

THE 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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The Signs of the Times.

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“LORD, what wilt thou have me to do?” should be the question of every Christian. If there is consecration and faith on our part, God, on his part, will cleanse and fit us for his work, even as he did the prophet of old. However hard the task or perilous the mission, we will then say “Here am I; send me.” Isa. 6:5-8.

No repentance is so deep as that having for its foundation a deep sense of God’s purity and goodness and love. No obedience is so faithful, so willing, as that born of gratitude to Him “who gave himself for us, that he might redeem us from all iniquity.” The Cross of Calvary adds undimmed luster and holiness and beauty to the Law of Sinai, and awakens within the heart a holy fear that the thunders of Sinai could not compel.

No terms can express the greatness and majesty and glory of Jehovah. He is the High and Lofty One that inhabiteth eternity, whose name is Holy. Truly it would seem that to walk with such a being, man must lift up himself. Such he would endeavor to do if he were to walk with an earthly king. But the Majesty of Heaven says, “Humble thyself to walk with thy God.” Micah 6:8, margin. God dwells, walks, abides, with the lowly in heart, but the proud he knoweth afar off. “Humble thyself in the sight of the Lord, and he shall lift thee up.” The Valley of Humility is a hard place to get, but a blessed place to walk; for He who alone can bless, walks with us.

CONSECRATION to God means submission to his whole will. To consecrate ourselves to God is to dedicate or devote every faculty and power of our being, body and soul, to his service. All is to be devoted to God, because the individual realizes in all true consecration, that all belongs to God by the right of purchase, the price of which was the precious life-blood of our Lord Jesus Christ. Devoting ourselves to God, thinking that we are doing him a favor, is not Christian consecration; it is self-righteousness. Neither is that Christian consecration which devotes all to God, to be used in *our way*. We may call it consecration, but it is no more the genuine article than though we did not profess the name of Christ at all. We have put our way for God’s way, our will for God’s will.

Our way may, from a human standpoint, seem best, but to follow that way in opposition to God’s way is to deny his unerring wisdom and infinite holiness; and to deny either of these attributes of Deity is to deny God. And this is the class spoken of by the apostle in Titus 1:16: “They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.” To deny God in works, we have only to follow the will and way of the carnal heart, instead of submitting to God’s will and walking in God’s way. It is ever well to remember that “if a man also strive for masteries, yet is he not crowned, except he strive lawfully.” 2 Tim. 2:5.

THE reason why so many Christians lament their lack of influence and power among their fellow-men, is simply because they fail to share the influence and power of Christ in their own experience. It is the duty of every Christian to so live out his profession that a divine fragrance will be shed round about him, and that those who come in contact with him will realize that he is breathing of the atmosphere of Heaven. In order for us to make the religion of the Lord Jesus Christ attractive to others, we must first realize its attractiveness in our own souls. Paul speaks of himself as “one that hath obtained mercy of the Lord” (1 Cor. 7:25), and it was this fact, continually realized by him, and always coming up before him, that enabled him to have such power for helping others.

THE “sure word of prophecy” is a light in the darkness of this world, to which all do well to take heed. Those who will in God’s way seek this light have a satisfying consciousness that it is light. They know in whom they have believed. But how different to this is the man who depends on the knowledge of this world. All is darkness before him. This is well represented by the following from Professor Huxley, in the *Nineteenth Century* (italics ours):—

“I had, and have, the firmest conviction that I never left the ‘*verace via*’—the straight road; and that this road led nowhere else but into the *dark depths of a wild and tangled forest*. And though I have found leopards and lions in the path; though I have made abundant acquaintance with the hungry wolf, that ‘with privy paw devours apace and nothing said,’ as another great poet says of the ravening beast; and though no friendly specter has even yet offered his guidance, I was, and am, minded to go straight on, until I either come out on the other side of the wood, or find there is no other side to it—at least, none attainable by me.”

Said Jesus, “If any man will do His [God’s] will, he shall *know* of the doctrine.” John 7:17. “God is *light*, and in him is *no darkness at all*,” wrote one who had walked in the way of light for fifty years. 1 John 1:5. “What is the chaff to the wheat?”

“NEARER TO THEE.”

DRAW me nearer, precious Saviour,
Nearer to thy wounded side;
Let me follow in thy footsteps,
Be my ever-present guide!
To thy arms, oh, draw me nearer,
Though they hold thy chastening rod;
I will bless thee if each sorrow
Draws me nearer to my God.

Press me closer, blessed Saviour,
Closer to thy holy cross;
In the light of love so wondrous,
Earthly gain I count but loss,
Worldly honors, fame, and pleasures
Charm no more—they are but dross;
All I yield thee, only keep me
Clinging to thy sacred cross.

Teach me, O my loving Saviour,
Teach me all thy holy will,
Let each sweet and precious promise
All my longing spirit fill.
Lead me to thy heavenly pastures,
Where the peaceful waters flow,
And my heart shall thrill with praises
All my pilgrimage below.

—Lowell.

HOME TRAINING.*

BY MRS. E. G. WHITE.

THE mother is a teacher, and to a great extent she moulds the character of her children. But how few are the mothers who realize the responsibility that is placed upon them! Many mothers spend their time in doing needless nothings. They give their whole attention to the things of time and sense, and do not pause to think of the things of eternal interest. How many neglect their children, and the little ones grow up coarse, rough, and uncultivated. Mothers may have acquired knowledge of many things, but they have not acquired the essential knowledge unless they have a knowledge of Christ as a personal Saviour. If Christ is in the home, if mothers have made him their counselor, they will educate their children from their very babyhood in the principles of true religion. They will teach them obedience and submission. They will not allow them to disobey their commands.

When children are permitted to take their own way in opposition to the will of their parents, they lose respect for father and mother, and learn to despise even the authority of God. They are indulged in manifesting passion in the home, and when they are brought into the church, they exhibit the

*Afternoon talk at Chicago, April 11, 1889.

same defects of character there, as they exhibit in the home. If they are ever converted, they will have to learn at the foot of the cross lessons which they might have learned at their mother's knee. They are marked by the defects of the father and mother. The parents did not go to Christ for the grace of patience and forbearance. The mother did not feel the importance of being Christ-like, of manifesting love and gentleness.

When Christ comes in the clouds of heaven, every man will be rewarded according as his work has been. Every father and mother will have to give an account of how they have employed their talents, and how they have borne their responsibilities.

A well-disciplined family is a great power for good in the world. To bring up your children in such a manner as will fit them to stand against temptation to evil, so that they will not be corrupted by iniquity, is one of the most important kinds of missionary work. Why is it that there is so much corruption among the youth of to-day? To a great degree it is because parents neglect their God-given work, and sin lies at their door. Before it shall be too late, I urge you to take up your neglected duties, and arouse to a realization of your responsibilities. You will need the grace of Christ in your work, and he says not only to mothers, but to fathers and children, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Mothers, when you yield to impatience, and deal harshly with your children, you are not learning of Christ, but of another master. Jesus says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." When you find your work hard, when you complain of difficulties and trials, when you say that you have no strength to withstand temptation, that you cannot overcome impatience, and that the Christian life is up-hill work, be sure that you are not bearing the yoke of Christ; you are bearing the yoke of another master. But for Christ's sake, for the truth's sake, I entreat you to repent and be converted. Do not dishonor the name of religion by an inconsistent course.

You should begin to seek God where you are. You must be born again. There must be a renovation, a new life created within you, that you may not serve sin, or the lusts of the flesh. Your children must be converted. You have a solemn work to do.

You cannot afford to spend time in trifling conversation, or in entertaining fashionable visitors. You should take time to talk and pray with your little ones, and you should allow nothing to interrupt that season of communion with God, and with your children. You can say to your visitors, "God has given me a work to do, and I have no time for gossiping." You should feel that you have a work to do for time and for eternity. You owe your first duty to your children.

The father should not excuse himself from his part in the work of educating his children for life and immortality. He must share in the responsibility. There is obligation for both father and mother. There must be love and respect manifested by the parents for

one another, if they would see these qualities developed in their children.

Those parents who manifest wisdom in the home will bring into the church the same tact and ability they exercise at home, and the church will be benefited by their influence. They will be interested for the children of their neighbors, and will influence others to be true and loyal to God.

When Christ bowed on the banks of Jordan after his baptism, and offered up prayer in behalf of humanity, the heavens were opened, and the Spirit of God, like a dove of burnished gold, encircled the form of the Saviour, and a voice came from Heaven which said, "This is my beloved Son, in whom I am well pleased."

What significance does this have for you? It says that Heaven is open to your prayers. It says that you are accepted in the Beloved. The gates are open for every mother who would lay her burden at the Saviour's feet. It says that Christ has encircled the race with his human arm, and with his divine arm he has grasped the throne of the Infinite, and united man with God, and earth with Heaven.

Praise God for this. If there is any people who should praise God, it is those who have had these wonderful evidences of his love! I point you to Calvary, and to the suffering Redeemer. O that we may know his love that passeth understanding! If parents have the love of God in their hearts, they will be able to bind their children to them by the tender ties of affection. It is in this way that you may be missionaries for God, you may be home missionaries. You have a work to do that Satan shall not gain the control of your children, and take them away from you before they are out of your arms. Mothers, you should see to it that the powers of darkness do not control your little ones. You should set your will that the enemy shall not raise his banner of darkness in your home. You should be determined to take your children with you to the kingdom of heaven. Your children are worth something; they have been purchased at an infinite price, and eternal life to them is worth more than anything that earth can afford. A pure and holy character is of more value than silver and gold. If you have instructed them in the principles of truth, if you have reproofed them when they indulged in evil, if you have manifested the Spirit of Christ, you have done a work that Heaven will approve.

Eli did not reprove his sons when they transgressed his commands. He indulged them in their evil ways, and they became more and more corrupt, until the judgment of God fell upon the house of Eli. The Lord said, "Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house; when I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever."

How different was the case of Abraham. God could bless him, for he said, "I know

him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." God's law was the rule in the tent of Abraham. Wherever he camped, he built an altar unto the Lord, and offered up sacrifice with supplication and praise.

Parents must be converted; they must arouse from the lethargy that has come upon them, and seek God for a realization of the solemn responsibility that has been placed upon them. I entreat you to awake, and take up your neglected work before you are weighed in the balance and found wanting. Every one has a work to do for the Master, and no one can accomplish his God-given work unless he is born again; but the soul in which Christ is abiding, will be able to meet the mind of God, and will receive the approbation of Heaven.

THE GROWTH OF THE WAR SPIRIT.

THE increase of European armies from six to ten million in seventeen years, with sixteen million more ready to be called out on short notice, marks the growth of one of the greatest of modern evils. Sixty war ships were launched by the great naval powers last year. Six of these were in the United States; and it must have been observed by every one that, in respect to the navy, our military spirit is gaining too rapidly in Congress, and the attempt to maintain the national pride in foreign parts seems to turn aside the better judgment of our rulers and law-makers.

But, in addition to this, it appears that of late years there has been a steady development of the military spirit amongst the general population. A very intelligent English traveler, who has repeatedly visited the United States, and lately returned home from an extensive lecturing tour here, says that the aspect of American life which most impressed him during this last journey in particular, was the extraordinary development of popular interest in all manner of military shows and warlike pomps. It seemed to him that there was a wide-spread passion for the display of arms and uniforms, and for marching in long processions, with military style and martial music.

It is true that the regular standing army of the United States numbers only 25,000 men, yet there are hundreds of thousands of carefully-trained militia and volunteers in the various States, whose evolutions and public parades have become marked features in the social economy of each district. Official and popular encouragement is being extended, in very powerful measure, to foster the increase of these local regiments. For example, New York offers the large bounty of \$300,000 to each militia regiment of a certain size—usually from 1,000 to 1,500 men—on the condition of their building an armory of certain proportions. And in such cases the regiment, with its officers and friends, usually subscribes a similar additional amount. There are already six of these large and costly armories in New York City alone.

The very numerous pensions paid by the Federal Government to the surviving soldiers who fought for the North in the Civil War, or

their widows or other representatives, amount, in the aggregate, to the enormous sum of \$86,000,000 per annum. This wide distribution of rewards, for participation in past warfare, holds out a suggestive and tempting inducement to millions of citizens to regard with at least considerable complacency the possible recurrence of war in the future, with whatever nation or foe it may happen to be waged, because it is evident that any such conflict would be followed by a further wholesale distribution of pensions and other emoluments.

The training of the young to the use of arms, or to military drill, is rapidly extending in the United States, and is attended by much popular approval and admiration. Thousands of lads, in their smart uniforms, are paraded through the streets of cities and towns, from time to time, amid the enthusiasm of their friends and crowds of interested spectators. The adoption of military dresses and processions is extending among large classes of the civilian population, and semi-barbarous character is fostered amazingly by all the secret societies with their pompous processions, flaming and often outlandish regalia and prize drills, and also by their badges, buttons, and various emblems which serve the purpose of pleasing a vain mind, and show with what devotion the decorations and medals of war are esteemed.

But more than this by far, several of these un-American orders have a special department, known as a military degree, where the manual of arms is studied with care and military drill is brought to a high degree of perfection. These degrees are armed and decorated with great extravagance. Such military degrees are the Knights Templar Freemasons, the Patriarchs Militant of the OddFellows, the Patriarchal Circle, the Uniform Rank of the Knights of Pythias (which is organized with the same official titles and names of divisions as the army of the National Government), and the United Workmen. Besides, the continually recurring names of "Knights," "Templars," "Grand Armies," etc., are educating thousands with a false and conceited notion about militarism. Church parades of these secret lodges are becoming increasingly frequent; and as the brightly-dressed processions, with their shining arms and equipments, and their military music, file into and out of church or chapel, the effect produced upon the numerous spectators is, it may be easily imagined, anything but favorable to sober and pacific sentiments.

In addition to all these influences of a martial tendency, we must estimate the work of societies of an avowed military purpose, as the Grand Army of the Republic, with its 400,000 members, and several subsidiary lodges. We say nothing at this time of the illegality of these bodies of armed men, nor of the threatening and dangerous crisis in the history of American liberty for which we fear they are preparing. Altogether, a huge tide of militarism is increasingly setting in amongst our vast nation of sixty million people—a nation which, it is evident, can never be conquered by any foreign invader whatever, and which, therefore, might reasonably rest secure from alarming apprehensions of invasion from any quarter. Some half dozen peace and arbitration societies are laboring faithfully and perseveringly among us to coun-

teract, at least in some degree, this great current of martial enthusiasm, but unfortunately the influences tending in a contrary direction are incomparably more numerous and extensive.—*Christian Cynosure.*

THE NOBLEST ARE THE LOWLIEST.

BY FANNIE BOLTON.

WHAT'S the delight of the noblest?

The things most simple and innocent;
The flower that lifts up its face of rest,
And discloses the love of God's sweet intent.
The greatest have knelt low to learn from a flower
A lesson that kept life more calm for an hour.

Oh! over the sordid, and into the fine,
The tint of the sunset may set us free.
The brow, grown weary, becomes divine,
As we rise for a glimpse of the thing to be;
And hears not the spirit most masterful words,
Caught up to the stars in majestic chords?

What most touches the noblest?

Some simple tale of a commonplace life,
Whose hidden pathos, perhaps unguessed,
Reveals the secret of inmost strife;
And swifter than light, and softer than dew,
The heart is inspired to be more true.

What most appeals to the noblest?

The tender words of the Holy Book,
"Come unto me, I will give you rest;"
The prayer heart-broken, the pitying look;
The touch of a child's soft little hand,
Has fallen like balm from the better land.

I think of the lowly things to-day,

And I bless the Lord for their mighty power,—
The sunshine falling so over the way,
And the delicate face of the little flower;
And the children dear, and the soul of worth,
God's lowly things that have blessed the earth.

The noblest souls are the lowliest,

Like Him who was meek and lowly of heart.
I read his image in all the best,
In Heaven and earth, in valley and mart;
For all things fair speak his royal sway,
And tell of his sovereign majesty.

Oh! lowliest One. Oh! noblest,

Lily of meekness. Pearl of all pearls;
For the rose of love is within thy breast;
Chief of ten thousand throughout all worlds,
Make me, oh, make me partaker of
That nature whose innermost name is "love."

Draw my soul to behold thy grace;

Let me learn of thee how the heart may rest.
Trace thou thine image on soul and face,
Trace thou thine image on brow and breast.
Whatever the cost, shall I not be blest,
If but granted a place with thy lowliest?

THE CHRISTIAN IN THE WORLD, BUT NOT OF IT.

BESIDES the exhibition within the church of the spirit of Christian brotherhood, the life of Christians outside the church, in their dealings with the world, must also conform to Christian principles. Christ calls upon us to choose between him and the world, and he wants no half-hearted followers. A Christian may say, If I love my neighbor as myself, my necessities are as important as his. True, but my comforts are not as important as his necessities, nor are my luxuries and superfluities as important as my neighbor's comforts. Luxury can never be indulged in by a Christian so long as he can minister to the real well-being of others and supply them with material goods helpful for their development, and this forever renders luxury an impossibility for a Christian. Luxury is materialistic and selfish; it retards the mental and spiritual development of a people and tends to impoverish a nation.

Luxury breeds luxury, as sin begets sin. One tries to outvie the other. Men spend more than they can afford. Speculation is fostered as a means of money-getting, and fraud and embezzlement are the legitimate outcome. Wasted fortunes, blighted careers, broken hearts, boundless opportunities forever lost—these are the end of which the beginning is self-indulgence. It is impossible for a Christian carefully to examine the nature of industrial society, or even to look a very little way into social science, without drawing a very close line around personal expenditures which are not sinful. This looks very much like cross-bearing, and it seems to me that we modern Christians have well-nigh forgotten the existence of a cross. Christ meant that we should lead a life of renunciation. He said we must take up our cross. What he did say was this: "My yoke is easy, and my burden is light." Why? Because love renders sacrifice easy; and if we love our neighbor as Christ loved us we will rejoice that it is permitted us to give our goods, our lives, and all that we have for others, and we will account the renunciation of pleasures in which this world delights as but an easy yoke and a light burden.—*Prof. Richard T. Eley, in the Congregationalist.*

THE SUNDAY LAW IN OPERATION.

THE State of Tennessee enjoys the bliss of a Sunday law; and if there is anything civilizing and elevating in such a law, then Tennessee should be a happy State indeed. A certain neighborhood proposes to have peace and harmony and to hinder their "morals" from being "insulted" by enforcing the Sunday law of the State; and for this purpose a league has been formed. The following is an exact copy of the pledge taken by this league when it was organized in this State last winter:—

"NOTICE—To whom it may concern—That the undersigned citizens of—, being desirous of the welfare of our community, and that peace and harmony may prevail, and that the morals of ourselves and our children may not be insulted and trampled upon by a willful violation of the *Sunday laws* of our land; do this day pledge our word and honor, that we will individually and collectively prosecute each and every violation of the Sunday law of our State that may come under our observation."
"Dec. 10, 1888."

This league seemed to think that all that was lacking in the way of morals and peace and harmony, could be secured by giving life to the Sunday law of the State. This league is composed mostly of the members of the Methodist Church. The Sunday law had long been violated by the people of this neighborhood. Scores of men have made Sunday a day for hunting and fishing. The gambler has used it as a convenience for his purpose. The church members of different denominations, and also the non-professors, have made it a rule, if business was urgent, to do common labor upon this day. This is the history with reference to the manner in which Sunday has been observed in the past, as gleaned from citizens of this neighborhood.

No one has been prosecuted for violating the Sunday law in the past, but of late this church, which has been organized here for many years, has discovered a supreme neces-

sity for the enforcement of the Sunday law. But what has led to this discovery? Answer: The organization in this community of a small church who keep the seventh-day Sabbath.

The members of the Methodist Church told the elder of the seventh-day church that, if they "permitted" him "to continue," their children would not know which the Sabbath-day was. They insisted that he must move out of the community if he wanted to keep the seventh day. He told them that he had been taught by them that this was a free country, and that he was allowed to worship God as he understood the Scriptures to teach. But they said that he must keep Sunday, and not teach their children that the seventh day is the Sabbath; and if he did not comply with their wishes, he would be prosecuted. He cited them to the past history of the community wherein Sunday had not been observed, and yet they had not prosecuted any one for its violation. Their answer indicated that all parties would be compelled to keep it from that time on, whether they kept any other day or not. He argued that if he conscientiously observed the day which he believed God required, they should not then compel him to keep a day in which he did not believe, as that would be tyrannical. He also stated to them that he was a poor man, and was not able to surrender one-sixth of his time from the support of his family. He told them that he could explain the matter to his children, and that, as far as they were concerned, he had no fears but that they would know which is the Sabbath-day, and that the same course of action would be left open for them in the training of their children. But this was the point that gave them so much anxiety. They could never make it plain to their children; and, therefore, they would not tolerate his course. Nothing short of submission would be accepted by them.

This feature of National Reform work was going on in Tennessee while the notable National Reform Convention was being held in Washington City last winter. Now for the fruit. The Sunday gaming and shooting has gone on since the league was organized, precisely as it did before. But those who keep the seventh day have not been engaged in this kind of work. Others beside those who keep the seventh day, have worked upon their farms on Sunday during this time in a more public and noisy manner than has been done by those who observe the seventh day. But not one word of complaint has been made about it. When, however, the elder above referred to, went out into his field on Sunday to quietly plow out (cultivate) his corn, which was so tall at the time, as to nearly hide him from sight, he was promptly arrested for the same. He will certainly be convicted as a criminal, and as he is a consistent Christian man, he feels that it would be wrong to pay a fine for doing what he verily believes is his religious duty to do. So he will go to jail and lie there for obeying God; and his professed Christian neighbors will send him there to satisfy their hatred toward the seventh-day Sabbath.

But is this all their zeal leads them to do? No, no; this seventh-day keeping church desired a minister to visit them during their

quarterly meeting, and hold some services with them. But this Sunday-law league heard of it and determined that it was not likely to deepen their neighbors' faith in the sanctity of Sunday, nor to create any hatred toward the seventh-day people, to permit him to labor in this neighborhood. So they organized a vigilance committee, and armed them with shot-guns, rifles and revolvers, and on Sunday night, fired into a congregation of men, women, and children. Their aim was to kill the minister, the elder of the church, and another leading member. Some fifteen or twenty shots were fired, but as they had to shoot through the wall of the building and the windows, no one was hit, yet the balls pierced the wall, cutting their way through both the weather-boarding and the ceiling. One rifle-ball passed exactly through the space behind the desk that had been occupied a moment before by the speaker. It seemed a direction of Providence that he had stepped to one end of the desk an instant before the shot was fired.

If the Reverend Doctor Brooks were here, he could not complain that the preachers do not "speak out." They are speaking out, and proposing that as many as do not worship as they do shall be killed. Rev. W. J. Coleman, who spoke at Lakeside, Ohio, in August, 1887, could find the army that he called for who are "ready to pour out treasure and blood" for the cause he was advocating. They are also ready to pour out the blood of innocent Christians, in order to compel people who observe the seventh day to keep Sunday.

The minister above referred to, whose assassination was attempted, had mildly, but in a very plain and convincing manner, set before the people of the community the inconsistent and unkind manner in which they had proceeded. He also showed that their course was un-American and Papistic. They replied with the rifle and shot-gun.

We do not believe that National Reformers will approve of this course, but the speeches they make are, many of them, calculated to incite to just such deeds of violence. National Reformers should counsel moderation for the credit of their cause, if for nothing else.

WM. COVERT.

MORMON MORALITY.

REV. THOS. F. DAY, a missionary in Utah, writes as follows to the New York *Evangelist*:—

"Their moral conceptions travel dirt roads. Self-seeking is the only motive possible to them, and this too is the 'be all and end all' of their religion. To please and be pleased with themselves, to laud their own virtues, to expect the highest glory in the next world for the great things they do in this—these are prominent traits of Mormon character. They are appalling evidences of carnal security. The people are in a deep sleep, and it is not easy to wake them, for there is no opiate like self-righteousness, and Mormonism administers it in powerful doses. No wonder that the people do not like that doctrine of the divine word which shreds man's righteousness, and exalts the righteousness of Christ. Said a Mormon recently, 'I'll be satisfied if I receive in the next world just what I have earned in this.'"

SIN.

WHEN we look around and see the miseries, sorrows, and perplexities of this life, we are prone to ask, Why is this? It can all be answered by the little word, *sin*. All sorrow and misery is the fruit of sin, and originated with the great author of sin. "He that committeth sin is of the devil, for the devil sinneth from the beginning." 1 John 3:8.

It was Satan that first brought sin into our world. He was the first to rebel against God, and when cast out from the presence of God, he left the courts of Heaven and carried sin to this world, where our first parents dwelt in peace. But after listening to, and obeying, the tempter's voice, they found it contained a sting that should go through the world until the world should be redeemed by Him who shall destroy sin and its author.

Before Satan fell from his high position in Heaven, there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love for God was supreme, and love for one another was impartial. This love is the fulfilling of all law. It is said, "perfect obedience is perfect happiness, when there is perfect confidence in the power to be obeyed." Supreme love will give perfect confidence.

"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4. God's law is his will revealed to his creatures. Satan chose to disobey, and he was successful in introducing his rebellious spirit on this earth. When man transgressed God's law, his nature became evil, and he was in harmony with Satan. "He that committeth sin is of the devil." If we are transgressing God's holy law we are in harmony with, and working for Satan.

We say sin is the transgression of God's holy law; but what is it to transgress? One writer has given the following definition: "sin is any thought, word, action, or mission, or desire contrary to the law of God." In order that we may have the true idea of sin, we should constantly study the law of God. Like the Psalmist, we should meditate upon it day and night. It is a perfect law, and the more we study it, and try to live by it, the more sensitive we become to the presence of sin. Increasing light means increasing self-judgment; and things which were allowed in the twilight of dawn, become abhorrent as the noontide light reveals their true character. God's holy law is like the great ocean. We cannot stand on the shore and see its length, its power and majesty; but when we sail out into the great deep, we are constantly beholding its beauties, and wonders. When we read over God's standard of righteousness, we are not able to comprehend its greatness; but when we endeavor to obey it, as prompted by love, we learn of its magnitude. As we read the Saviour's comments (Matt. 5:21, etc.), we learn that God's law deals with more than our outward actions. It reaches our secret thoughts, our words, and our acts.

But how does man view these things? Is it not too often that the only view he takes of God's law, and the nature of sin, is a surface view? Were we to take the account of the late White-chapel crimes, and go down in the lowest dens of iniquity in London, New York, or Paris, and read the details to those men

whose lives are made up of crimes, how much would they be affected? They would laugh at the words, and treat it as an idle matter. Were we to read the same account to a class who are not so deeply stained with sin, they might say, "that is worse than we would do." But take *your* history of iniquity and read it to those who are anxious to do that which is right before God and man, and they are shocked and horrified. The heinousness of sin may be covered if there is an inclination in the heart to commit sin. Satan has not only succeeded in planting sin in the heart of man, but he has succeeded too well in numbing the sensibilities of man, so that he may look upon sin as a light thing. Like Eve, we are apt to behold the forbidden fruit, and as we look upon it, we say, "I will not partake," but how oft we find that in continuing to behold, we lose our strength to resist.

"Vice is a monster of so hideous mein,
That to be hated, needs but to be seen.
But seen too oft, familiar with its face,
We first endure, then pity, then embrace."

But how does God look upon sin? "Thou art of purer eyes than to behold evil, and canst not look on iniquity." Hab. 1:13. While God loved the sinner to that extent that he gave his only begotten Son to die for him, yet he cannot look upon sin with any degree of allowance. Some are apt to think that because God was so merciful as to give his Son to die for sinners, he will not be very particular as to their lives. But would such only stop to consider, they would see that the very idea of God giving his Son for a sin-offering, shows that he is very particular. If he could have excused sin at all, he would have saved from death his dear Son. But his pure eyes cannot behold iniquity, therefore he gave Jesus to take away our sins, that we might be clothed with his righteousness. In making this provision, he does not excuse us from obedience to his righteous law in the future. In our sinful state we cannot keep God's commandments, so he gave his Son, to save us from our past sins, and cleanse us from all unrighteousness, that we may be enabled to walk in the perfect law of liberty from our conversion onward.

Then, how earnest we should be in the study of God's law that we may know its depth. If sin reaches to our thoughts, and secret motives, and God cannot tolerate iniquity, how diligent we should be that we know the promptings of sin and turn from the evil, as we would from the poisonous viper before we are bitten. If we tarry until the monster strikes his poisonous fangs into our hearts, it may be too late before we can cast our eyes upon the all-healing antidote. Should it not be too late, sorrow for our transgressions must follow before we can be washed in the all-cleansing fountain.

"Peace follows virtue as its sure reward;
And pleasure brings as surely in her train
Remorse and sorrow, and vindictive pain."

Let us seek that peace that can only be had by constantly relying upon Him who has promised to never leave us. "Abide in me and I in you. If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:4,7. When the tempter comes, if we are abiding in Christ he will only test us and pass by. But, should he find us drying up, not drawing daily

supplies of grace, he will place before us something that will please our diverted minds, and when we stop to gaze, he will make the deadly strike that may prove our ruin. Oh, that Christian men and women hated sin more, and had greater love for God! There are too many of us that love to think that it is impossible for us to live without sin and then excuse all sins we commit, with this thought. It would be far better, if we would dwell upon the thought, that God wants us to live free from sin, and gave his Son to help us, and then treat sin as we would the deadly serpent. If we were living in India where there are so many deadly serpents in the jungles, we would not be anxious to go into those regions just to see them. We would not reason, that we must go among them, and if among them we could not help being bitten. But we would reason thus: If I go where they are I may expect to be bitten, so I will keep away from the jungles. We would care but little to investigate them. Let us treat sin in the same way.

Temptation is not sin, for Jesus was tempted in all points like as we are, yet without sin. But it is sin to willfully enter into temptation. We are weak and have no strength in ourselves, and should we willingly enter the gate of temptation, we leave our Saviour without, and are left alone upon the tempter's ground. But let our eyes be fixed upon the Saviour, and in our hearts inscribed a copy of God's holy law.

"The cross once seen is death to every vice.
Else he that hung there suffered all his pain,
Bled, groaned, and agonized, and died, in vain."

J. H. DURLAND.

COMFORT.

"For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed." Isa. 50:7.

PLEASE read it again, dear fellow-soldier. There is a world of help in that little text from God's holy word. In fact, there are so many of these assurances from the Lord that he will help us, that it would take a long time to give one-half of them.

But let us read this one again. It is positive and decided; there is no guess-work about it. "For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed." Now, in the face of such a scripture as this, why is it that we will worry about the things which seem to us to go wrong?

If "the Lord our God will help" us, what need is there for us to worry? All the powers in earth and hell combined are nothing before him. Did not the waters of the Red Sea go back at his command? Was not a whole army led captive by one man when he made God his trust? Were not the mouths of the lions closed when one who trusted in Israel's God was thrown, a tempting morsel, to their hungry jaws? Although the furnace was heated to seven times its wonted heat, were not its flames shorn of their power when God's faithful three fell bound among them? Could the poisonous fangs of a deadly serpent harm Paul, God's chosen ambassador?

"Yes," you say, "all these things are good, but my troubles are different. My brethren

misunderstand me; misconstrue my motives; and lack that warmth of union my heart longs for. These things paralyze my efforts." Ah, yes; but are not these very troubles part of the all things "which work together for good to them that love the Lord"? "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in the light, and hath no darkness"—stop, that is not the way it reads. It does not say, "walketh in light and hath no darkness," but it does say, "walketh in darkness and hath no light." What! one that fears God, one that obeys the voice of his servant, walk in darkness, and have no light? Yes, that is what it says. Now do not think that walking in darkness is an evidence that you are not God's child. Listen to the remainder of the text: "Let him trust in the name of the Lord, and stay upon his God." Isa. 50:10.

Did you catch that thought? Are you walking in darkness, and have you no light? Then just now, at this time, "trust in the name of the Lord." That name is the strength of his people. It is the strong tower into which we may run, and be safe. Let him who is walking in darkness fasten right to God. Let him bind himself by strong stays to the Mighty One, even by the promise of his word; then what matter if it is dark?

"I'd rather walk in the dark with God,
Than walk alone in the light."

And why? Because the very moment I let go of everything else, stop trying to fix things which seem to me to be wrong, and just allow Jesus to take care of it all, that very moment the darkness is gone, and light floods all my path. It is only necessary to be *willing* to trust all to God, stop trying to defend self, and then the darkness is gone in a moment.

My brother, my sister, I tell you these things are no vain imaginings. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God." But now listen further: "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."

Shall this be our portion? Shall we walk in the light of a fire of our own kindling? or shall we walk in God's light? His light will surely, speedily dissipate the darkness, if we stay ourselves upon him by a living faith.

One thing more I must say: If we wish to bind ourselves to God, we must learn with Paul to forget the things that are behind. That don't mean thinking them over and over. Mark it, ye disconsolate ones; he says: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3:13, 14.

Oh, let us set our faces like a flint, so as not to be turned aside from our purpose to so fasten to God that nothing shall be able to separate us from his precious love which we have found in Christ Jesus our Lord.

MARY J. BAHLER.

THE noblest thing on earth is the man who rises to the dignity of self-mastery.

The Signs of the Times.

"Can ye not discern the signs of the times?"

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THE DAY OF THE LORD—ITS BEGINNING.

IN our last, we learned from explicit Bible testimony the character of the day of the Lord. In the present article we propose to consider the question, When does it begin?

What we have learned concerning its character will help us very much to determine its beginning. It is a day "cruel both with wrath and fierce anger" (Isa. 13); a day when "the loftiness of man shall be bowed down," and "the Lord alone shall be exalted" (Isa. 2); a day of "wrath," "trouble," "distress," "wasteness and desolation," "darkness and gloominess" (Zeph. 1:15); "the day of judgment and perdition of ungodly men." 2 Peter 3:7. All this is spoken of the day of the Lord and its connection with this earth; for it is to the earth that the wrath, the gloominess, the darkness, comes. The judgment is the judgment of the world which is to be punished for its iniquity. When does this terrible period begin? We will not discuss the opinions which declare that it has already begun, or that it will begin at the second coming of Christ. Where in the divine plan does it begin as shown in the word of God? The true theory will prove the falsity of all others.

1. We have in several scriptures a number of signs given which will precede and usher in the second coming of Christ. These passages are Matt. 24:29, 30; Mark 13:24-26; Luke 21:25-27; Rev. 6:13-17; Joel 2:30, 31; and Joel 3:13-16. It will be seen that the same signs are mentioned in the same order. Isa. 13:13, and 2:17-21, also speak of the shaking of the earth. See also Heb. 12:26.

2. In that day of the Lord there will be no mercy offered to mankind. It is the great day of God's wrath. Men will be blinded by distress because they have sinned, "their blood shall be poured out as dust, and their flesh as the dung," and no ransom which they can make, no defense which they can prepare, will be able to save them. Zeph. 1:14-18. The only defense against that day—a refuge in the God of Heaven—is not theirs. Men will no longer flee to the Rock of Ages for defense; they realize that the time is past; and in despair the mightiest men cry to the rocks and mountains to hide them from "the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand." Rev. 6:15-17.

3. A warning message is given to the inhabitants of earth, when that day is near at hand, that they may turn from their sins, seek God, and live. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. This has ever been God's plan. He warned the antediluvian world, the Sodomites, the Jewish nation. He will warn the world through his prophets of that most terrible visitation of wrath—the day of God. Dan. 12:1.

One scripture which contains this warning is Joel 2:1, which reads: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land [creets, earth] tremble; for the day of the Lord cometh, for it is nigh at hand." Injunctions to seek God are given. People are told to rend their hearts, and not their

garments; the ministers of the Lord are told to pray and weep for their flocks. Certainly, no such language as this would be used if there was mercy and help to be found in that great day.

4. That message will be based on signs. In Joel 2:30, 31 the signs which will precede that day are mentioned; namely signs in the heavens, and especially the darkening of the sun and moon. The day of the Lord does not begin with these signs, for mercy is offered after these signs occur. The next verse says: "Whosoever shall call on the name of the Lord shall be delivered." These signs are an evidence of the mercy of the Lord. They are given to verify God's holy word and as a warning to men to flee from the wrath to come.

This darkening of the sun and moon, and the falling of the stars mentioned in the same connection in other passages, are in the past. The former occurred May 19, 1780, and the latter November 13, 1833. The darkening of the former was not the result of an eclipse; its "true cause," as remarked in Webster's unabridged dictionary, is unknown. The meteoric shower of November 13, 1833, was the most remarkable ever known, and met in every respect the specifications of the prophecy. They fell as a fig tree casteth her untimely figs, coming from a common center, and flying as if shaken off by a tree (see Rev. 6:13); and it would seem to an observer that the very stars had left their orbit and withdrawn their shining. Joel 3:15.

5. The next event in order is the shaking of the powers of the heavens. Matt. 24:29. That which causes this shaking is the voice of Jehovah. Joel 3:16; Heb. 12:26. But this shaking does not precede the beginning of the day; it occurs *in* that day. See Isa. 2:17-19. Then as the darkening of the sun and moon and falling of the stars are in the past when the day of God's wrath begins, and as the shaking of the heavens and earth occurs *in* that day, we are forced to the conclusion that its beginning lies between the falling of the stars and the shaking of the powers of heaven. But as the falling of the stars is in the past, the next event in order, as marked by these prophecies, is the great day of God's wrath.

6. Judicial wrath or punishment implies investigation of the lives of those upon whom this wrath falls. It is for this reason that, in the warning message given the people of earth, the Lord reveals that his judgment is come. This message is found in Rev. 14:6-11. The first part includes all practical truth to which men are enjoined to turn; "for the hour of His [God's] judgment is come." That this is not the *executive* judgment is evident from the following messages, which show that mercy is still offered after the first angel proclaims the judgment come.

This judgment is future in Paul's day. Acts 17:31; 24:25. It "is come" when the threefold message of Rev. 14 is due the world, just before God's wrath unmixed with mercy is poured out, before Christ comes. Verses 10, 14. This judgment is to ascertain who among the inhabitants of earth—dead or alive—are worthy of a resurrection to eternal life, or translation, at the coming of Christ. Those who are "accounted worthy" among the dead will then be raised (Luke 20:35), while those who are accounted worthy among the living will be changed in a moment at the sound of the last trump. 1 Cor. 15:51, 52. The fact that the dead are *raised incorruptible* is proof that their cases have been decided before. This judgment goes on in the courts of Heaven while the last message, based on the prophetic word of God, is being heralded to the world to prepare men for the decisions of that dread tribunal.

After judicial investigation, comes the sentence of the judge. And so it is in the heavenly court. The close of the investigative judgment marks the close of probation, just before Christ comes. It is thus noted: "He that is unjust, let him

be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly, [to execute judgment]; and my reward is with me to give to every man according as his work shall be." Rev. 22:11, 12. This decree therefore closes probation. We will refer to it again.

7. The threefold message of Rev. 14, as before noticed, warns us against the unmixed wrath of God; that is, wrath unmixed with mercy. The cup *now* in the hand of the Lord is mixed with mercy, full of that mixture,—mercy is abundant; but the wrath of Rev. 14:11, will be the dregs of the cup in Ps. 75:8. Probation will then be closed; the decree will have gone forth. The wrath of Rev. 14:11 is manifested in the seven last plagues; "for in them is *filled up* the wrath of God." Rev. 15:1. This pouring out of the plagues must therefore usher in the great day of God's wrath, a day in which there is no light and mercy, but all is darkness and distress. Amos 5:18; Zeph. 1:15.

The following facts of Scripture confirm the above conclusion. We have seen that the day of the Lord begins after the falling of the stars, and before the shaking of the heavens and the earth; but this shaking occurs under the seventh plague. This plague is therefore *in* the day of the Lord. Under the sixth and seventh plagues is the great battle of Armageddon fought. Rev. 16:14-16. But this battle also comes in the day of the Lord. (Eze. 13:5); therefore the sixth plague is *in* the day of the Lord; and what is true of one of these plagues in this respect, is doubtless true of all.

8. One more evidence that the great day of God's wrath begins at the close of probation. In Zeph. 1:14-18 is the terrible announcement of the nearness of the day of the Lord, and a description of its character. The following verses (chapter 2:1-3) is an appeal to the people of God to be ready for that time:—

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger."

Notice the expressions as regards the time indicated in the preposition "before." "Before the decree bring forth;" that is, the decree which marks the close of probation. Rev. 22:11, 12. If this be not so, then there is no force in the appeal; for they could seek God after the going forth of the decree. The decree shuts out all opportunity of seeking God.

"Before the day pass as the chaff;" that is, the "day of salvation." "Now is the accepted time;" "now is the day of salvation." 2 Cor. 6:2. Then will be the day of wrath. He who regarded neither would treat God's time of mercy as chaff till it was too late. Boothroyd translates: "Before the decree be executed, and ye are as the chaff that passeth." Those who regard not the warning would be found among the unjust who would remain unjust, and in the day of wrath, be like the chaff—burned with unquenchable fire.

"Before the day of the Lord's [fierce] anger come upon you." God's fierce anger is unmixed wrath. When the day of probation and salvation closes, the day of executive judgment and perdition of ungodly men, the day of God's wrath, the great day of the Lord, begins. We do not know how this could be plainer.

We have learned, then, thus far in our investigations, from the clear testimony of Scripture, (1) that the day of the Lord is a day of executive judgment, when God's just wrath will be poured out upon a wicked world; (2) that that day begins

when the day of probation closes, when the plagues begin to be poured out, when the decree goes forth fixing irrevocably the destinies of all men, before Christ comes.

It will not be heralded by shout and trumpet; it will come as a thief in the night. 2 Peter 3:10. The careless wicked world will laugh and curse on till overtaken by the plagues of wrath. The righteous, with loins girded and lights burning, will be sealed for eternity.

Fellow-sinner, cold-hearted Christian, God has given these messages for you. You may hide from his wrath beneath the shelter of his wings. Ps. 91. Heed the "sure word of prophecy." "Turn ye from your evil ways; for why will ye die?" NOW IS THE ACCEPTED TIME. M. C. W.

IS IT NOT TYRANNY?

THE faithful Seventh-day Adventist devotes to God in the keeping of the Sabbath one-seventh part of his time, and he does this willingly. He pays for the support of the ministry (not grudgingly or of necessity, but of a willing mind) one-tenth of his income. He gives for foreign missionary work, for home missions, and for Sabbath-school, an amount equal to from one-third to one-half of what he pays as tithe. Consequently two-sevenths of his time is devoted to the Lord. His conscience and love of God demand more rather than less. He does it all willingly, and wishes he could do more. The rest of his time goes to the necessary support of his family. He is strictly honest in his deal, upright in life, chaste in conversation.

Yet such an individual as this, National Reform proposes to deprive of another seventh of his time, simply because the majority believe in Sunday. They are not hindered in keeping whatever day they please, but the minority must submit to an institution in which it has no faith. The majority cannot persuade; therefore they would compel. Is it not tyranny and persecution? Is it not robbery? And yet it is ever so with religion based on falsehood. The apostolic church did not persecute; neither will any other built on the same foundations, after the same true plan. Paul said, "We persuade men." National Reformers say, "We would compel them."

MORALITY AND RELIGION.

TO BE moral according to the standard of the world at large, is a very different thing from being moral according to the Bible standard. People say of an individual, "He is a good, moral man," when they only mean that he does not commit outbreking sins. According to their standard, so long as one does nothing that would shut him out of refined society he is "moral;" but the Bible recognizes no such morality. To be truly moral is to be conformed "to the divine law."

Morality and religion (by which we mean true religion) are generally regarded as two separate and distinct things; but they are not; for without religion there can be no true morality. According to some lexicographers, morality describes the duties of man to man, while "religion is the recognition of God as an object of worship," etc., but the apostle James says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Thus he combines "social" and "religious" duties and says that together they constitute true religion. But it may be said that this shows that the social may be performed apart from and without reference to the other; but not so. Webster defines morality as "conformity . . . to the divine law respecting social duties;" but as "the carnal mind is enmity against God; for it is not subject to the law of God, neither in-

deed can be" (Rom 8:7), there can be no real conformity to any part of the divine law without that change of heart, that renewing of the mind, known as conversion. And this of course, involves a hearty acceptance of Christ, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. And not only is Christ's righteousness (true morality) imputed to the believer, but through grace the renewed soul is enabled to live in harmony with the law, a thing which before he could not do. And so the apostle says, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

But while it is shown that religion, and religion only, is true morality, and that true morality is religion, it must not be understood that that which is generally known as "morality" is religion; for it is not. That is just where the trouble lies: people recognize something which they call morality, and then they put it in the place of religion, and so feel well satisfied with themselves and with the world generally because religion is making so much progress! But in reality a very great deal of the so-called Christian teaching of the present day does little more for those who receive it than would the doctrine of Confucius; for it teaches *license to sin* instead of *freedom from sin*; and unlike the doctrine of the apostles (Gal. 2:17), makes Christ the minister of sin, by teaching that they who are in him are free from obligation to keep the law of God.

Such a view of Christianity degrades it into a mere system of favoritism, with no higher object than to confer benefits upon its votaries. Of course Christianity does offer rewards, but its first and great object is to bring a race of rebels into harmony with the just laws of Heaven; for while God is no respecter of persons, he is a respecter of character. Acts. 10:34, 35. And as already shown (Rom. 8:3, 4), Christ died, not alone that men might be forgiven for past sins, but that they through the Spirit might yield obedience to the law of God.

Man unaided cannot attain to perfect morality, which is nothing more nor less than perfect obedience to the law of God as a whole; and thus the Saviour says, "He that abideth in me, and I in him, the same bringeth forth much fruit; *for without me ye can do nothing.*" And neither will perfect obedience, both present and future, even if it were possible, atone for past transgressions; and so the plan of redemption not only offers pardon, but it provides the necessary help to enable him who will to form a righteous character. In this connection one thing should be borne in mind, and that is that whether we look at the pardon, or at the grace whereby we may overcome temptation, the praise alike belongs to Him who died for us; for we are equally indebted to him for both. It is through his blood that we have forgiveness, and it is through him, and him alone, that we can do any good thing.

A failure to grasp this truth causes very many to make a fatal mistake, some in one direction and some in another; that is, some cry, "only believe," and refuse to do the things which are commanded; while others, losing sight of faith, imagine that in some way or other their works will contribute somewhat to their salvation, quite forgetting the words of the apostle: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." The law of God demands absolute perfection; and no man ever has or ever can attain unto it except as it is imputed to him through faith in Christ. Eternal life is a gift; no man earns it by good works. And yet the Scriptures teach that while

faith lays hold upon pardon for past sins, it should likewise grasp the strong arm of Him who says, "My grace is sufficient for thee; for my strength is made perfect in weakness," and of whom Paul said, "I can do all things through Christ which strengtheneth me." God has joined together faith and works, and he who separates them does it at the peril of his soul; and speaking especially of the last days, and of the last people, the seer of Patmos said: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

Nothing short of this is religion, nothing short of it is true morality; for morality is "conformity to the divine law," and as we have seen, without the faith of Jesus there can be no such conformity. To eliminate faith from the plan of salvation is to destroy the very life of the system, while to reject works as the perfecter of faith (James 2:22) is to introduce the poison of antinomianism into the very spring whence salvation flows, and so to set at naught the words of Him of whom it was said, "Never man spake like this man." C. P. B.

JOHNSTOWN FLOOD AND NATIONAL REFORMERS.

IN accordance with their usual custom; the National Reformers are endeavoring to make capital out of the Johnstown flood, and use it to frighten people into a support of the Sunday sabbath. In a recent communication to the *Christian Cynosure*, Rev. J. M. Foster said of this calamity:—

"God has a controversy with our nation, because of our rebellion against him. He is giving us a solemn warning that the day of mercy is near its close. The day of judgment is near at hand. 'The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.' The iron rod of the divine judgment fell upon our national body. Johnstown suffers. 'Think ye that those eighteen men upon whom the tower of Siloam fell and slew them were sinners above all that dwelt in Jerusalem? I tell you nay; but except ye repent, ye shall all likewise perish.' Think you that the thousands who were carried down by the Johnstown flood were sinners above all the citizens of the United States? I tell you nay. But except this nation repent of its rebellion against the King of kings and bow to his scepter, we shall all in like manner perish."

Of course, Mr. Foster thinks the failure to keep Sunday is the great sin of this nation. He thinks that the ten commandments are to be recognized as the fundamental law of the land, and to his mind, the fourth commandment, by some hocus pocus enjoins the observance of Sunday. We know that this country is wicked, especially the cities, but we are sure that the judgments of Heaven are not being poured out upon it for any failure to do anything which God never required anybody to do. If the National Reformers could put their finger upon a single text requiring the observance of Sunday, they would be fast enough to do it; but as it is, they simply assume that it should be kept, and that God is angry with this nation because it is not recognized in the laws of the land.

If this were indeed the reason of the Johnstown disaster, it seems strange that any part of Pennsylvania should have been visited. That State now has as strict a Sunday law as any State in the Union, and it would seem more reasonable that if God were going to punish any commonwealth for failure to keep Sunday, he would punish those who are paying the least regard to that day. We do not believe that this was a divine visitation in any such sense as is implied by Mr. Foster. We are not among those who believe that the world is governed entirely by blind, fixed laws, but neither do we believe in making God responsible for those calamities which are due to human neglect. God is under no obligation to work a miracle to preserve his creatures from the results of their own negligence, and he did not do it in the case of

Johnstown; but there is no more sense in supposing that the flood was a judgment sent because the people did not keep Sunday, than there is in thinking that it occurred because only a part of them worshiped the Virgin Mary.

Mr. Foster is entirely too anxious to invoke the wrath of God against those who differ with him in matters of religion, but this disposition only shows what he would do if he only had the power; he would invoke the power and wrath of man as well.

C. P. B.

A PHASE OF LAST-DAY IDOLATRY.

WE can understand to some extent how the unenlightened of past ages could exalt as objects of worship, great warriors, benefactors, or sages. It was idolatry; but it was idolatry almost excusable when compared with the idolatry of our boasted nineteenth century in enlightened America. It is not money worship, great and evil as it is, to which we refer, nor is it the worship of appetite, manifested in the drinking, the tobacco using, the gormandizing, which has cursed the world. We refer to the hero worship which exalts brutality and crime to the sphere of demi-gods. Lawyers lend their powers to defend the most notorious criminals, knowing them to be such; and justice is delayed so long that monstrous transgressions and fearful outrages seem to outlaw, and the criminal is pardoned, or dies a hero.

For the sickly sentimentalism and fawning sycophancy now existing, witness the present Sullivan worship. One man proves to have more brute force and is more of a brute than another, and a great part of the whole English world is shouting and singing his praise. And Boston—Boston the Athens of America, the hub of civilization, the home of American art and culture—"goes wild" over the deified brute, John L. Sullivan. He will be welcomed home with flags and banners and music by æsthetic Boston. If she upon reflection should consider that her conduct was in anywise disreputable, she may console herself by her late prosecutions against preachers of the gospel on the Common.

Men laugh over how State officials were outwitted and State laws transgressed by prize-fighters and their clique, praise and adore the criminals, pay more for a chance to see the fight than they pay for the religion of Christ for years, faint in their excitement and the heat at the brutal display, and drink themselves drunk after it is over. Whole columns and pages of daily journals are filled with news and remarks upon the cruel exhibition for days before it occurs, journals which would not give one-half column to a prominent religious convention. The whole thing is a mighty educator of the rising generation, and the teaching tends downward. The brutish bull-fights of Spain are preferable to the brutish man-fights of America.

It is the above education which leads men and women to condone higher crimes and sympathize with, and make heroes of, the criminals. Mr. P. G. Duffy, police justice of New York City, who, during the past year, "sent to Blackwell's Island some ten or eleven thousand prisoners, their terms of imprisonment averaging from five days to twelve months," says in the *Independent* of June 27:—

"Then, again, a man caught red-handed as a murderer, perhaps who had committed other murders, through some technicality, some artifice, some quibble, will, when at last he is sentenced to be hanged, or 'electrified,' have a number of sympathizers who never knew him before, but who will visit him in his cell, give him consolation, pour lavender water on his head, lament very much his prospective taking off, and sign a large petition to the Governor, saying how sorry they are the man has to expiate his crime on the gallows or in the electric chain."

As an instance of the truth of the above allega-

tion, take the following editorial from the *San Francisco Examiner* of July 1:—

"The Charleston dispatches inform us that 'Dr. McDow is the hero of the hour. His parlors are crowded by people offering their congratulations.' The procession of congratulating citizens includes ladies and probably clergymen. The popular ideas of South Carolina civilization evidently needs revision. It is commonly supposed that to secure the honor of a Charleston 'ovation' a man must kill somebody deficient in popularity. Dr. McDow murdered a man universally and justly beloved. Plainly it is the mere effusion of blood, regardless of the character of the person whose veins supply it, that wins approval in Charleston. Until the publication of the impending twenty-four volumes of the *century* dictionary, the language will be too poor to describe the Charlestonian homage that awaits the man who shall kill Dr. McDow."

But Boston and Charleston are no worse than many other cities. The same thing has been manifested again and again even in our agricultural districts. All these indications of the times, and many more which all may see if they will, have been predicted in the "sure word of prophecy":—

"For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity."

"For our transgressions are multiplied before thee, and our sins testify against us; for our transgressions are with us; and as for our iniquities, we know them. . . . And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter." Isa. 59:3, 4, 12, 14.

And this terrible pen picture of the prophet, of which the above quotation is only a small part, applies at a time when "the Redeemer shall come to Zion" (Verse 20), when he shall "put on the garments of vengeance," and will "repay fury to his adversaries, recompense to his enemies," "according to their deeds." Verses 17, 18; Rev. 22:12.

Paul speaks of the same sins among men of the last days: "Boasters," "blasphemers," "without natural affection," "fierce," "lovers of pleasure more than lovers of God." 2 Tim. 3:1-4. These brutal exhibitions of trained bullies may be called displays of the "manly art;" sympathy for the hardened criminals may be termed "love for the erring," "mercy," etc., but both are but manifestations of the carnal heart which hates the justice and purity of God's law and delights in iniquity.

These feverish excitements and palliations of crime are Satan's agencies in preparing men to turn from the last warning message, which God in his mercy is giving to the world. They are agencies which are fitting men for the great delusions of the last days and the sure destruction which awaits just beyond. 2 Thess. 2:8-12. May God help the honest in heart to heed the sure light of prophecy. 2 Peter 1:19. M. C. W.

DESTRUCTION NOT CONVERSION.

IN a recent article in the *Congregationalist* on "Future Christianity," Prof. Austin Phelps says:—

"The conversion of the world to Christ is a prophecy and an enterprise. We are prone to rest in the prophecy, and to lag in the enterprise. At present it languishes, not for the want of resources, not for the want of faith in the issue, but for the want of character, consecrated and concentrated in its achievement."

It may be true, as the professor says, that the conversion of the world is an enterprise, but the statement that it is a prophecy lacks confirmation. The texts usually relied upon to prove this point, which, however, is generally assumed rather than attempted to be proved, certainly do not justify the claim. True, the world is to be given to Christ, but not in the sense of being converted. Says the

Father to the Son: "Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:7-9.

This is not, however, a promise of conversion but of destruction. And the work is not to be accomplished by the preaching of the gospel, but after the mystery of God—the work of redemption—shall have been finished. When Christ leaves the mediatorial throne and puts on the garments of vengeance,—when he pleads with all nations, not with his Spirit but by fire and sword, and destroys the wicked with the spirit of his mouth, and consumes them with the brightness of his coming, then it is that the world will be given to him.

ORIGIN OF A CHURCH DOGMA.

THERE are many people who think that the doctrine that the righteous when they die enter immediately into the presence of God, is as old as the Bible itself, because they imagine that the Bible teaches it. Others, who know of a surety that the doctrine has no countenance in the Bible, suppose that it is as old as the beginning of the spread of the mystery of iniquity. But such forget that the working of the mystery of iniquity was simply the insidious creeping of pagan principles into the Christian church, and that paganism had no fixed system of rewards and punishments. No doubt the great majority of people will be surprised to learn that the dogma is of comparatively recent introduction into the professed Christian church, and that it was for many years bitterly fought, and was anathematized by Popes. Yet such was the case. The history of its incorporation into the professed Christian belief, and the reasons which led to it, are thus graphically given in the "History of the Inquisition in the Middle Ages," by Henry Charles Lea, Book 3, chap. 8:—

The annals of an intellectual center like the University of Paris are crowded with sentences pronounced against novel points of faith and their unlucky authors. Occasionally, however, some new dogma would arise, would be vehemently debated, would refuse to be suppressed, and would finally triumph after a more or less prolonged struggle, and would then take its place among the eternal verities which it was heresy to call in question. This curious process of dogmatic evolution in an infallible church is too instructive not to be illustrated with one or two examples.

It might seem a question beyond the grasp of finite intelligence to determine whether the souls of the blessed are wafted to Heaven and at once enjoy the ineffable bliss of beholding the Divine Essence, or whether they have to await the resurrection and the day of Judgment. This was not a mere theoretical question, however, but had a very practical aspect, for in the existing anthropomorphism of belief, it might well be thought that the efficacy of the intercession of saints depended on their admission to the presence of God; and the guardians of every shrine boasting of a relic relied for their revenues on the popular confidence that its saint was able to make personal appeals for the fulfillment of his worshipers' prayers. The desired conclusion was only reached by gradual steps. The subject was one which had not escaped the attention of the early Fathers, and St. Augustin assumes that the full fruition of the vision of God can only be enjoyed by the soul after it has been clothed in the resurrected body. Among the errors condemned in 1243 by Guillaume

d'Auvergne and the University of Paris were two, one of which held that the Divine Essence is not and will not be seen by either angels or glorified souls; the other, that while angels dwell in the empyrean heaven, human souls, even including the Virgin, will never advance beyond the aqueous heaven. The decision of the bishop and university was cautious as regards the divine vision, which was only asserted in the future, and not in the present tense, both as regards angels and human souls, but there was no hesitation in declaring that all occupied the same heaven. Thomas Aquinas argues the question with an elaborateness which shows both its importance and its inherent difficulty, but he ventures no further than to prove that the blessed will, after the resurrection, enjoy the sight of God, face to face. It must be borne in mind that the prevalent expectation in each successive generation that the coming of antichrist and the second advent were not far off, rendered of less importance the exact time at which the beatific vision would be bestowed, while the development of mystic theology tended to bring into ever more intimate relations the intercourse between the soul and its Creator. Bonaventura does not hesitate to treat as an accepted fact that the souls of the just will see God, and he asserts that some of them are already in Heaven, while others wait confidently in their graves for the appointed time. The final step seems to have been taken soon after this by the celebrated Dominican theologian, Master Dietrich of Friburg, who wrote a tract to prove that the blessed are immediately admitted to the beatific vision, a fact revealed to him by one of his penitents who, by order of God to solve his doubts, appeared to him ten days after death and assured him that she was in sight of the Trinity.

Yet the doctrine was not formally accepted by the church, and the mystical tendencies of the time rendered dangerous a too rapid progress in this direction. The illuminism of the Brethren of the Free Spirit was a contagious evil, and the Council of Vienna in 1312 refrained from an expression of opinion on the subject, except to condemn the error of the Beghards, that a man does not need the light of glory to elevate him to the sight of God—thus only by implication admitting that with the light of glory the soul is fitted to enjoy the beatific vision. When and how the dogma spread that the souls of the just are admitted at once to the presence of God does not appear, but it seems to have become generally accepted without any definite expression of approbation by the Holy See. In October, 1326, John XXII. treats as a heresy to be extirpated among the Greeks, the belief that the saints will not enter paradise until the day of Judgment; but not long afterwards he changed his mind, and his pride in his theological skill and learning would not let him rest until he had forced Christendom to change with him. He expressed his doubts as to the truth of the new dogma, and indicated an intention of openly condemning it. His temper rendered opposition perilous, and none of the cardinals and doctors of the Papal court dared to discuss it with him until, in 1331, an English Dominican, Thomas Walleys, in a sermon preached before him, boldly maintained the popular opinion and invoked the divine malediction on all who asserted the contrary. John's wrath burst forth. Walleys was seized and tried by the Inquisition, cast into jail, and almost starved to death, when Philippe de Valois intervened and procured his liberation. Having thus silenced his opponents, John proceeded to declare his opinions publicly. In the Advent of 1331 he preached several sermons in which he asserted that the saints in Heaven will not have distinct vision of the Divine Essence before the resurrection of the body and the day of Judgment, until which time they will only see the

humanity of Christ. "I know," he said, "that some persons murmur because we hold this opinion, but I cannot do otherwise."

It shows the peculiar condition of the human mind engendered by the persecution of heresy, that this was a political event of the gravest importance.

(Concluded next week.)

The Sabbath-School.

Tithes and Offerings.

GRATITUDE APPRECIATED.

(Lesson 5, August 3, 1889.)

1. WHAT does God require of all?

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8.

2. What is of more value than burnt-offerings and sacrifices?

"And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt-offerings and sacrifices." Mark 12:33.

3. What called forth these words?

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Verses 28-31.

4. Because the scribe discerned these principles, what did the Saviour say to him?

"And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question." Verse 34.

5. What sacrifice must be the foundation of all other sacrifices?

"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Ps. 51:17.

6. In whose heart has God promised to dwell?

"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.

7. How will such a heart be affected by God's word?

"For all those things hath mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66:2.

8. How does the prophet speak of those who cannot discern the sacredness of divine things?

"He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear; but they did evil before mine eyes, and chose that in which I delighted not." Verses 3, 4.

9. Can these things be in the heart and not be seen in the life?

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree

bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." Matt. 7:16-20.

10. What did David say when he saw the judgment of God upon the people on account of his sin?

"And David spake unto the Lord when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly; but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house." 2 Sam. 24:17.

11. What response did God make to his repentance?

"And Gad came that day to David, and said unto him, Go up, rear an altar unto the Lord in the threshingfloor of Araunah the Jebusite." Verse 18.

12. With what reception did David meet when he went to make his sacrifice?

"And Araunah looked, and saw the king and his servants coming on toward him; and Araunah went out, and bowed himself before the king on his face upon the ground. And Araunah said, Wherefore is my Lord the king come to his servant? And David said, To buy the threshingfloor of thee, to build an altar unto the Lord, that the plague may be stayed from the people. And Araunah said unto David, Let my Lord the king take and offer up what seemeth good unto him; behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood. All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The Lord thy God accept thee." Verses 20-23.

13. Did David accept this offer?

"And the king said unto Araunah, Nay; but I will surely buy it of thee at a price; neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver." Verse 24.

14. Did God accept David's offering?

"And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings. So the Lord was intreated for the land, and the plague was stayed from Israel." Verse 25.

15. What important lesson is drawn from this?

16. What did David do after he was forbidden to build the temple?

"Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistering stones, and of divers colors, and all manner of precious stones, and marble stones in abundance." 1 Chron. 29:2.

17. What did he ask of the others?

"And who then is willing to consecrate his service this day unto the Lord?" Verse 5, last clause.

18. What effect did this have on the leading men in Israel?

"Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly." Verse 6.

19. How did the people show their interest?

"And they with whom precious stones were found gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite." Verse 8.

20. How were they affected by this move?

"Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the king also rejoiced with great joy." Verse 9.

21. Whom did David acknowledge as the real owner of all the gifts which they had made?

"But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own." Verses 14-16.

22. What was the design of God's providence in bringing about circumstances where means were required of the people to build God's house?

"I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things; and now have I seen with joy thy people, which are present here, to offer willingly unto thee." Verse 17.

23. Does our work see the same spirit in the heart toward the wants of the cause at the present time?

NOTES.

GOD requires of all "to do justly, and to love mercy, and to walk humbly with thy God." This is one of the comprehensive sayings of Holy Writ; it includes all duty. To do justly is to be just, and means straight, or close, upright, honest; equitable in the distribution of justice. It is also defined by Webster as meaning, "Righteous, living in exact conformity to the divine will. True to promises." It embraces all duty, that of keeping God's commandments—the rule of justice. Eccl. 12:13. But we cannot ourselves do this; and as God requires this, and his requirements are not unjust, he will through Christ pardon all past sins, give us a new heart, and so bring us by his grace into conformity to the divine will. Our strength is nothing; power is of God.

MERCY, says Webster, is "that benevolence, mildness, or tenderness of heart which disposes a person to overlook injuries, or to treat an offender better than he deserves; the disposition that tempers justice, and induces an injured person to forgive trespasses and injuries, and to forbear punishment or to inflict less than law or justice will warrant. It implies benevolence, tenderness, mildness, pity or compassion, and clemency, but exercised only toward offenders. Clemency and bounty; charity or the duties of charity, and benevolence." This definition is given thus full in order that the fullness of mercy may be comprehended. It is difficult for selfish, sinful man to forgive an injury. None can really do it unless he himself has received mercy. But Christians, those who have tasted the mercy of God through Christ, ought to be able to exercise it toward others. A realization of God's wondrous mercy to them will help them to forgive; there is no better way. "Forbearing one another, and forgiving one another, if any man have a quarrel [cause of complaint] against any; even as Christ forgave you, so also do ye." Col. 3:13; Eph. 4:32.

"Remember thy follies, thy sins, and thy crimes;
How vast is that infinite debt!
Yet Mercy hath seven by seventy times
Been swift to forgive and forget."

MERCY is not only forgiving, but benevolent. It is forgiving because it is benevolent. In fact, forgiveness and benevolence is the same principle differently applied. Forgiveness is applied to wrongs or injuries done us. Forgive means "to give." When we forgive an individual we really give to him, or place to his credit, good in the place of the evil he has done; at the very least we do not hold against him the wrong he has done. We really give good to him who has no claims upon us. Benevolence is "a disposition to do good; kindness, charitableness; the love of mankind, accompanied with a desire to promote their happiness; an act of kindness." (Webster.) Beneficence is the fruit of benevolence. Beneficence pertains to the act, benevolence to the will. It is that which delights in doing for the happiness and welfare of others who have no obligation upon us. Mercy exercised toward an offender is forgiveness; exercised toward our fellows to whom we are not indebted, is beneficence. Therefore, if we love mercy, we will delight in doing for others, labor for their good, sacrifice and deny self for their salvation.

And yet we are under obligation to all. Paul

said that he was "debtor both to the Greeks and to the Barbarians." Rom. 1:14. Why was he a debtor? Because Christ had purchased Paul; he was Christ's servant; he was also Christ's co-laborer; and as such he owed his whole life to the service of Christ; and the service of Christ is laboring for the salvation of precious souls. All Christians have been bought with the same price, for the same purpose (1 Peter 2:9); all are therefore under the same obligation. If, therefore, we do justly, and love mercy, we will be faithful commandment keepers through our Lord Jesus Christ, and true, liberal laborers for souls, tender and compassionate to all. Anything else would be proof of ingratitude toward God who had done so much for us.

BUT in order to learn these lessons of justice and mercy, we must walk humbly before God; or, as the margin reads, "humble thyself to walk with thy God." To be humble is to have "a low opinion of one's self, and a deep sense of unworthiness in the sight of God." God dwells with the humble and contrite, not to cast down or destroy, but to revive, that is, give life. Isa. 57:15. He who humbles himself shall be exalted, but he who exalteth himself shall be abased. Luke 18:14. God regards those who are humble. He can teach them; for they honor his holy word. Isa. 66:2. And he who is truly humble, and trusts in God, knows the peace which the world cannot give.

THE germ and substance of the lesson is contained in the first text. The others but expand and draw it out. May every one so study these precious truths that they may appreciate God's goodness, and be as willing to consecrate themselves to his service as was David of old. 1 Chron. 29:14-16. M. C. W.

Notes on the International Lesson.

ISRAEL ASKING FOR A KING.

(July 28, 1 Sam. 8: 4-20.)

WHEN we stop to consider the surroundings of the children of Israel at this time, we can readily see some reasons which would cause them to desire a king. The war-like nations of Canaan were still in the land, and were oppressing them to an unwarranted degree. Samuel was not a warrior, but a man of peace; therefore the Hebrews naturally reasoned among themselves that in order for them to successfully meet and overcome these foes, they must have a ruler who would go out to battle with them, and employ the same tactics used by their enemies. That God designed to eventually bring his people to the point where a king could be given to them appears quite probable; but it is also evident that the king, instead of being a tyrannical monarch, ruling with absolute power as did the kings of other nations, would have been chosen with the entire sanction of God, and would probably have represented the Messianic office of Christ.

THE underlying and principal reason, however, for this action on the part of the Israelites, was their pride. They said, "Make us a king to judge us like all the nations." Verse 5. This was the real secret. They desired to walk after the ways of the nations around them. This was the cause of numberless instances of apostasy among them afterward. And this spirit is just as liable to prove a snare to the feet of God's people to-day. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15.

In their eagerness and zeal to accomplish their object, the people did not stop to consider matters

as carefully as they might have done. Doubtless few of them thought that in rejecting the services of Samuel they were thereby rejecting the Lord. But it was so. And perhaps we can at this point see the beginning of the gradual withdrawal of the Spirit of God from them, which went on until they were finally left entirely to their own devices, and the counsel of the Lord departed from them forever.

MORE than one hundred years before this, the Jews had listened to the evil counsel of Abimelech and had made him king over them. His reign, however, was of short duration and ended so disastrously that no further efforts were made in this direction until the events referred to in the present lesson. By wrongfully clamoring for a king at this time, they were, in their pride and willfulness, depriving themselves of greater blessings than they could possibly hope to receive thereby. If we, in similar manner, persist in desiring things which God is not yet ready to bestow upon us, we likewise may shut away from ourselves the influences which would result in vastly better and more far-reaching benefits to our souls.

J. W. SCOLES.

The Missionary.

NEW ZEALAND.

PURSUANT to a recommendation of the General Conference, and a vote of the Pacific Press Publishing Company, in company with my wife, I left San Francisco May 5, 1889, for Auckland, New Zealand, to spend two years in the interests of the book and canvassing work in Australasia. As the vessel, the *Alameda*, cut loose from the wharf, and the faces of dear friends gradually disappeared from view, we began to realize that we were indeed leaving home.

The sea was very rough the first few days of our voyage; few were seen on deck, and fewer at the tables. The fourth day the sea became smooth, and we had a delightful voyage to Honolulu. On Sunday, the 12th, very early in the morning, land was reported in sight; all rushed on deck. The bold cliff called Diamond Head, the top of an old crater, 761 feet high, was plainly visible. We sailed along the shore for a time, and were delighted at seeing groves of coconut trees whose graceful, towering tops give a tropical look to any scenery.

During the time which elapsed after reaching the dock before we were able to land, we were amused at a crowd of natives of every age, who gathered on the wharf. The women, as a rule are tall, very dark in color, all dressed in flowing cotton garments, called by them, *holokus*. They all wear straw hats with broad, bright ribbons round them, and all have untidy masses of black locks streaming down to their waists. Some of the men were fine-looking fellows. They wore blue and white trousers, bright colored shirts with buttons the size of a shilling, and plenty of them, and very small straw hats. Their feet were either bare or clad in high riding-boots, with immense Mexican spurs jingling as they walked; the more noise a native can make with his spurs the finer man he thinks himself.

On landing we were greeted by Brother and Sister Burgess, who took us in their carriage

to their home. After a rest, they drove us through the city. Our ride about the town showed it to be quite as pretty in the interior as it appeared from the harbor. Nearly all the streets were shaded by rows of trees on either side, and the verandas of the houses were overgrown with Mexican creepers, honeysuckles, and passion-flowers in the richest profusion. The hedges of scarlet geranium and coleus were wonderful to look upon, and the air was scented with heliotrope and roses of every hue.

The climate of Honolulu is of extraordinary mildness, the extreme range of temperature being only from fifty-five to eighty-five degrees, making it one of the most equable of known climates.

We called upon most of our brethren in Honolulu and made their acquaintance. The day passed pleasantly and we were loth to return to the boat, having had only eight hours to stay on shore.

At 8 o'clock p. m. the vessel moved on her way, and we were soon out of sight of land. The weather was pleasant for the most part of the journey across the tropics. As we drew near Tutuila, one of the Samoan group of islands, the sea became very rough, and for two days and nights it rained incessantly. The vessel was not able to land, but was met by a smaller boat, and exchanged passengers and mail. We were much disappointed, for we were very desirous to see the natives and the tropical foliage.

On the morning of the 26th (Sunday), we quietly entered the harbor of Auckland at 9 o'clock a. m. We bade adieu to our friends on the boat, and found our way to Brother Edward Hare's. We were much pleased to meet Elders Daniells and Israel at Brother Hare's; they were greatly surprised to see us, not having heard we were to come to this place. They had been holding a series of meetings previous to the organization of a Colonial Conference, a Tract and Missionary Society, and a Sabbath-school Association. As the business meetings began on the day of our arrival, we took no time for rest, but entered into the spirit of the work and really forgot that we were feeling so worn over twenty-one days of sea life. We were soon made to feel at home by the kindness and love of the brethren here.

The importance of having a Conference was ably presented by Elders Daniells and Israel, after which an organization was completed with a membership of two hundred, and two hundred dollars in the treasury. The great need of a Tract and Missionary Society was also presented, and an organization secured with a membership of one hundred and forty, with about six hundred and fifty dollars belonging to the Society. Several meetings were held in the interest of the Sabbath-school work, which resulted in the organization of an Association of two hundred and sixty members.

We were much impressed with the oneness of mind manifested on the part of the delegates, and also on the part of the other members in attendance. All felt that difficulties which had hindered the progress of the work in the past would be obviated, and that a systematic management of the work would result in the more rapid spread of the Third Angel's Message in the Colony. It was cer-

tainly in the order of God that we arrived here at this important time, as we have been able to accomplish in a fortnight what we expected would take months.

It was decided to locate the Tract Depository at Wellington, it being the most central place, and a good field for future labor. The prospects look bright for the rapid spread of the work here in New Zealand. Meetings closed the sixth of June, and we took our departure with Elders Daniells and Israel for Napier, 400 miles south of here.

Although we are far away from our native land, we feel of good courage to press on in the work. The cause is God's, and the same spirit which has moved the hearts of our people in America is at work here. Those who have received the truth seem as one family, and extend to us a warm welcome.

We crave the prayers of our people that our labors may be blessed of God.

E. M. MORRISON.

June 13, 1889.

TASMANIA.

On May 20 I sailed from Melbourne to Launceston, Tasmania, on a long-anticipated visit to the brethren in that Colony. Not many years ago this island was known as Van Diemen's Land, in honor of the Dutch admiral who sent out the ships by which the discovery of the island was made in the year 1842. This honor has more lately been transferred to the navigator Tasman, who was the actual discoverer. The island lies directly south of Australia, the intervening water, Bass Straits, being about 150 miles wide in its narrowest point. The distance from Melbourne to Launceston is nearly 300 miles, each of these cities being situated about forty miles from the open ocean. Launceston is in the northern part, and Hobart in the south, and the distance between them is 130 miles by land.

Tasmania is not thickly settled, it contains 26,000 square miles and about 140,000 inhabitants. The face of the country is hilly and mountainous. It is well wooded with gum trees. Its valleys are fertile, and adapted to fruit and grazing. Its climate will, I believe, compare favorably with any in the world. The air is pure and healthful, and the extremes of heat and cold are never experienced. It is a very near approach to an equable temperate climate for the entire year. But one thing seems to prevent the raising of all kinds of fruit except the tropical varieties, in their greatest perfection, and this is a liability of late and early frosts. Beautiful scenery abounds, especially upon the coast, which are bold and rocky.

On the introduction of the truth in Australia, some of the light reached the heart of Brother G. Foster, who afterward removed to Hobart, where, after careful study he began to observe the Sabbath, and in this was joined by his own and another family. They began requesting help, and in February of 1888, Brethren Israel and Baker went to Hobart with their tent. As a result of their first meeting a church of about twenty members was formed, and this has been increased to nearly sixty. Brother David Steed, one of the number, received license at our Conference, and after arranging his affairs, left his situation to go

out with the message. Last February he began meetings in Bismarck, a rural settlement composed mostly of Germans, with some Danes. They received the truth with their characteristic suspicion and caution, and were opposed at every step they took by their ministers. At various points it seemed as if the entire flock would turn and flee from the truth; but gradually conviction fastened upon them, and about forty adult people have received the truth in the love of it.

On my visit to them I reached Bismarck just in time to listen to a discourse by the Baptist minister in opposition to our work. It was a weak attempt at no-law-ism mingled with slander and abuse. The speaker was not aware of my presence, I think, for he made many most untruthful statements about our labors and the work in America. He did not censure those who taught those doctrines in Tasmania, for they knew nothing of the real nature of the schemes they were working at. It was a system of bondage, and he knew all about it, for he was in communication direct with those who told him all about it. Mrs. White is getting very rich, and our people are most unhappy and discontented, etc., etc. It is not necessary that I should quote further. All will be able to finish the chapter and recognize its source. I spent three days with this company and left them rejoicing in the light of the truth. Returning to Hobart I was eight days with the church, visiting and holding meetings. These were seasons of refreshing. They have received the whole truth and rejoice in it. The last Sunday the brethren came down from Bismarck, and nineteen were baptized in the beautiful bay. These included three from Hobart. Others were prevented by illness from coming forward at this time. Brother Foster, who is the elder of the church in Hobart, hopes soon to arrange to devote his time to the work of proclaiming the message. He has had considerable experience in ministering the word before embracing the truth. Among the brethren at Bismarck is a young man who has preached very acceptably for the Methodists for some time. He speaks German well.

I returned from this visit feeling that God is good, and very much encouraged in the work. It is probable that Brother Steed will remove to Victoria soon and engage in the work here. Many who have embraced the truth in these Colonies have friends in the old countries for whom they are laboring and praying, and God will doubtless make this a means for reaching many souls in Great Britain.

G. C. TENNEY.

SINCERITY NOT SUFFICIENT.

THE sentiment that it matters not what a man believes, so that he is sincere, is as unscriptural as it is absurd. Sincerity in unbelief has no more effect in warding off evil in the spiritual, than in the natural kingdom. If the teachings and persuasions of a reputed chemist should prevail on you to believe that arsenic is harmless, would it therefore be harmless? Could you mix it with your bread, and you and your children eat it without injury to health or life? Oh, no! Neither will the sincerity of your belief save you from the consequence of error in religious faith. Right belief—truth—God's truth, my brethren, is the only foundation on which you can safely rest your hope.—Selected.

The Home Circle.

COMFORT ONE ANOTHER.

Comfort one another;

For the way is growing dreary,
The feet are often weary,
And the heart is very sad.
There is heavy burden-bearing,
When it seems that none are caring,
And we half forget that ever we were glad.

Comfort one another;

With the hand-clasp close and tender,
With sweetness love can render,
And looks of friendly eyes.
Do not wait with grace unspoken,
While life's daily bread is broken;
Gentle speech is oft like manna from the skies.

Comfort one another;

There are words of music ringing
Down the ages, sweet as singing
Of the happy choirs above.
Ransomed saint and mighty angel,
Lift the grand, deep-voiced evangel,
Where forever they are praising the eternal love.

Comfort one another;

By the hope of Him who sought us
In our peril—Him who bought us,
Paying with his precious blood;
By the faith that will not alter,
Trusting strength that will not falter,
Leaning on the One divinely good.

Comfort one another;

Let the grave-gloom lie beyond you,
While the Spirit's words remind you
Of the home beyond the tomb,
Where no more is pain or parting,
Fever's flush or tear-drop starting,
But the presence of the Lord and for all his people
room.

—Independent.

TRUE TO HIS MOTHER.

"GOOD-BYE, little mother," said Harry Carter, a tall, fine-looking fisherman, as he folded in a close embrace the woman who had taught his infant lips to lisp the word "mother," and who now was nearing the end of life's pathway.

Mrs. Carter had, all her life, lived on the banks of the beautiful river that could be seen from the open door. Out of a large family, all of her sons had been fishermen, and all of her daughters had married men who followed the same calling. Henry, the youngest of the family, was the only one who had wished to go out into the world, beyond the mouth of their busy river, on to the stormy and restless ocean. Before, however, these thoughts and wishes were formed into a definite plan, he had encountered a pair of bright, laughing eyes that had held him captive where he was, and the little home he made for himself, with those same bright eyes by his side, became the dearest spot on earth to him.

Now those eyes were closed in death, the little home was a home no longer, and once more the desire had come to try a more extended trip on the bosom of the ocean; and with this desire had come the opportunity; for a large vessel had entered the river in distress for a sailor to supply the place of one who had just died. Henry at once presented himself before the captain, who, liking his looks, engaged him, and now the time for leaving had come, and he had only a moment in which to say a word of farewell to his aged mother.

"My son," said the old lady, "a sailor's life is full of temptations. What safeguard are you taking with you?"

"The little Testament you gave me when a boy, the only letter my wife ever wrote me, and in my heart love for you, for my departed wife, and for Him who gave me such priceless blessings."

A few words more of tender farewell and mother and son were parted—she, in the solitude of her own room, to offer up a prayer for him who was about to enter a life of danger, hardship, and temptation; he to appear before the captain of the vessel that was even then awaiting him.

It was not long before Henry Carter became convinced that the life he had chosen suited him. He had no fears of death, and in the wildest storm, as in the most intense calm, he went about his duties in a quiet, cheerful way that won the respect of those about him.

The captain of the vessel was a man who, so long as everything went as he wished, was kind and indulgent to his crew; but when a storm overtook him, and more than usual care and exertion were needed to manage the vessel, he seemed to be completely transformed, cursing and swearing at those around him in a way that made Henry shudder. It was one of the things to which he could not make up his mind to listen, and one day, after a more than usually violent storm, he sought the captain, and quietly informed him that when they next landed, he must find some one to take his place.

"Tired of the life already?" said the captain.

"No," was the reply, "I like it better than I thought I should."

"You do not like the vessel, then?"

"O, yes; she is much more to my liking, too, than I expected."

"Then the fault must be in me, your captain?"

Henry did not reply, and was asked again: "Well, what is it?"

"I have only one fault to find with you as my superior officer. I have discovered that you do not speak with respect of your own Master, and it is only good servants who make good masters."

The captain sprang to his feet, and with a horrible oath demanded:—

"How dare you speak so to me? How dare you call me a servant. I am owner and master of my vessel."

Quietly and in a tone and manner that had a certain amount of solemnity in them, Henry said:—

"But who is Master of the waves on which your vessel rides, of the winds that toss it about as you would a feather? Who is Master of the storms that make you tremble for its safety, of the thunder and lightning of the earth on which you live and have your being? It is One"—pointing upward—"Who has said, 'Thou shalt not take the name of the Lord thy God in vain.'"

For a moment the two men looked at each other, and then they parted without a word. For three days the vessel went on her way without any sight of land, but on the fourth an outline appeared on the horizon, that broadened and widened as they approached, until unmistakable signs of active life were visible. Then Henry Carter was summoned to the presence of the captain, who directed his attention to a square piece of pasteboard on the

wall, on which were painted in large letters the words that had been so solemnly repeated only a few days before: "Thou shalt not take the name of the Lord thy God in vain."

"Do you think," said the captain, "that with that ever before a man who earnestly wishes to live up to it, he might in time become a good servant?"

"Not in his own strength, but with the aid of Him who gave the command, he might."

"Would you be willing to continue in the service of a man who sought that aid, and who was endeavoring to make a good servant as well as a good master?"

Henry Carter looked his companion in the face a moment, a look that was understood as well as words, and the captain held out his hand, and taking that of the sailor in a hearty grasp, said:—

"You are, from the time we reach land, the mate of this vessel; but, as you look to me for orders regarding it, so I shall look to you for help in the guidance of my own life; and as you will be the instrument in God's hand for the saving of my soul, so we together will work for those around us. Your words the other day have carried me back to the days of my boyhood, and you, who have a mother, know what that means."

It was not long before the sailors found that not only had the captain given up the use of profane language, but that he expected it to be given up by those about him. Nor was it all effected suddenly, but gradually, by example and by a word in season here and there, that did much for the saving of souls and the glory of God—*Selected.*

KEEPING FLOWERS.

A GREAT deal has been written on the preservation of cut flowers, but the matter is still imperfectly understood by most people. It is important to know, not only how to take care of them after being cut, but how to cut them. On this latter point a practical hint may be of service to our readers. It might not occur to them that it made any serious difference whether the stems were broken off or cut with the knife or scissors. A sharp knife is the right tool for this purpose, as it leaves the sap vessels of the stems open for the absorption of water, while scissors crush and compress these vessels so that their absorptive power is more or less destroyed. Like injury may be done by breaking off the stems, especially if they are tough. If the flowers are put into water immediately the ends of the stems should be cut with a sharp knife, as the sap vessels will probably have become clogged with coagulated matter.

Cut flowers often suffer from too dry atmosphere. It is difficult to avoid this in our artificially-heated rooms, but we may at least put the blossoms in the coolest part of the room. Near a window, and especially in a bay-window, the temperature is generally several degrees lower than in other parts of the room, as you will see if you test it with a thermometer. The best authorities say, moreover, that the flowers should have the benefit of light, and even of sunshine in most cases, though there is popular prejudice against exposing them to the latter. On the other hand they suffer, as plants do, from sudden alterations of temperature and from draughts.

In the case of the blossoms that fall to pieces easily, it is a good idea to let fall a drop of gum or mucilage into the center, which will keep the petals together at the base. To prevent this from running out before it hardens, the flowers should be kept upright by putting their stems through the bottom of a sieve or sticking them in sand. With the aid of a camel's hair brush or a pointed stick a large number of flowers may be gummed in a short time.

When flowers have been carried a long distance in close boxes or cases, they often appear withered and worthless, but with proper treatment they may be revived and restored to their original beauty. Instead of at once being put into vases and exposed to the hot dry air of the parlor, they should either be spread out on wet flannel or moss and covered with a dish cover or inverted box, or else put in pans containing moss and water or wet sand, in which they can be set upright, and then be shut up in the dark for a few hours. If they do not regain their freshness under this nursing there is no hope for them, but in all ordinary cases their recovery is certain.—*Journal of Chemistry.*

PICKED UP.

I WANT to say a word about nervous children. Never scold or make fun of them. They suffer enough without your threats or sarcasm. Don't let them know you see their awkwardness when in company, nor their grimaces when alone. A case was reported by the *Boston Globe*, of a boy ten years old who, on being vexed, and often without any apparent provocation, will clench his hands and make the most frightful contortions of the muscles of his face and head, till his poor mother fears he is idiotic. By no means. He is the brightest boy in his class at school, fond of reading and of natural history, but he is of a highly nervous temperament, and has not been taught to control the little wires, so to speak, on which he is strung. This is no single case. There are thousands of children who give way to their nerves in similar fashion. Never whip them, but talk to them about these curious little strings that should be made their servants, not their masters. A prominent physician in this city says the man or woman who whips a nervous child should for every blow given receive five, and is on a level with brutes that have no reason. It is our duty to encourage and help them. Be patient with them. They are the making of our future successful men and women, for they will work hard at whatever they undertake. Brace up your own nerves first, and then be indulgent toward the capers of your over-nervous children.—*Christian Union.*

APPROPOS of the death of the heroic Damien, the leper priest of Molakai, we may mention that outside the walls of Jerusalem is a lepers' hospital tended by deaconesses from the German religious houses. Year after year these heroic women, without pretentiousness, without any trumpeting of their work, almost unknown to the world, have waited upon lepers, while themselves literally dying by inches. Their courage and constancy have only come to light by the chance notice of travelers.—*The Churchman.*

Health and Temperance.

YOUR RIGHTS AND THE OTHER MAN'S.

A MAN may say, "Have not I a right to drink what I please?" Undoubtedly, but if he "pleases" to drink that which dethrones reason and reduces him to the level of a beast—which fires the passion, and fits him for any deed of crime—then the law has a right to interpose its strong arm and restrain him from acts of violence; and if the law has a right to punish a man for crimes committed under the influence of strong drink, surely it has a right to prohibit the common sale of that which produces the temporary madness. So a man may say, "Have not I a right to sell what I please?" Granted; but if he "pleases" to sell that which robs another of his manhood, which impoverishes families, which reduces the affluent to beggary, which sends broken-hearted wives and starving children to beg or do worse, then there need be no surprise if the law regards the business as an enemy to public peace and well-being, and prohibits it altogether. It should be remembered that others have rights as well as the liquor-seller, and that these must be protected. No man can have a right to do that which interferes with the happiness or well-being of others. And what, after all, is the nature of this "right" about which so much is said? It is simply a legal right; that is, the law permits a man, under certain restrictions, to sell intoxicating drinks. But if the law gave this permission it can take it away. If Government has authority to regulate the traffic, it has authority to suppress it altogether.—*Selected.*

DRINKERS AND YELLOW-FEVER.

MAYOR ARCHIBALD, of Jacksonville, Florida, speaking recently of the ravages of yellow fever in that city, said:—

It strikes persons of alcoholic habits fatally. The fever is of a very mild form. The mortality is only about fifteen per cent., and taking out the deaths of men addicted to the use of alcoholic beverages, the mortality would not exceed five per cent. Two-thirds of the fatality is due to the fact that persons have been accustomed to the use of strong drink before they are attacked by the fever, and in every such case the patient invariably dies, and without reaction. It is a frequent remark on the Jacksonville streets that yellow fever is the best temperance lecture the city ever had."

WHERE THE DIMES GO.

ASIDE from the moral view of the question, any sensible man or woman can see what a heavy drag the drinking habit is, on the prosperity of the drinker, the community, and the nation.

It is estimated that but fifteen per cent. of the young men of this country attend church with any regularity, that only five per cent. are church members, and that seventy-five per cent. never go to church at all. The attendance of young men at church, prayer-meeting, or Sunday-school is very small indeed. On the other hand the countless saloons, billiard-rooms, dance-halls, and other

even worse places of vice, that are to be found in all our towns and cities, depend for their support almost entirely upon the patronage of young men. Our jails and reformatory institutions are full of young men. In one house of correction in a Western city, the records show 1,773 inmates, 1,172 of whom were young men between the ages of sixteen and thirty-two. In an Eastern State penitentiary, where there are no boys, the average age of its 1,900 inmates is less than twenty-four years.

The cost to a certain county of trying and convicting one of these criminals (twenty-six years old), was over \$10,000; and upon another \$30,000 was expended before he was executed. To maintain the liquor saloons of the United States—a prominent agency for ruining young men—over \$900,000,000 annually, or \$2,000,000 daily, are expended.—*Sunday Afternoon.*

OVER-EATING.

It is a decree that while civilized man cannot live without dining, he might live a great deal longer without so much dining, or rather without dining so extensively. Sir Henry Thompson says that he has been compelled by facts to think that more mischief in the form of disease has accrued to civilized man from erroneous habits in eating than from the use of alcoholic drink. He also declared himself in doubt whether improper and inordinate eating were not as great moral evil as inordinate drinking. Many of our best physicians say that the habit of over-eating is at the bottom of most troublesome diseases. Doubtless this habit is most often laid in childhood. How many mothers feed their babies as often as they cry, taking it for granted in the most imbecile manner that the baby cries for food, when more often the helpless little victim cries because it already has had too much food. When the stomach once becomes accustomed to being crowded with food, if the supply is cut short there is at first a gnawing sensation that is frequently mistaken for hunger. Persevere a little longer in your abstinence, and you will find yourself benefited by it.—*Hall's Journal of Health.*

TOBACCO CHEWERS.

THE following homely paragraph may help some honest soul to see the evil of tobacco using, and thus help him quit the disgusting habit:—

"Tobacco chewers who persist in chewing tobacco during church service and spitting on the floor, should remember the advice given by a lecturer, who, touching upon tobacco-chewing in church, said: 'Take your quid of tobacco out of your mouth on entering the house of God, and gently lay it on the outer edge of the sidewalk or on the fence. It will positively be there when you come out, for a rat won't take it, a cat won't take it, a dog won't take it, neither will a hog. You are certain of your quid when you go after it. Not the filthiest vermin on earth would touch it.'"

In the town of Bessbrook, Ireland, where John G. Richardson employs 3,000 people in the manufacture of Irish linen, no liquor has been sold for forty years; and as a result there is neither policeman, prison, pawnshop, nor pauper in the town.

News and Notes.

RELIGIOUS.

—Rev. Jacob Freshman has opened a Jewish Mission in Jerusalem.

—Four ministers and five ministers' families were among those who lost their lives in the Johnstown flood.

—Thomas E. Sherman took the oath of the Jesuit priesthood, and was formally ordained by Archbishop Ryan at Philadelphia, July 7.

—Russia has re-adopted the law which forbids heirs to the throne contracting marriage with persons not members of the Orthodox Greek Church.

—Charles Randolph Uncles, a colored student of St. Joseph's Seminary, Baltimore, was recently ordained to the Catholic priesthood by Cardinal Gibbons. He is the first colored priest ever ordained in America.

—Dr. Marcus Dods, of Glasgow, the man who said in the great Pan-Presbyterian Council in London, that "it is the duty of the church to make it plain that faith in Christ is not bound up with faith in the infallibility of Scriptures," has been elected by the General Assembly of the Scottish Free Church to the chair of New Testament Exegesis in its Edinburgh College.

—Among the decisions at the recent German Baptist Convention at Harrisburg, Va., were the following: "The question as to whether sisters should wear riding habits was taken up and the convention advised that no superfluities be worn. The question of whether gold watches could be worn was also taken up, and, after discussion, it was decided to be cause for expulsion from the church. It was also decided that attendance at places of amusement was wrong. No member who uses tobacco can be chosen as a delegate or put on the standing committee."

—It is stated that at the Hawaiian Evangelical Association, recently held at Honolulu, there was a sharp arraignment of the methods of the Catholic priests who have charge of the leper children, and forbid the reading of the Bible, or attendance on the religious meetings of the two evangelical churches at the settlement. A committee was appointed to bring this matter to the notice of the Board of Health, and secure for the children religious training in the faith of their parents. It was proposed to raise \$5,000 to build a new Children's Home, to be under more liberal management, and \$500 were pledged at once. It was voted that the committee procure plans for building, and secure suitable persons to take charge. If none are to be found in America, it was said that competent persons could readily be secured in Germany.

SECULAR.

—The Empress Augusta Victoria, of Germany, has been converted to the Catholic faith.

—Fresno, Cal., had a \$250,000 fire the 12th inst. It was mainly in the business portion of the city.

—The National Educational Association convened in Nashville, Tenn., the 16th inst., for its annual session.

—The Pope has been petitioned to canonize Christopher Columbus on the anniversary of the discovery of America.

—The Otis Iron and Steel Works of Cleveland, Ohio, has been purchased by an English syndicate for \$4,500,000.

—It is rumored in Berlin that Prince Ferdinand intends to assume the title of King of Bulgaria on the 14th proximo.

—It is rumored in diplomatic circles that Blaine has handed in his resignation, to take effect the 1st of next September.

—The widow of ex-President Tyler died from the effects of a congestive chill at Richmond, Va., July 10. She was 69 years of age.

—Rev. Henry C. Bowen, editor of the New York Independent, was badly bruised by a carriage accident at Putnam, Conn., the 12th inst.

—Two bridges and several miles of track on the Santa Fe railroad near Wallace, N. M., were washed away by a cloud-burst the night of the 9th inst.

—Eight persons were killed and eleven injured by the Frankfort express running into an open switch near Rochemoos, Germany, the 7th inst.

—The general shops of the Union Pacific Railroad in course of construction at Cheyenne, Wyo. T., will cover five acres of ground and employ 2500 men.

—Dispatches from the scene of hostilities in Egypt report that sixty dervishes were cut off from the main body and killed by the Egyptian forces recently.

—Twenty-five passengers were injured and several lives lost by a wash-out north of Chihuahua, Mexico, on the line of the Mexican Central railroad, the 9th inst.

—A severe hail and wind-storm passed over parts of New York and Vermont adjacent to Lake Champlain July 13. Much damage was done to grain and fruit.

—The committee of the High Court of France has recommended that Boulanger, Dillon, and Rochefort be arrested on a charge of conspiracy against the State.

—A 2500 ton vessel has ascended the Congo River in Africa as far as Matadi. Hitherto it has been assumed that the river was not navigable to that point.

—Such is the feeling between Germany and France, that the Emperor William has forbidden officers of the German army from attending the Paris exposition.

—Trouble is still brewing between Germany and Switzerland. Bismarck has been advised by the Emperor to modify his tone and thus avoid aggravating the difficulty.

—The present condition of affairs in the East is such that Europe is virtually sleeping on her arms from month to month and war could be precipitated at almost any time.

—The entire business portion of Bakersfield, Cal., together with about forty dwellings, was burned on the afternoon of the 7th inst. Loss, \$1,250,000, with very small insurance.

—Fifteen persons were killed and many injured by the collision of two trains near Ciulnita, Roumania, July 9. The accident was caused by the mistake of a switchman.

—The entire Avon Valley, one of the most promising mineral districts in Wales, has been purchased by a British firm, who expect to make several immense fortunes out of its management.

—The river Indus has overflowed its banks, and the adjacent country is under ten feet of water. Many lives have been lost in the flood, 40 persons having been drowned at Larkhana alone.

—India has an area of 1,600,000 square miles. The extreme length is 1,900 miles and the breadth 1,700 miles. It is made up of a number of nations, and twenty-three different languages are spoken.

—The climate in the Darling River District, New South Wales, is so sultry as to make it almost impossible to use horses. The manager of a line of mail coaches proposes to introduce camels instead.

—During the last century there have been twenty-seven cases of insanity in the Bavarian royal family. The present king is a lunatic, and several of his relatives have been attacked by the same disease.

—A large codfish bank has been discovered near Cape Lookout on the Oregon Coast, about thirty-five miles south of the Columbia River. The cod are said to be very abundant and of excellent quality.

—The Mikado of Japan gave his people constitutional freedom, and by Imperial edict declared the empire a republican nation, July 11. Henceforth, the people make their own laws, and govern themselves.

—Leprosy is increasing in Russia. During the last ten years forty-nine patients were treated in the St. Petersburg hospitals, half of whom were natives of the city. The Baltic provinces suffer most from the disease.

—Recent dispatches from London state that a division has occurred among the British Liberals. Nearly eighty of Gladstone's followers in the House of Commons have deserted him, and are organizing a new party.

—Of the eleven million square miles of Africa, only about four and a half million remain which have not been claimed by some European power, and more than half of this area lies within the Desert of Sahara.

—The bitter religious controversy now raging in Canada has occasioned a renewal of the agitation for annexation to the United States. It is thought by some that it will result in Canada becoming a part of this country. This is, however, improbable.

—Recent dispatches from Vienna, Austria, reported that fifty Russian officers had passed through Roumania on their way to Serbia, and that the Russian Government was sending war material and pontoons to Bessarabia and the mouth of the Danube.

—Counterfeiters have recently been actively engaged on the Pacific Coast, and several cities and towns have been flooded with their bogus productions. The spurious coins are mostly halves and dollars, the latter being regarded as especially dangerous.

—A memorial from the Conference of the Methodist Episcopal Church was presented in the Montana Constitutional Convention the 10th inst., praying the convention to incorporate in the Constitution of the new State a clause providing for the strict observance of Sunday.

—The number of miles of railroad in the United States and Territories is now about 150,000, or more than the mileage of all Europe. A force of about 800,000 men is employed in various capacities on these lines, being at the rate of a trifle over five men to the mile.

—Heavy rains followed by a cloud-burst in the Cayadutta Valley, did considerable damage in Johnstown, N. Y., the 9th inst. Nine bridges and two dams were swept away, mills and other property destroyed, and half a score of lives are thought to have been lost. The name of Johnstown seems to be associated with calamitous events at present.

—On account of the denunciations by the radicals against the expenditures of Queen Victoria, the English Government has decided to make public all her accounts from her accession to the throne down to the present time. It is said that the expenditures, especially those of the civil list, have been very closely and accurately recorded.

—A large mass meeting of citizens was held at Johnstown, Pa., July 13, to protest against the manner in which the relief fund is being distributed. It is claimed that the carelessness and gross extravagance of the State Committee is resulting in an unwise and needless waste of means, and that the local committee should have charge of the distribution of the funds.

—According to the *Financial News Circular* of the 11th inst., a scheme is being formed for the consolidation of thirty-five leading railroads of this country into a gigantic railroad trust. These roads have 100,000 miles of track, and their combined capital is over \$1,000,000,000. The Vanderbilts, Peabodys, Armours, and other heavy capitalists are interested in the scheme.

Obituary.

SEMPLE.—Died in Santa Rosa, May 16, 1889, Sister Susan Semple, aged 71 years, 1 month, and 20 days. Sister Semple, whose maiden name was Cochran, was born in Scotland, where she lived until she was 23 years of age, when she married and came to America. She was a member of the Presbyterian Church till about fourteen years ago, when she embraced present truth. She died with perfect faith that when the Lord appears, she will also appear with him in glory. Funeral services were conducted in the Seventh-day Adventist Church at Santa Rosa by the writer.
GEO. E. HOLLISTER.

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THE ORIGIN AND GROWTH OF SUNDAY OBSERVANCE

IN THE
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By J. H. WAGGONER.

The above is the title of an important new pamphlet which we have just issued.

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All the evidence is from those who favored the observance of Sunday. Here will be found a strong array of testimony against the idea that there is any Scriptural authority for Sunday keeping, and all this evidence is given by those who

Believe in the Observance of Sunday.

In reading this pamphlet one cannot but wonder how any one will persist in keeping Sunday when its own friends give such overwhelming testimony against it.

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THE NATIONAL SUNDAY LAW.

This pamphlet contains the arguments in behalf of the rights of American citizens, and in opposition to the Blair Sunday-Rest Bill, which Mr. Jones presented before the Senate Committee on Education and Labor, December 13, 1888.

Dr. Wilbur F. Crafts has pronounced the report as published

"MIGHTY INTERESTING READING,"

And Mr. Jones's comments will make it more so. His argument is enlarged to what it would have been without Senator Blair's interruptions, objections, and counter-arguments, and is accompanied with answers to all of his objections and counter-arguments.

NO EARTHLY THEOCRACY—NO SUNDAY LAWS. 95

Mr. Jones.—But no government but a theocracy can enforce such laws.

Senator Blair.—Then unless we have a theocracy, we shall have no Sabbath.

Mr. Jones.—We shall have no laws regulating the Sabbath.

Senator Blair.—The Sabbath did not descend to the Jews and to all mankind, because there was a theocratic form of government among the Jews. How did the Sabbath come to mankind at large, when there was no theocratic form of government?

Mr. Jones.—Those nations never kept it. Nobody but the Jews ever kept it.

Senator Blair.—They could have kept it, because you say the Sabbath existed for all; not for the Jews alone, but for the human race.

Mr. Jones.—Certainly, but if they did not keep it, it would do no good.

Senator Blair.—It did not exist for good, then?

Mr. Jones.—Certainly; a thing may exist for my good, and I may refuse to use it, as thousands do the salvation of Christ.

Senator Blair.—I was taking your statement as true that it did exist for good outside of the Jews.

Mr. Jones.—I said it was for the good of man. The Saviour said it was for the good of man. The Saviour died for the good of man.

Senator Blair.—You would abolish the Sabbath, anyway?

Mr. Jones.—Yes, in the civil law.

Senator Blair.—You would abolish any Sabbath from human practice which shall be in the form of law, unless the individual here and there sees fit to observe it?

Specimen page from "National Sunday Law."

As the Sunday question is now a living issue, this treatise will be interesting to all classes, especially legislators, lawyers, judges, and other public men. The argument is

Based on Scripture and History, Constitution and Law,

Showing the limits of the civil power, the unconstitutionality of the Sunday Bill, an analysis of the Sunday laws and other religious legislation of the different States, the Sunday-law movement of the fourth century, the Sunday-law movement of the nineteenth century, the methods used in securing indorsements to the petition for the Blair Bill, and the workings of such Sunday laws as are proposed for the United States.

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The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, JULY 22, 1889.

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REMAINING CAMP-MEETINGS FOR 1889.

[A star (*) indicates that the meetings thus marked will be preceded by a worker's meeting.]

Nebraska, Oxford,	July 23-29
Arkansas, Texarkana,	" 23-29
*Georgia,	July 31 to Aug. 6
*Ohio, Mount Vernon,	Aug. 2-13
North Carolina, Lenoir,	" 6-13
Virginia, Luray,	" 13-20
Michigan (S. W.) Kalamazoo,	" 13-20
*Missouri (general), Kingsville,	" 13-20
California, Ferndale, Humboldt Co.,	" 15-22
*Arkansas, Rogers,	" 20-27
Maine,	" 20-27
West Virginia, Grafton,	" 20-27
Michigan (Eastern),	Aug. 27 to Sept. 3
*Texas, Garland,	" 27 to " 3
Vermont, St. Albans,	" 27 to " 3
California, San Diego,	" 29 to " 9
*Colorado,	Sept. 3-10
Canada,	" 3-10
*Illinois, Bloomington,	" 3-10
*Nebraska,	" 10-17
*Indiana,	" 17-24
Tennessee,	" 24 to Oct. 1
*California (general), Oakland,	" 25 to " 7
California, Arroyo Grande,	Oct. 22-29

In a recent editorial in regard to the saloon business in Denver, Colo., the *Daily News* of that city argued that "it is rational as well as decent for the liquor traffic to suspend one day in seven, when nearly all other business takes a rest. The owners of the saloons and their bar-tenders will be the better for it. A cheerful and manly compliance with the Sunday law would do much to remove the feeling of hostility that is spreading rapidly against liquor business, and that is alienating the men in that business from the better element of society."

Yes, certainly, just get the liquor men to see that it is to their interests to favor the Sunday movement, and they will be among its most zealous advocates.

FROM the Honolulu *Daily Bulletin* of May 22 we learn that the English cruiser *Cormorant* left Honolulu the above date, and that she designed to touch at the following islands: Washington, Fanning, Christmas, Jarvis, Penrhyn, Rarotonga, Aitutaki, Hervey, Takutia, Aliu, Mietiero, Mauki, returning to Rarotonga June 28, touching at Tahiti July 2, Pitcairn July 18, Easter July 29, expecting to arrive at Coquimbo August 20. From there she proceeds to England. As this ship passed on somewhat the same route as did the *Phebe Chapman*, on which Elder Cudney sailed, among the islands where it is supposed his vessel may have been wrecked, and upon one of which he may have been cast, we shall hope to hear some different news concerning him and the crew when the *Cormorant* arrives in England. We hope our friends there may make diligent inquiry at that time.

It is urged by the advocates of Sunday laws that they do not infringe the rights of conscience, because while they forbid work on Sunday they do not forbid the keeping of another day also. But is this true? God has said, "Six days shalt thou labor and do all thy work." This at least gives all permission to work six days out of each seven. The divine law also says, "The seventh day is the

Sabbath of the Lord thy God; in it thou shalt not do any work." One man reads that commandment and says, That requires me to keep the definite seventh day of the week. Another says, That means that I shall work six days and rest one; any stated day will do. The first man keeps Saturday, the seventh day of the weekly cycle. The second man keeps Sunday, the first day of the week. The State steps in and says to the first man, "You may keep the seventh day if you wish, but you must also keep the first day. Does it not, by thus depriving him of one-sixth of his God-given time for labor, to all intents and purposes fine him for acting according to his convictions of duty?"

We call the attention of our readers to an article in another column entitled, "The Sunday Law in Operation," by Elder Covert. It presents the logical outcome of all religious legislation. Sunday is a religious institution, originating as a holy day in the professed but apostate Christian church; and an attempt to compel its observance by law will always be attended with persecution and suffering. And while many active National Reformers would denounce such deeds, they are indirectly responsible for them, are partners in the outrage, just as much as Spies, the anarchist, was a responsible party in the Chicago riot. Spies would probably have never thrown a bomb or used dynamite, but his writings and harangues incited others to acts of violence. And this effect of the enforcement of the Sunday law in Tennessee is the logical sequence of what National Reformers are advocating. Let Sunday laws and their enforcement once become general, and the persecution will follow. Rifles, revolvers, and shot-guns will be favorite arguments against the truth.

THE Boston *Recorder* is grieved at what it is pleased to denominate the "open and audacious violation of the Sabbath" by the yachting clubs of that city. It says:—

"Within its proper restrictions, and ordered by due care, yachting is a healthful and manly—and there is no reason why it should not be a Christian—pursuit. But if its fundamental principle is to be that the owning, or the right to use, a steaming or sailing craft, works dispensation from all obligation to the fourth commandment, it threatens in the end to prove an unmitigated curse not only to all immediately connected with it, but to that large part of society which is more remotely influenced by it."

Our contemporary ought not to assume so much, and might as well stop to show what connection yachting on Sunday has with the fourth commandment. If we mistake not the fourth commandment makes no reference whatever to Sunday, but specifies another day, namely, the seventh day. It reads, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God." We think the *Recorder* will find it a difficult task to show that yachting on Sunday is a violation of any divine law.

THE *Golden Gate* takes exceptions to the Scripture statement quoted in these columns recently, that when "Christ comes it will be in flaming fire, taking vengeance on them that know not God." Our neighbor expresses a belief that "Christ will not do any such a cruel thing," and seems to be astonished that vengeance should be taken on people for their ignorance. But it must be remembered that this ignorance is willful; they not only believe a lie, but have "pleasure in unrighteousness." The apostle Paul fully answers this objection in the first chapters of his epistle to the Romans. He says: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the works of the law

written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. 2: 14, 15. This is simply saying that even the most ignorant have sufficient light to condemn them, for the reason that they do not live up to the light which they have. And this is not to be wondered at, since "the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be."

The Scriptures do indeed speak of taking vengeance on the wicked, and yet it is not vengeance in the sense in which we use and understand the term. God will destroy the wicked simply because it is impossible in harmony with his nature that he should perpetuate their existence. It is not that he feels revenge as we feel it, or that he has malice, but because, being holy, he can bestow eternal life only upon those beings who are holy.

ORIGIN AND GROWTH OF SUNDAY.

NUMBER 9 of the *Bible Student's Library*, entitled, "The Origin and Growth of Sunday Observance in the Christian Church," lies before us. This little work of 96 pages is a most able treatise on this subject. Heretofore the main evidence relied upon by seventh-day advocates, to show the change of the Sabbath, has been the inspired predictions concerning it, their fulfillment as recorded by historians, and the admissions and claims of the Roman Church. While this evidence is sufficient to establish the point, it is objected to because of the Roman Catholic testimony. It is contended that evidence is drawn from the enemies of the Bible and the Sunday. All these objections are obviated by the work we are reviewing. Its evidence and historical statements are taken, not from the enemies of the Bible and Sunday, but from the friends, advocates, and observers of Sunday. The thoroughness of the work is indicated by the name of its author, the late Elder J. H. Waggoner.

The work is in two parts. Part 1, after a very candid and fair statement of the question, takes up the "Pagan Origin of Sunday," and "Constantine's Motive." Part 2 discusses "Sunday Established in the Church by the Papacy," "Council of Laodicea," "Abuse of History to aid the Sunday," "Constantine's Second Sunday Law," "Catholic Church Councils," "Decrees of the Leos," "Letter of Pope Leo the Great," "Catholic Frauds for Sunday," "Sylvester, Constantine, and the Lord's Day," "Candid Sunday History," and "History is not Bible Interpretation." The above will give something of an idea of the scope of the work; but to value the work aright it must be read. No Sabbath-keeping family ought to be without a copy, and the workers in the last message ought to put forth special efforts to circulate it. This pamphlet is one of the very best of the good numbers thus far published in the *Bible Student's Library*. Its price is only 10 cents. Address, Pacific Press, Oakland, Cal., or 43 Bond Street, New York.

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