behind America, . . . lies the single great personality, the greatest of all known to us,—of Jesus Christ. He lives in Europe, and America, and Asia, and Africa, as a King and Guide and Teacher."

**BIBLE ELECTION.** By M. C. Wilcox. A brief presentation of God's plan and purpose concerning man, showing that the doctrine of election, or predestination, according to the Bible, is full of comfort and instruction. It throws new light on old controversies. *Bible Students' Library*, No. 67; 24 pp.; price 3 cents. Address Pacific Press Pub. Co., Oakland, Cal.

**FACTS FOR THE TIMES.**—Containing historical extracts, tracts, candid admissions from authors, ancient and modern. A Book for the Times. Revised 1893. A compilation of facts that are astounding, by students of biblical and historical research. 340 pages, white-colored cloth binding. Price, 75 cts., postpaid. Pacific Press Pub. Co., Oakland, California.

**THE SECOND ADVENT.**—Assorted Tract Package No. 3, contains 96 pages; price, 10 cents. Subjects considered—The Coming of the Lord, Is the End Near? Can We Know? The Signs of the Times, The Judgment, and The Second Advent of Our Lord. Address, Pacific Press, Oakland, Cal.

## Our Work and Workers.

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

### FEED MY SHEEP.

BY MRS. MERRILL E. GATES.

THAT was a narrow street  
Where trod Thy blessed feet,  
And that a noisy throng  
That followed Thee along,  
And many a one was such  
We scarce would deign to touch;  
But Thou wast pressed upon by the unfolded sheep,  
And very close to them Thy place didst keep.

And is it thus  
Thou sayest to us,  
"Oh, if ye love Me, feed My sheep"?

That was a toilsome way,  
And that a sultry day,  
When Thou didst, by the well,  
Of living water tell,  
And kindly speak to one,  
As if that one alone,  
The straying one, of all the world had need most deep,

And Thou no thought but to reclaim Thy sheep.  
And is it thus  
Thou sayest to us,  
"Oh, if ye love Me, feed My sheep"?

That was a loveless word,  
Which, by strange spirit stirred,  
Forbade the children grace  
To see Thy shining face;  
But Thou didst call them near,  
And smile away their fear;  
And one such little one the symbol seemed to Thee  
Of Thy great heavenly kingdom yet to be.

And is it thus  
Thou sayest to us,  
"Oh, feed My lambs, if ye love Me"?

That was a green hillside,  
By Galilee's soft tide;  
And sweet the garden's shade  
By ancient olives made.  
We often follow there  
Thy words of life to share—  
But, oh, the multitude of thine untended sheep!  
Speaks there a voice within our spirits deep—  
Thy voice to us,  
And speaks it thus,  
"Oh, if ye love Me, feed My sheep"?

—Advance.

### THE ARRIVAL OF THE "PITCAIRN."

OUR missionary brigantine, the *Pitcairn*, reached San Francisco March 29. Her trip was very pleasant indeed, but rather slow, on account of calms and head winds. Her trip from Wellington, New Zealand, to Pitcairn Island was made in tolerably good time, about three weeks, but the time of passage from Pitcairn Island to San Francisco was forty-six days. The voyage, however, was very pleasant, and the ship reached here with all on board well.

Since the terrible scourge they had there of typhus fever, during which twelve died, the health of Elder Gates has been improving, and we were surprised to find him looking so well. At one time it seemed as though everyone on the island would be prostrated by the disease, but again and again, just as the last extremity was reached, the providence of God interposed, and the disease was checked. The Lord remarkably sustained our laborers there.

It was expected that Sister Rosa Young would come with them, but she had scarcely recovered from the fever, and it was thought not safe. The ship brought from Pitcairn twenty-five, crew and passengers. One of the sailors came from the ill-fated ship *Bowdon*, which was wrecked on Oeno Island, near Pitcairn, and brought the typhus fever to our

brethren there. He has now accepted the truth and wishes to connect with the work.

Among the passengers were the family of Brother Melvor from New Zealand, Brother J. R. McCoy and daughter, Brother Henry Christian, and Sister Maud Young. The young people have come for the purpose of obtaining an education.

Some changes have taken place in the government of the island. It has now a president and council of seven. The number of inhabitants is now one hundred and twenty-eight. Sister Hattie Andre remains to carry on the work of teaching. More will be said upon the cruise of the *Pitcairn*, and her work, in future numbers. For God's prospering hand over the ship, and his blessing upon the laborers, we are grateful, and we believe that it is only a pledge of the better blessings that are to come.

### FROM THE SOCIETY ISLANDS.

It is well known by the readers of our paper that Elder B. J. Cady and wife are laboring in the Society Islands at Raiatea. In a letter dated January 21, written to Brother J. R. McCoy, which we have been kindly permitted to read, Brother Cady writes very encouragingly of their work there. He says the work seems to move a little slow now on account of the difficulty in learning the language, and yet there is much interest among the people, and good progress is being made. He thinks that the Society Islands would be a good opening for a school for that part of the field. Students, in his opinion, could be educated cheaper there than in any other place. He also feels that it was very much better for them to stop at the Society Islands than to travel on with the ship, for there he has learned so much more, and has been able to do so much better work, than in going from place to place. "The ideas," he says, "we formed of these people, while upon the ship, were very incorrect, and we know better how to labor among them now than we did then."

Just now their school has a vacation. The last of the last term one hundred and five scholars were enrolled, and they expect to have more when the school opens again. The health of himself and wife is good, and the climate of the island is pleasant and healthful. It is the place, he says, where they would be contented to work the rest of their lives, if that is where the Lord wants them to be.

### FIELD NOTES.

THE Atlantic Conference has decided to put eight tents in the field the present season.

CANVASSERS' institutes are being held at Jamaica, Vt., and at South Lancaster, Mass.

A CANVASSERS' institute was inaugurated at Healdsburg, Cal., on the 1st inst., and is to continue until May 1.

THREE adult sisters were baptized at Stockton, last week, by Brother W. G. Buckner, the local elder of the church.

ON the evening of March 18 three persons were baptized in the church at Jersey City, N. J., by Elder E. E. Franke.

SIX have been added to the Seventh-day Adventist faith through the labors of Brother L. F. Trubey at Riverside, Colo.

DURING the past winter sixteen members have been added to the church in Council Bluffs, Iowa, under the labors of Elder Graf.

BROTHER T. E. BOWEN, of West Virginia Conference, who was some time ago compelled to lay aside his duties as secretary on account of severe illness, is reported to be regaining his health. His many friends and collaborators will rejoice to hear of his prospective recovery.



ELDER E. G. OLSEN, president of the Iowa Conference, recently spent a short time in Chicago in the interest of the Scandinavian work.

THROUGH the labors of Elder H. G. Thurston and wife, at Middletown, N. Y., twelve have been added to our numbers, and others are investigating.

A REPORT from Kingston, Jamaica, to the *Review* says that a Seventh-day Adventist Church of thirty-seven members was organized there March 21.

FIVE canvassers in Glasgow, Scotland, report good success in selling the *Present Truth*, published in London. They have a Sabbath school of twelve members.

ELDER M. M. KENNY reports "an extra good interest" at Elmore, Ind., where he has been laboring in connection with Brother J. M. Ellis. Several ministers have attended all their meetings, and one of them has decided to keep the Sabbath of the Lord.

ELDER E. W. WHITNEY, recently from Colorado, preached in the Oakland church on the 31st inst., from Prov. 18:10: "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." Elder E. H. Gates, who had arrived two days previously, sat in the pulpit. He was announced to preach the following Sabbath.

WE learn from the Des Moines, Iowa, *Bulletin* that at the close of a general meeting of Seventh-day Adventists at Ruthven there was "quite a stir" among some of the denominations. The Lutherans held a week's protracted meeting, followed by another week's effort on the part of the Catholics, when the Methodists hired an evangelist and started in for a four weeks' siege.

IN the published reports of charity work in this city for three months, ending March 28, we note the following: "The Christian Help Band of the Seventh-day Adventist Church has made 688 visits to the poor, and have distributed 947 garments, 25 pairs of shoes, 130 baskets of cooked provisions, and a large quantity of potatoes, flour, rice, crackers, and meal, as well as many little delicacies, to 100 sick persons."

A REPORT has been kindly sent us of the dedication of a new church building at South Russell, N. Y., Elders S. H. Lane, A. E. Place, S. M. Cobb, C. O. Taylor, and H. H. Wilcox being present. The church has been built in a country place, under, to a great extent, unfavorable circumstances; but the brethren have taken hold with a will, and the friends outside have also materially assisted in the work, so that at the time of the dedication there was a very small debt, which was guaranteed by responsible parties. All were encouraged; and it is always a cause for encouragement when a church can be dedicated which is paid for, or as good as paid for. We hope our brethren there, and in other places as well, will not let the small indebtedness hang over their churches. The very best time to pay for a church is before it is built, especially before it is dedicated. New York State has built several churches during the past year.

#### CALIFORNIA GENERAL CAMP MEETING.

THE California general camp meeting and annual conference will be held at Bushrod Park, Oakland, beginning May 10, and ending the 20th. This camp meeting proper will be preceded by a workers' meeting, beginning May 3d, and ending when the camp meeting begins, the night of the 10th. This meeting will be one of the most important meetings ever held in the Conference, and all of the brethren, sisters, and friends who can possibly attend should be at both the workers' and general meeting. From the first there will be important revival services held, Bible instruction that is most appropriate for the times in which we live, also instruction in the

Christian Help work for the churches, and a hygienic cooking class for all, conducted by experienced workers from Battle Creek. The Auditing Committee will meet on the camp ground May 3, to do their work, so that it may not interfere with the general meeting. All who have been in Conference employ during the past year should see that their report of labor and expenses is handed in at least one week before that time, else their account may not be audited in time for settlement. All accounts must be made out up to date, and the remainder of time and expenses after that handed in immediately on arrival on the camp ground. All accounts must be sent to E. A. Chapman, Pacific Press, Oakland, Cal. If you have not received your blank for reporting, apply to him at once.

N. C. MCCLURE,  
Vice President Cal. Conference.

#### HEALDSBURG COLLEGE.

THERE will be a meeting of the stockholders of Healdsburg College (a corporation) at South College Hall, in Healdsburg, Sonoma Co., Cal., Monday, April 16, 1894, at 11 o'clock A.M., for the election of seven trustees, to serve one year from said date, and for the transaction of such other business as may be brought before said meeting.

R. S. OWEN, Pres. Board of Trustees.  
W. C. GRAINGER, Secretary.

#### CHURCH SERVICES.

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

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

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

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

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

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

H. W. HERRELL, Clerk.

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

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

#### "APPLES OF GOLD LIBRARY."

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

The following numbers have already been issued:

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## International S. S. Lessons.

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."  
—Neh. 8:8

### LESSON IV.—SUNDAY, APRIL 22, 1894.

#### JOSEPH RULER IN EGYPT.

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

Lesson Scripture, Gen. 41:38-48.

38. AND Pharaoh said unto his servants, Can we find such a one as this, a man in whom the Spirit of God is?

39. AND Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou;

40. Thou shalt be over my house, and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou.

41. AND Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42. AND Pharaoh took off his signet ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

43. AND he made him to ride in the second chariot which he had; and they cried before him, Bow the knee; and he set him over all the land of Egypt.

44. AND Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt.

45. AND Pharaoh called Joseph's name Zaphenath-paneah; and he gave him to wife Asenath the daughter of Poti-phera priest of On. And Joseph went out over the land of Egypt.

46. AND Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went through all the land of Egypt.

47. AND in the seven plentiful years the earth brought forth by handfuls.

48. AND he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities; the food of the field, which was round about every city, laid he up in the same.

Golden Text: "They that honor me I will honor." 1 Sam. 2:30.

#### SUGGESTIVE QUESTIONS.

1. Give an account of the intervening events since the record of our last lesson. Note 1.
2. After Joseph had given his advice what did Pharaoh say to his servants? Verse 38. Note 2.
3. What did Pharaoh say unto Joseph? Verse 39.
4. How much authority did he say he would give him? Note 3.
5. How extensive was this power to be? Verse 41.
6. What pledge did Pharaoh give him of this power? Verse 42, first part. (This was evidently the signet ring containing the seal of the kingdom, and which would give validity to all the documents and decrees issued by Joseph.)
7. In what was Joseph dressed? Same verse. (The golden chain is even now in some countries, as in the municipalities of England, a badge of high office.)
8. How was Joseph's greatness proclaimed? Verse 43.
9. What further proof did Pharaoh give of Joseph's authority in all Egypt? Verse 44.
10. What name did he give to Joseph? Verse 45, first part.
11. Whom did he give him as wife? Same verse. Note 4.
12. How old was Joseph when he stood before Pharaoh?
13. Where did he go from Pharaoh's presence?
14. What did the earth produce in the next seven years?
15. What did Joseph do with this food which he gathered?
16. Before Joseph was brought to this high position what was necessary? Answer—He must be tested and tried.
17. What does the Psalmist say of this trial?  
"He sent a man before them; Joseph was sold for a servant; his feet they hurt with fetters; he was laid in chains of iron; until the time that his word came to pass." Ps. 105:17-19.
18. What does the Psalmist say of Joseph's greatness?  
"He made him lord of his house, and ruler of all his substance; to bind his princes at his pleasure, and teach his senators wisdom." Ps. 105:21, 22.
19. Whom did Joseph honor in all these years of trial?

20. Of what scripture was the honor bestowed upon Joseph a fulfillment? Golden text.

## NOTES.

1. OUR last lesson closed with chapter 31, with Joseph sold into Egypt. Chapter 38 tells of the sin of Judah and of his family. Chapter 39 gives an account of how Joseph was bought by Potiphar, an officer of Pharaoh; how Satan through Potiphar's wife tried to destroy Joseph, and his integrity in resisting temptation, and how because of this Joseph was cast into prison. Chapter 40 gives some incidents of his experience in the prison; how he there came into companionship with two of Pharaoh's officers who had been cast into prison because of misdemeanors. Each of these dreamed a dream, which Joseph interpreted, both coming to pass just as he said. Chapter 41 brings us to the time of our lesson, a period of thirteen years after Joseph was sold into Egypt. The first thirty-seven verses tell us about Pharaoh's dreams of the lean and fat kine and the full and blasted ears of corn; how Joseph was brought out of prison to interpret it; and how in that interpretation he advised Pharaoh to set a man wise and discreet over Egypt to prepare for the coming famine. Pharaoh believed the interpretation given of his dream; in fact, it was God who gave the dream, and it was God who brought Joseph to the notice of the king, that he might save Israel.

2. In whom the Spirit of God is.—Joseph attributed his wisdom to God, and Pharaoh admitted that it was so. God is all wise, and that man who is endowed with his Spirit is wiser than though he has all the wisdom of the world. Pharaoh knew this, and knew also that he would be faithful in all his duties, and that God's blessings would attend his plans and deeds.

3. Over my house.—That is, over all his officers and ministers of his kingdom, next in power to the sovereign.

4. Joseph's name Zaphenath-paneah.—The margin says this name means "the man to whom secrets are revealed." Geikie suggests that it means "governor of the living one." Canon Cook says that it means "bread of life," a name very appropriate. Jerome gives it a kindred meaning, "the saviour of the world." Joseph's wife was Asenath, an Egyptian word signifying "the favorite of Neith," the Egyptian Minerva. The name of her father signified "belonging to the sun," and he was a priest of On, the city of the sun. This was doubtless in order to give as great power and influence to Joseph as possible, for the priests were a power in Egypt. The two Cleopatra's needles, or obelisks, one of which is on the shore of the Thames, in London, and the other in Central Park, New York City, both of which are sun images, came from the city of On.

5. Went through all the land of Egypt.—Joseph's work was thorough and so commends itself to everyone who would do faithful work. He went through all the land of Egypt, that is, he became acquainted with the whole field. He knew its resources, and could in that way know whether those who served under him were faithful or not.

## LESSON XVI.—SABBATH, APRIL 21, 1894.

## SAVED BY FAITH.

## Lesson Scripture, Luke 7: 36-50.

36. AND one of the Pharisees desired Him that He would eat with him. And He entered into the Pharisee's house, and sat down to meat.

37. And behold, a woman which was in the city, a sinner; and when she knew that He was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment,

38. And standing behind at His feet, weeping, she began to wet His feet with her tears, and wiped them with the hair of her head, and kissed His feet, and anointed them with the ointment.

39. Now when the Pharisee which had bidden Him saw it, he spake within himself, saying, This man, if He were a prophet, would have perceived who and what manner of woman this is which toucheth Him, that she is a sinner.

40. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41. A certain lender had two debtors; the one owed five hundred pence, and the other fifty.

42. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most?

43. Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged.

44. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath wetted my feet with her tears, and wiped them with her hair.

45. Thou gavest me no kiss; but she, since the time I came in, hath not ceased to kiss my feet.

46. My head with oil thou didst not anoint; but she hath anointed my feet with ointment.

47. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little.

48. And he said unto her, Thy sins are forgiven.

49. And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins?

50. And he said unto the woman, Thy faith hath saved thee; go in peace.

This lesson contains only one subject,—the anointing of Jesus by the sinful woman, in the house of Simon the Pharisee, and her forgiveness. Study the story well, until you are familiar with every detail. Then you can feed upon the comfort that there is in it. An analysis of this entire chapter may very readily be made, sufficient to bring it before the mind. Thus: Healing of the centurion's servant; raising the son of the widow of Nain; inquiries of John the Baptist; extolling him and upbraiding the Pharisees; forgiving the repentant woman in the house of Simon.

1. With whom did Jesus one day go to eat?
2. While he was there, who came?
3. What was her character?
4. What did she bring with her?
5. What did she do?
6. When the Pharisee saw this, what did he say to himself?
7. What did Jesus, knowing his thoughts, say to him?
8. What illustration did he use to give Simon a lesson?
9. What was the Pharisee's decision in the case?
10. How did Jesus then apply the lesson?
11. How much love had the Pharisee shown to Jesus?
12. Show the contrast between him and the woman.
13. What did Jesus say of her sins?
14. In what condition did Simon's lack of love show him to be?
15. What did Jesus say directly to the woman?
16. When he said this, what did those at the table begin to say?
17. How did Jesus then address the woman?
18. How was she saved?

## NOTES.

1. "This man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him; for she is a sinner." So spake the Pharisee within himself. He didn't know the Lord, and there are many to-day who are just as little acquainted with him. Christ came to save sinners. "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners." 1 Tim. 1: 15. That which the Pharisee thought would be the reason why Jesus would not receive the woman, was the very reason why he did.

2. THE woman knew the Lord better than the Pharisee did. His frowns could not deter her from coming to Jesus. Whenever a sinner seeks to come to Jesus, the devil undertakes to keep him away. He says to the sinner, "You are too vile to approach so pure a being; you are not fit to associate with him." And then he quotes Scripture to the sinner. He says that the Lord is "of purer eyes than to behold evil" (Hab. 1: 13), and evil shall not dwell with him (Ps. 5: 4, 5). Too often the sinner is frightened away, but if he is as wise as the poor, sinful woman in this lesson, he will only press the closer, saying, "Since evil cannot dwell with the Lord, I will abide with him, and thus my sin will be driven away."

3. "To whom little is forgiven, the same loveth little." The Pharisee had not shown common courtesy, much less love, to Jesus. His heart had not been touched by the love of God, and he had not received forgiveness. This was not because of God's unwillingness to forgive, but because of his self-righteousness. A man will love in proportion to what he has been forgiven; but if he is so self-righteous that he feels little need of forgiveness, of course he will not be moved to love. Therefore the ones who love the Lord the most are the ones who have the greatest sense of their own sinfulness.

4. "Thy faith hath saved thee; go in peace." Whatever gospel truth we find expressed in the writings of the apostles, we shall find illustrated in the ministry of Christ. The apostle Paul wrote, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1. In this lesson we have a practical illustration of that statement. Many who are longing for peace fail to find it, because they seek for it in the wrong

way. They are looking for peace as an evidence that they are accepted with God, whereas peace comes as the result of knowing one's acceptance with God. "Being justified, . . . we have peace." But right here many still err. They think that peace is merely a state of feeling, and so they look for a certain indescribable feeling of peace, and if they do not have it, they are in darkness and despondency. Those who depend on this feeling will have a fitful experience, and run the risk of fatal deception. All should understand that peace is not feeling, but an actual fact. It is reality, and not imagination or sentiment. Peace does not depend on feeling, and there may be, and often is, absolute peace with God and no feeling whatever. If this were not so, then a knowledge of acceptance with God would be only a matter of feeling after all. For if a certain feeling must always accompany peace, then one would have only to consult his feelings to know whether or not he is justified, since peace always accompanies justification. One's feelings are from himself, but peace with God comes from God. One can understand his own feelings, even though he cannot describe them; but the peace of God "passeth all understanding." Phil. 4: 7. It is God who speaks peace to his people. Ps. 85: 8. God is "the God of peace" (Heb. 13: 20), and Christ is the "Prince of peace" (Isa. 9: 6). "He is our peace." Eph. 2: 14. Christ is a real being, and not a mere feeling; and we have peace with God only by having Christ, who dwells in our hearts by faith. Eph. 3: 17. So peace, like righteousness, is ours only by faith. And this is so because it is not simply a consequence that follows the receiving of righteousness, but it accompanies righteousness, as a part of it. "Mercy and truth are met together; righteousness and peace have kissed each other." Ps. 85: 10. "The work of righteousness shall be peace." Isa. 32: 17. Righteousness is the character of the God of peace and the Prince of peace. We get righteousness by getting the life and character of God in Christ. But we get peace in the same way, since peace is as much the life of God as is righteousness. So we get righteousness and peace by taking Christ for all that he is. His peace was unruffled by all the tribulations which he endured; he is used to such things, and therefore will not leave us when tribulations come. To everyone he says, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John 16: 33.

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# News and Notes.

FOR THE WEEK ENDING APRIL 2.

## RELIGIOUS.

—A missionary in Calcutta writes that the evolution theory has many supporters in India.

—It has come to pass in Denver, Colo., that anti-Catholic jurors are rejected in the trial of Catholic criminals.

—Over 6,000 persons have announced their intention to take part in the Spanish pilgrimage to Rome, during the present month.

—Mr. Sunamoto and family, of the Methodist Japanese Mission in San Francisco, left for Japan on the last steamer, to establish a mission in their native land.

—It is said that the Roman Catholics pay five per cent. of the taxes of Boston, and draw ninety per cent. of the money paid out as salaries to officials.

—The Supreme Court of Pennsylvania has decided that any portion of a church building used for other than religious purposes, and from which revenue or income is derived, is subject to taxation.

—The Episcopalians of Quebec are said to be almost in revolt because, as they allege, their lord bishop, Rev. Dr. Hunter Dunn, is "endeavoring to Romanize the church" through his High Church ritualism.

—The forty-sixth anniversary of modern Spiritualism was celebrated in various places throughout the country on the 1st inst. But the foundation stone of the great deception is about 6,000 years old. It was laid in Eden, when Satan contradicted the word of the Lord, and said to the woman, "Thou shalt not surely die."

—The *Prohibitionist* notes the fact that two of the new counties created by the last California Legislature have passed saloon-closing ordinances—Riverside closing them all the time, and King's on Sundays only. It is clear that the action in the latter county was not a temperance measure, being only a move for Sunday laudation. If temperance reform had been the object, the same votes would have closed the saloons all the time.

—There is a tall, heavy-bearded Catholic priest in San Francisco. He is a Syrian priest, and came with friends who visited the Chicago Fair, and then came on to the Midwinter Exposition. In the little Syrian Church called the Star of the Sea, he has been celebrating a series of masses in the Syriac language, the first occasion of the kind ever witnessed on this coast, although there is a Syrian population of about 900 in the city. Although the Catholic Church is known as the Latin Church, its masses are sung in nine different languages,—Latin, Greek, Chaldaic, Syriac, Slavonic, Wallachian, Armenian, Coptic, and Ethiopian.

—Rev. George N. Makely (Presbyterian) of Brooklyn, N. Y., in a recent sermon, thus announced his sympathy for Rome: "If I want a knowledge of Roman Catholicism I must not seek it from Protestants, for most of them are misinformed, and would ignorantly make erroneous statements, and prejudice would lead them to exaggerate their errors. Nor is a disgruntled 'reformed' priest a thoroughly reliable source of information. No; I must seek my knowledge from Roman Catholic text-books on theology." True, if we want the expression of Catholic dogma, we must go to their own "text-books on theology." But for information as to the practical working of the system, we must go to history and prophecy.

—Many of the representative journals tacitly, and some of them openly, admit that Christianity gained nothing by the Parliament of Religions. The oriental religions made a grand hit, while Roman Catholicism was especially conspicuous, and several of the so-called Protestant denominations attempted to ape their display. The *California Christian Advocate* (Methodist) frankly admits that, "no strong statement of Protestantism was made." It states that "the other religions gloried in stating their case as strongly as possible, but, by some oversight, no one took the trouble to assign a reason for Protestantism in the first place, or for its continuance." The mistake of this utterance is seen in the fact that the failure to represent Protestantism at the Parliament was not an "oversight;" it was simply because there was no one there who could consistently do so. The denominations posing under the Protestant banner on that occasion are so clearly on the way back to Rome that they could not consistently contend for the "reason for Protestantism in the first place," and, from their standpoint, there could be no lucid reason "for its continuance." True Protestantism (which is true Christianity) is never found in gaudy display contesting for honors after the manner of the world. The projectors of the Parliament of Religions may congratulate themselves on having given heathenism the greatest boom it has had in modern times, and that, too, right in the land that claims to be the stronghold of Christianity.

## SECULAR.

—The Young Men's Christian Association of Milwaukee has inaugurated a crusade against flashy show bills and sensational literature. The association is backed by the ministers of the city.

—A late Athens dispatch reports severe earthquake shocks in Greece, but no particulars are given.

—Every cell in the penitentiary of Missouri, at Jefferson City, is said to be occupied, the number of prisoners being 2,008.

—The war concerning passenger rates between the various Pacific Coast lines is over, and the old rates have been established.

—The attendance at the Midwinter Fair, San Francisco, on the 31st ult., was over 90,000. The occasion was "Chronicle day."

—The health commissioner of Brooklyn, N. Y., has issued a circular declaring smallpox epidemic in that city and in New York City.

—The canal is soon to come to the front as a modern means of transportation. All the canals of New York are to be propelled by electricity.

—Martial law has been proclaimed at Colon, United States of Colombia, S. A., and meetings of more than three citizens are prohibited.

—The Friends have opened their new college at Whittier, Cal., with 100 students. This is the only Quaker college west of the Rocky Mountains.

—Judge Dallas, of the United States Circuit Court at Philadelphia, has again affirmed decisions denying naturalization to Chinese residents in America.

—President Cleveland has vetoed the bill providing for the coinage of the seigniorage silver bullion stored in the Treasury Department, amounting to \$55,000,000.

—Sixteen persons, indicted for violation of the election laws, at Gravesend, N. Y., have pleaded guilty and been sentenced to various terms in the penitentiary.

—The people of Colton, Cal., have decided that no more tramp "armies" shall be fed by that town. They were very liberal with the Fry contingent of the Coxe army.

—Mexico is coming to the front as a strong competitor in the United States orange market. The State of Sonora alone sent over 300 car loads in January and February.

—Disturbances are reported in various parts of Hungary, owing to the refusal of the clergy to toll their bells on the occasion of the funeral of the idolized patriot, Kossuth.

—The too intimate mixing of the white and colored races at Paso Robles, Cal., is said to have brought about a reaction, and hostilities of a dangerous character are imminent.

—At San Lucar, Spain, on the 27th ult., a mob of 2,000 people paraded the streets, pillaged stores, and did much other damage. The military was called to quiet the disturbance.

—A defaulting bank clerk from Bay City, Mich., accompanied by his wife and brother, was captured in San Diego County, Cal., last week, when within ten minutes' ride of the Mexican line.

—Last week fifty houses in Colfax, Wash., were inundated, and water ran in the streets of a considerable part of the town. The flood was caused by heavy rains overflowing the Pelouse River.

—As some of the more enterprising newspapers began reporting in full Ex-president Harrison's law lectures at Stanford University, he has resorted to copyrighting to keep them from the press.

—The Supreme Court of California has decided that the law of the last Legislature removing the capital from Sacramento to San Jose is unconstitutional in certain provisions, hence inoperative.

—A Rome dispatch states that the Minister of Foreign Affairs is conferring with the Italian Ambassador at Washington with reference to establishing colonies of Italian emigrants in the United States.

—Sergeant Isaac Cohen, from Fort Warren, Mass., recently attempted to visit his family at Massaw, Russia, but, on account of his being a Jew, the Russian authorities would not grant him permission to do so.

—The Brotherhood of Painters and Decorators at Chicago have decided on a strike for 35 cents an hour. The order comprises 1,000 members. A big strike of iron workers in Pennsylvania is also said to be at hand.

—The Superior Court of San Diego, Cal., has sentenced the judge of the La Jolla Indians to one year's imprisonment in the penitentiary for burglary. Though chosen judge of his tribe, the culprit is but 21 years of age.

—It is said that Russia has adopted a new plan to crush Polish national spirit. Officials have visited the art stores and studios in Warsaw and destroyed all the busts of Polish heroes they could find; then they took written promises from all the sculptors not to make any more.

—The proposed religious amendment to the preamble of the National Constitution has been laid on the table by the Judiciary Committee of the House of Representatives, and that is where the hypocritical suggestion ought to stay.

—Notwithstanding the agreement between Great Britain and the United States to jointly patrol the seal fisheries, the latter is apparently being left to do the bulk of the patrolling. There are only six seaworthy British war ships in all the Northern Pacific Ocean, including as far south as Central America and Hawaii.

—Young Fredericks, ex-convict and all-round criminal, who murdered Bank Cashier Herrick, in San Francisco, last week, is daily visited in the jail by women. Two came all the way from Sacramento just to see the murderer. This mania on the part of women to sympathize with such fellows is probably the result of reading sensational novels.

—A Monclavia, Texas, dispatch of the 27th ult. says: "The mountainous districts south of here are being swept by forest fires, and during the past ten days, hundreds of thousands of acres of valuable timber have been burned. Hundreds of head of live stock have perished in the flames. A great many families have been made homeless by the fire."

—Judge Catlin, of Sacramento, Cal., has made a new ruling in regard to libel, which, if it holds good, will greatly curtail the publication of news that reflects upon private character. His decision is to the effect that it is not enough for a publication to be free from malice; it is not enough that it be true; the publisher must be able to prove it true, or he is amenable to an action for damage.

—The Colored Anti-lynching League was recently organized in Chicago, the object being to exert an influence to stop the summary execution without trial of people of their race accused of crime. And now the white people also are taking an interest in the matter. The W. C. T. U. of Chicago and President Gunsaulus, of the Armour Institute, are endeavoring to form a Caucasian Anti-lynching League.

—At Huchow, China, on the occasion of the magistrate's formal proclamation of "Welcome Spring," there was a large procession. As the crowd passed the Baptist mission, they threw bricks and stones on the roof and through the windows. Finally a crowd burst open the gate and began looting the premises. The missionaries stood firm, and the rioters, evidently becoming afraid that they would be individually identified, left the place.

—The Coxe "industrial army" had a real ovation when they came to Beaver Falls, Pa. A delegation of mounted citizens escorted them through the town; money was collected by the marshal for their benefit; thousands of people came from neighboring towns to visit them; food for two days' consumption was furnished; a religious meeting was held in the camp; a mass meeting was held in the theater, after which the army, 270 strong, slept in the building. The force was augmented here by the addition of 125 recruits.

—The Southern California "industrial army," under "General" Fry, 600 strong, arrived at Little Rock, Ark., on the 31st ult., on its way to Washington. After being left on a Texas desert by the S. P. Railroad until they were almost starved, they were again taken up, and different roads have carried them along. The citizens of Little Rock contributed liberally to their support. They left that city for Memphis by railway conveyance, their membership having been increased to 1,100. A second army was announced to leave Los Angeles on the 2d inst., and a force of 300 are ready to leave Denver as soon as they can get transportation.

—Another revolution has broken out in Samoa, and several battles have been fought, in which the "government," if such it may be called, has been victorious. The foreigners are said to be in a precarious situation, as neither of the three so-called protectorate powers (the United States, Great Britain, and Germany) have a war vessel on hand. The king's forces are charged with indulging in their old-time heathen war atrocities. The Samosans are held up to the world as Christians (the fruit of Catholic mission work), but their disposition to fight, and their proverbial cruelty to defeated foes, indicate the superficial character of their conversion.

—The State of South Carolina now tolerates the sale of alcoholic liquors only through State dispensaries at prominent places. Recently State spies undertook to search private houses at Darlington in quest of contraband liquor, and the citizens resented what they called an insult. The excitement rapidly spread to other places, and seven State dispensaries were utterly destroyed. The governor placed the counties of Darlington and Florence under martial. Several militia companies refused to obey the governor's orders. In a conflict at Darlington one constable was killed, and a number of others fled to a swamp for safety. There is great excitement all over the State, and the constables seem to be the special objects of popular vengeance.

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# Signs of the Times

OAKLAND, CAL., MONDAY, APRIL 2, 1894.

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

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THE news from Europe is that the depleted treasuries of some of the powers, together with the Russian French and Russian German alliances, promise peace for a time so far as the powers are concerned, but that "the single black spot on the horizon," Socialism in its various forms, "menaces all the sovereigns and governments of Europe." It is said to be making "alarming progress."

THE Paulist Fathers, a Roman Catholic society, are sending out their preachers to all parts of the country to "convert" America, and from the reports some of them are able and eloquent. One of them delivered the first regular sermon ever delivered by a Catholic priest in Harvard University, Appleton Chapel, April 1. The report says: "The occasion was a memorable one, being the first really cordial recognition Harvard has ever given a Catholic priest." And this is characteristic of the leaning toward Rome.

**Errata.**—In the SIGNS of March 5, No. 18, there are two errors to which we wish to call attention: (1) On page 279, third column, first line of first paragraph, coarse type, the word after "Rev. George Guirey" should be "Baptist" instead of "Presbyterian." (2) On page 281, second column, third line, the word "not" should be inserted between the words "they" and "oppose," making it read, "and as they did not oppose this, it plainly follows," etc. These are both corrected in the later editions.

**It is Now Too Late.**—We have received Document No. 20 of the National League for Protection of American Institutions. It is a petition to the fifty-third Congress concerning the Indians. "The League petitions against the violation of the American principle of the separation of Church and State, which is involved in making any sectarian appropriations for Indian education." The document then goes on to state that the official bodies of the Congregational, Methodist Episcopal, Presbyterian, and the Protestant Episcopal Churches have determined to withdraw their applications for funds from the United States Treasury, because of the principle which they now see is involved in this

dangerous practice, and they propose henceforth to support their own schools without government aid. The League claims that the time has now "come when the national government should cease entirely from making such appropriations, and petitions that the government adopt a definite, permanent, and uniform principle, on the basis of the American free common-school system for education among the Indians." Then follow quotations from various church and religious bodies against sectarian appropriations.

Now all this is good, but it would have been much better if it had been manifest long ago. All of these various religious bodies were just as anxious to obtain funds from the United States treasury to carry on their schools, in the beginning of the matter, as they now seem to be to protest, and, judging from their action then, we have no reason to believe that they would now stand where they do if the Roman Catholic Church had not so clearly beaten them in this race for public money.

The fact of the case is the Roman Catholic Church obtained in 1886 more than all the other churches combined, and continued to increase its lead up to the present year. When the Protestant Churches found they could not, by any efforts of their own, make a change in this matter, they all saw at once that a wrong principle was involved!! They ought to have seen that a wrong principle was involved in the very first step. It was just as wrong when they took the first dollar as it is now, and true Christianity and true Protestantism ought to have seen it then.

The time has not only now come when the government should cease from making appropriations for sectarian schools, but it has always been. It never should have been begun. But the matter now is gone too far to recall. The treasury door has been opened, and the head of the camel has entered; and the American League and all Protestants will find themselves powerless in their endeavor to compel it to withdraw, or to close the treasury doors against its voracity. Roman Catholicism has demonstrated during the last eight years that she has a greater power in Congress than all the other religious bodies combined, and we see no reason to believe that it will ever be otherwise. We regret beyond words to express that it is so, when it might have been the opposite. The reason for it all is that Protestants have departed from Protestant principles, and the principles of liberty in the American Republic exist largely in name and association rather than in vital motive power. Let the Protestant churches return to Protestant principles and to Protestant means and methods, and no longer try to meet Roman Catholicism by the arts of which Rome alone is mistress.

## "SIGNS OF THE TIMES," NO. 18.

THIS number of the SIGNS is meeting, as it deserves, with a wide circulation. After printing two editions, and having them both exhausted, we ordered a third, but, through some misunderstanding, the matrices had been destroyed, and the first set of plates were worn out. But we could not disappoint our subscribers, and so have done as follows:—

1. We have carefully revised the first nine pages, correcting some errors of minor importance, which escaped our contributors in the preparation of copy, and which we overlooked.

2. We have added seven pages of later, fresher matter, and have dated the paper April 9. This makes this number better than before. The first nine pages are revised, and the last pages are brought up to date. The quotations in the article of Elder Ballenger may not agree with the works from which they are quoted, possessed by some of our readers; this will be found especially true of the quotations from the "History of the Reformation." The reason of this is that they are quoted from a different translation. The different translations will be found the same in substance, although sometimes paragraphed differently. These works quoted from may be ob-

tained at a reduced rate by addressing the Religious Liberty Association, Room 7, 185 Dearborn Street, Chicago, Ill. These differences, however, in no way affect the value of this article, or the value of SIGNS No. 18. Let it be circulated as widely as possible. It is printed without profit. The price is \$1.50 per hundred. Order by number. Address, SIGNS OF THE TIMES, Twelfth and Castro Streets, Oakland, Cal.

THE Rev. J. Q. A. Henry (Baptist) said in a lecture on Romanism and the Public Schools, delivered in Odd Fellows' Hall, San Francisco, "No man should dare to point the finger of scorn at our public schools except under the penalty of death." What better is this spirit than that of Roman Catholicism? It certainly is neither true Protestantism nor Christianity. The perpetuation of our public schools lies in the benefit which these schools are to the public, and not in the "death" penalty, nor in "red-hot bayonets."

## 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.

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**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.

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