

# THE Signs of the Times

Sec. Gen. Conf.

"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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If some one wrongs you, pity not yourself, but him who did the wrong. Christ did. "Father, forgive them; they know not what they do."

THE *Western American* says:—

"Brazil is having trouble over a bill before the Legislature, which permits other religions beside the Roman to have freedom in that nation. The whole power of Roman corporation is fighting the bill in the interest of their Italian general manager, or 'boss,' Mr. Pecci, who is styled Leo XIII."

In this country Romanists pose as the only original and genuine advocates of religious liberty. But the *American* truthfully says: "They want liberty for their creed here, but where they rule there is no liberty for other creeds."

In making decisions, no Christian should ever ask, What is expedient? but, What is right? Which is more like the divine Model? How would Christ have done? Expediency is one of the respectable doors by which the devil enters the plans of many good men. It is the foundation of policy; but right is the foundation of principle. To him who hopes to win by expediency, his gain will prove a curse; but to him who with faith in God sacrifices for principle, God will more than make up his loss; his loss will prove a gain. Expediency led Peter to deny his Lord, but principle led him to death by the cross. But who says that the latter was not to be infinitely preferred for Christ's sake?

MR. D. L. MOODY is about establishing a school for the training of preachers in Chicago. The churches do not reach the masses, and the root of the difficulty, Mr. Moody thinks, is in the training of the preachers. To this even the conservative *Churchman* assents, although it would present somewhat different remedies than Mr. Moody. The above journal says that many of the churches "are not intended to reach the people." They are built in centers of wealth so as to get support. To entertain, to draw, to please, is, in substance, the object of many churches, and that if the churches ever reach the masses they "must begin by being God's house," where poor can meet as well as rich, and not be treated to a dissertation, but to a message from God. But will the churches do this? We fear not; in fact we know they will not. The *Churchman* thinks that little good will

be accomplished as long as the churches are in a divided condition. But how will they unite? God's plan of union is the truth of his holy word, but no two churches are agreed as to what that teaches. But, praise God, whatever churches may hold, as individuals we can believe and obey the truth of God. May it be thus with our readers.

It is easier many times for the Christian to turn defeat into victory than it is to go from victory to victory. When defeated, the true child of God will humble his heart and seek God as he has never before sought him, and thereby get so much nearer to the Master that he will gain greater triumph in the future. He has learned his own weakness and God's mercy and love, and by the latter he wins. But victory is often but the prelude to defeat; not that it need be so, but because the soul has become over-confident, neglects to realize that all victory is of God, and thus leaves open the heart for the enemy. If there is need of humility and prayer, it is after some great success has crowned one's efforts.

EXTREME sensitiveness is overweening selfishness coupled with great weakness. Sensitiveness, we mean, which is always imagining personal slights, neglects, or insults. Surmise is ever fruitful with such. "Why, Brother A did not speak to me this morning;" "Brother B just nodded when I spoke to him last night;" "Sister C has been talking about me; for I saw her talking with Sister D and they looked over toward me and laughed; they must have been laughing at me;" "I am not appreciated and trusted." So it goes, and the poor soul is constantly more or less miserable brooding over a supposed something that some one thought or some one said, that some one never thought or never said or never had a thought of saying or thinking.

If the sensitive individual did not think so much of self, he would not care what folks said, without imagining that they did say what they didn't say. If they were strong in character, had strong faith in God, or were absorbed in their legitimate work, they would have no time for surmises. If they did their own legitimate work first and sought some greater thing later, they would find it a blessing of strength. Legitimate work close at hand, even though made up of common, menial tasks, is work for God if done aright. Let the sensitive get a view of his own sinful heart and his own mental incapacity; let him get a love for others, a disposition to do the work which God would be pleased with, faith that God will do just what is right whatever man may do or say, and the sensitiveness will depart and strength will come. After all what does it matter what men may say if we are doing what is right. "If God be for us, who can be against us?"

## CHRIST LOVES HIS OWN.

BY FANNIE BOLTON.

["Having loved His own which were in the world, He loved them to the end." John 13:1.]

Not with a changing love the Saviour loves,  
Not fickle, loving us at times alone;  
But always his great heart-compassion moves,  
And to the end he loveth all his own.

"With everlasting love," he saith, "I've loved."  
While we were sinners for his own he died,  
With infinite agony his heart was proved,  
And in the furnace his love's gold was tried.

No grief can touch us, but it touches him;  
With closest pang, it wounds the heart divine.  
The pruner's knife that cuts the branching limb,  
Touches with living pain the living vine.

Closer than mother's love for her babe sweet,  
Closer than lover's love for one held dear,  
Closer than friend's or brother's, more complete  
Is Christ's love for his lonely followers here.

## THE SIMPLICITY OF FAITH.\*

BY MRS. E. G. WHITE.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matt. 7:7, 8.

THERE are many who do not understand the simplicity of faith. They make great efforts to understand how to exercise faith, and think they must have a transporting emotion, a joyful flight of feeling, or they have not faith. But if they had what they desire, it would not prove that they had faith. What is faith? It is simply taking God at his word; it is believing that God will do just as he has promised. We should be a far greater power for good than we now are, if we would comply with the conditions that God has laid down in his word, and trust him implicitly. It is our unbelief that brings us under the description the Spirit of God has given of the Laodicean church in its condition of lukewarmness. There is nothing more disgusting to our taste than tepid water, and from the use of this figure in describing our condition, we can understand how our want of faith and love, and our indifference, is regarded by the Lord.

All Heaven is looking upon us; we are a spectacle to the world,—to angels and to men. The angels expect a great deal more of us than we give, in view of what God has done for us. They have seen with amazement the infinite sacrifice that has been made by Christ

\*Afternoon talk at Chicago, April 6, 1889.



to rescue us from the bondage of sin, and make it possible to elevate us through his own righteousness to a seat upon his throne. He has brought divine power within our reach through the merits of his blood. We may become partakers of the divine nature, and why should not Heaven look upon us with sorrow and disappointment to see that we are lukewarm in the service of God? We give our attention to the trivial affairs of earth, while the salvation of our souls is treated as a thing of secondary importance. God has given us power and ability to improve to the best account in his service. He has made it possible for us to lay hold of the arm of infinite power that we may be strong in his might. But with all these great gifts and superior privileges within our reach, why are we content to be inefficient in his service. We cannot work out our salvation unless we increase in faith and love.

A person will manifest all the faith he has. If he believes that we are really living in the last days, he will devote his time and talents to the service of God. He will not be satisfied to bury his capabilities in the earth, employing them to further the perishing interests of time. He will be seeking the power that God alone can give; and the matter of most importance to him will be to see that he has a living connection with Heaven, that he may do his duty to his fellow-men, and to his God. Day by day, and hour by hour, he will realize that he is to be a laborer together with God, a co-laborer with Jesus Christ.

All our powers are the gift of God. He has endowed us with reason, and he intends that we shall use this power that we may understand our situation and glorify him. If we use our abilities simply for the glorification of self, we are not fulfilling the will of God. God gave Nebuchadnezzar his reason, but the king used his ability to exalt himself. He walked about in the great city, and said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" He forgot the honor of God, and God removed his reason, and he was sent out to dwell with the beasts of the field, to eat grass as an ox. The relation of this experience of Nebuchadnezzar is to show us what a man will become if God removes his precious endowment of reason. God can take away the powers of the mind, and leave nothing in the breast of a man but the instinct of a beast of the field.

The Lord desires that we should do our best. He desires us to so exert the powers of mind that he has given us that we may reach the high standard of the law of God. He wants us to keep his law as the apple of our eye. Heaven is interested in every individual soul, because each one of us has been purchased by the precious blood of Christ. We are Christ's property. Says the apostle: "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

Heaven is doing all that is possible to do, that we may obtain the victory, and work out our salvation while God is working in us to will and to do of his good pleasure. It is our privilege so to live that we may be elevated to the throne of God, that Christ may

look upon the redeemed, and see of the travail of his soul and be satisfied.

Will the talents that God has given you here, glorify him in the world to come? It rests with you to decide. God has stated the conditions upon which you may be saved in his kingdom. Says the Saviour: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." If you fulfill these conditions through the grace of Christ, you will behold the matchless charms of the King in his beauty, you will see the attractions of heaven, you will realize at last what is "the far more exceeding and eternal weight of glory" that will be given to the overcomer. Will you have the eternal riches that are reserved in heaven for those who are kept by the power of God through faith? This is the question that each one will have to decide for himself.

If we come to God, feeling our nothingness, feeling that we are helpless without Christ, feeling that we must have the power that God alone can give, we shall not be disappointed. Will God give us a stone if we ask for bread? No; he will satisfy our wants from his abundant fullness. Jesus has brought within our reach the power of earth and heaven. He has clothed his divinity with humanity. He came to our earth as a man of sorrows, acquainted with grief, that we might know the blessing of endless joy in his everlasting kingdom. Ought we not to give to God all that he requires of us? If you have tasted the blessedness of peace and joy in believing, do your best to bring others to the fountain of living waters from which you have drunk. Lift up Jesus. His blood has bought us. He pleads in our behalf. It is Christ who will clothe us with his righteousness.

#### MATTHEW TWENTY-FOUR.

BY THE LATE ELDER J. H. WAGGONER.

THERE is no chapter in the entire Bible which has been the subject of greater controversy than Matthew 24. But the nature of the controversy has almost entirely changed within the last forty years. Forty years ago the controversy was between the Universalists and orthodox Christians. The Universalists denied that there is to be any future judgment and punishment. Of course they referred the 24th chapter of Matthew altogether to the destruction of Jerusalem—to the past. Evangelical Christians then denied that it referred solely to the destruction of Jerusalem; they affirmed that it taught a personal coming of Christ, to reward his saints and to justly punish his foes. Those commentators who referred it in general to the destruction of Jerusalem in their expositions, yet admitted that it had a further reference to the second advent and the end of the world. They uniformly applied part of the Saviour's discourse in chapters twenty-four and twenty-five to the latter event.

The Universalists now take a different position; they have mostly become restorationists, admitting that there will be some punishment, even in the future. But they contend that it will be disciplinary or reformatory. They still maintain their former position that Matthew 24 has no relation to that future pun-

ishment, but refers to the destruction of Jerusalem.

The opponents of Universalism, in the churches, have also changed their base, in part. While they yet contend that there will be a future judgment and eternal punishment, they now deny that Matthew 24 proves anything in regard to that day, or event, and affirm that it was all fulfilled at the destruction of Jerusalem. They are also extensively changing their position in regard to the nature of the second advent, many of them agreeing with the Universalists, saying that the advent is figurative or spiritual, and has already taken place. From present indications we think that this will very soon be the prevailing opinion in all the popular churches. Many of their ablest and most influential men now advocate this view. A little more change in the same direction will unite them fully with the Universalists in a denial of the future coming of Christ, of a personal, literal advent, and of any real, tangible punishment of the wicked. They find it no more difficult to spiritualize the judgment and punishment, than the coming of the Lord. Very many of them now assert that the Bible expressions concerning the perdition of the wicked, such as those in 2 Thessalonians 1, and 2 Peter 3, and Revelation 20, are to be taken figuratively—not at all literally.

We think that we do not over-estimate the extent and importance of the changes which are taking place in the churches. They are fast wheeling into line under the banner of old-fashioned Universalism on the points here indicated, which, indeed, cover nearly all the former ground of difference between them.

We are very confident that Matthew 24 reaches to matters beyond the destruction of Jerusalem, and into time yet future; and that it refers to a literal, personal, visible coming again of our glorified Saviour. But the instruction which it contains was not given to prove this truth—that his coming will be personal or literal. This, now, has become the chief point of controversy on the chapter, whereas it is not made a point at all in the chapter. To this we shall call further attention hereafter.

Two questions were asked by the disciples:

1. "When shall these things be?" On this no controversy has ever been raised. It is universally conceded that it refers to the destruction of Jerusalem, or the overthrow of the temple, of which he had but recently spoken.

2. "What shall be the sign of thy coming, and of the end of the world?" This is but one question. The coming of Christ and the end of the world are so closely related that they may properly be embraced in one statement. See a parallel case in the first letter to the Thessalonians. The writer speaks of the coming of the Lord (the Lord himself), and adds: "But of the times and the seasons brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." The "times and seasons" of the advent and the resurrection, of which he had just spoken, are identical with those of the day of the Lord. This phrase—the day of the Lord—covers a period immediately subsequent to "the day of salvation," this latter being applied to this present dispensation.

Several points of query must be noticed:—

1. "The end of the world." It is asserted



that this is a wrong translation; that it should be, "the end of the age," and that it refers to "the Jewish age." If we grant the first part of this statement, we cannot also grant the second. The point is not of sufficient importance in the discussion of this question to warrant an extended criticism. We will only say that Greenfield gives, as one meaning of the original, "the world, universe;" and this is sustained by other authorities.

But, allowing that it should be rendered, "end of the age," it does not follow, by any means, that it refers to the Jewish age, or past dispensation. It certainly does not in Matt. 28:20. The promise that he will be with his ministers "until the end of the age," certainly refers to that age in which they are to preach the gospel, for these words are in the gospel commission. It is the end of this same age to which Matt. 24:14 refers. The question was in regard to the end of the world (or age if preferred). He said, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." This is decisive on the point; for (1) they were to tarry at Jerusalem, after receiving their commission, until the day of Pentecost, and then they were to be his witnesses to the nations; (2) the Jewish age ended before the preaching to the nations commenced; therefore it is impossible that Matthew 24 and 28 should refer to that age.

An effort has been made to put forward the ending of the Jewish age to the destruction of Jerusalem. But it is exceedingly lame. To prove that, it will be necessary to show that the Christian dispensation was not fully opened until the destruction of Jerusalem! This is disproved by the whole body of the teachings of the New Testament. Paul settles the question in affirming that the peculiarities of that age were taken out of the way,—*nailed to the cross*. Col. 2:14. If the gospel dispensation was not opened by the preaching of the apostles on the day of Pentecost, and afterward by turning to the Gentiles to preach the gospel to them, then it has not yet been opened.

That is a settled question. The end of the age or end of the world, in Matthew 24, is the utmost limit of the gospel dispensation. And we shall offer proof most positive that the second coming of Christ is at the end of this dispensation.

In speaking of the translation "end of the world," we would not be understood to claim that the world, that is, the earth, will ever be destroyed. It comes to an end, or perishes, only as to its different states or conditions, as is shown in the third chapter of the second letter of Peter. We really lose nothing in admitting the translation, "end of the age," insisting, however, that it is proved that it refers to the gospel age or dispensation.

(To be continued.)

### STUDY THE BIBLE.

WHEN Mr. Moody was here he spoke of, and prayed for, the coming of some mighty preacher who would shake our great cities, and stir the land. A speaker at the Illinois State Association expressed a fervent desire to see a great leader who would unite the denominations. And now comes an earnest desire expressed at the Scottish assemblies, that some great theologian may arise who will be able to grasp the

whole truth of the gospel, giving us a theology "more rational than Catholicism, more human than Calvinism, and more divine than Arminianism." Such a theologian may be among the future possibilities, but until he does come, perhaps it would be just as well to unearth our Bibles from the piles of commentaries and Sunday-school "helps" which have gathered over them, and read what Christ himself said.—*Advance*.

### "IN MY FATHER'S HOUSE."

YEA, in His Father's house—it must be so—  
Are many mansions; else there were not space  
For the vast hierarchs speeding to and fro  
On myriad ministries of gift and grace.

So haply felt his followers, listening thus,  
In that mysterious hour of doubt and gloom,  
As sad they questioned, "Can there be for us,  
His erring, weak disciples, any room?"

But when he met their thought so tenderly,—  
"I go for you a mansion to prepare;  
That where I am there ye may also be,"—  
How must the words have shamed their dull despair!

That he should miss their presence 'mid the throng  
Of worshipers that crowd the highest heaven!  
That he should crave their fellowship among  
Pure spirits with no sins to be forgiven!

Yet he hath said it. Dare I then believe  
That in his Father's house, and in the place  
Prepared, he waits my homage to receive,—  
Asks for my presence, wants to see my face?

We hold aloof; we shut from our abodes  
The very sympathy our nature craves.  
He, needing no companionship but God's,  
Cares to have with him every soul he saves.  
—Margaret J. Preston.

### REVELATION AND INSPIRATION.

THE entire teaching of the Old and New Testament Scriptures, on all subjects contained therein, is embraced in the general term "revelation," as ordinarily used among Christians. This revelation, considered as existing in the printed form, and found in a single volume, is usually called "The Bible."

The question whether the original record, of which this Bible is a translation or a copy, while human in its relation to those who wrote it, was also divine in the sense that God inspired and directed the writers thereof, and thus annexed his authority to what they wrote, cannot be determined by any *a priori* process of speculation. We are not competent to decide beforehand how God, if giving a revelation to this world other than that of the light of nature, would do so, whether it would be by a direct and special inspiration of *all* men, or by the inspiration of *some* men to act as his messengers and the teachers of others. The latter is the method which appears in the Bible itself, and if we accept this book at all as containing a revelation from God, then we must equally accept its teaching in regard to its own inspiration as the main, if not exclusive, guide of thought on the subject. What, then, does the Bible say on this point? The answer of this question will be the purpose of the present article.

1. The New Testament fully commits its authority to the inspiration and divine authority of the Old Testament. Paul, in his epistle to the Hebrews, referring to the Old Testament, expressly says: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

hath in these last days spoken unto us by his Son." Heb. 1:1, 2. The same apostle, having reminded Timothy that "from a child" he had known "the holy Scriptures," immediately adds that "all Scripture"—namely, the entire body of writings then known as "the holy Scriptures"—"is given by inspiration of God." 2 Tim. 3:15, 16. Peter, referring to the same Scriptures, declares that "holy men of God spake as they were moved by the Holy Ghost;" and in the same connection, and with the same reference, he speaks of the "more sure word of prophecy, whereunto ye do well to take heed, as unto a light that shineth in a dark place." 2 Peter 1:18, 21.

The phrases, "As the Holy Ghost saith," and "It is written," are common methods in which the writers of the New Testament often refer to the Scriptures of the Old Testament as of divine authority. Every attentive reader of the Bible must be familiar with this fact. Christ and his apostles were in the habit of quoting from the Old Testament Scriptures, as the means of confirming their own teaching, without the remotest hint that they were not, as a whole and in all their parts, absolutely authoritative. The phrase "oracles of God," which means the sayings of God, is in the New Testament applied to these Scriptures; and sometimes they are spoken of as "the word of God." Rom. 3:2, and 1 Peter 4:11. "Thus saith the Lord" is the *imprimatur* which is scattered all through the writings of the Old Testament; and the New Testament gives its sanction to this view.

In a word, the Old Testament, according to the teaching of Christ and his apostles, was "given by inspiration of God," and rested, as it now rests, upon his authority. If we accept the New Testament as of divine authority, we must equally accept the Old Testament as having the same authority. It is not logically possible to avoid this necessity.

2. The writings composing the New Testament, with the exception of the Gospel of Mark, that of Luke, and the book of Acts, are the products of apostolic pens; and, in the following passages, Christ, before his death, made definite promises to his apostles in respect to their inspiration.

"And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. 10:18-20.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. "Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth . . . and he will show you things to come." John 16:13.

Here, in his own language, is the inspiration which Christ, before his death, promised to "the apostles whom he had chosen," as the means of qualifying them for the work assigned to them. The promise is that the Holy Ghost would bring his teaching to their remembrance, guide them into all truth, give



them the words which they ought to speak, show them "things to come," and permanently "abide" with them. When Christ met his apostles, just prior to his ascension, he thus summarized this promise: "But ye shall be baptized with the Holy Ghost not many days hence." Acts 1:5. This was said only seven days before the wonderful scenes of the Pentecostal day, when the Holy Ghost descended upon the apostles and they spake with "other tongues as the Spirit gave them utterance." Acts 2:4. The sermon preached by Peter on that day was not thought out beforehand, but was prepared on the spot, and for the occasion, under the inspiration of the Holy Ghost, alike in respect to the ideas conveyed and the language used by the apostle. What he said the Holy Ghost said through him. The record extends the inspiration to the utterance, as well as to the thoughts uttered.

This case, moreover, is a *typical* one in the sense that it represents the inspiration of the Holy Ghost as it was to continue to the apostles, and as in fact it did continue with them, throughout their entire career, thereby qualifying them, whether in speaking or writing, truthfully to report the life of Christ, to repeat his sayings, to state the plan and will of God in respect to human salvation, and, in short, to speak and write under a guidance of the Holy Ghost that invested their words with divine authority. They in all respects conducted their ministry, and some of them wrote epistles, as if they were speaking and writing by the authority and under the direction of God. This they assumed in their own behalf; and to the truth of the assumption, as well as to the ministry based upon it, God himself bore "witness both with signs and wonders and with divers miracles and gifts of the Holy Ghost, according to his own will." Heb. 2:4. Inspiration, in a sense and to an extent that protected them against error in ideas and in the use of words, while lying upon the face of their ministry as an assumption on their part, is no more than what Christ had expressly promised to them. . . .

3. Paul, the most voluminous writer in the New Testament, was not one of the original twelve apostles, but was, by a special call after Christ had ascended into Heaven, converted and appointed unto the apostleship. He claimed to be an apostle and to have been taught "by the revelation of Jesus Christ." Gal. 1:12. What he thought in regard to his own inspiration, as well as that of the other apostles, appears in the following words from his pen:—

"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." 1 Cor. 2:12, 13.

The inspiration, here asserted, is not limited to ideas, leaving the language used to the uncertainties of human nature, but extends to the words employed, and if this was true when the apostles spoke, it must have been equally true when he wrote, unless he himself, as he did in one or two instances, makes an express disclaimer otherwise.

It was the general practice of Paul, in writing his epistles, to announce himself as an

apostle of Jesus Christ, thereby implying his inspiration and authority to bind the faith and conscience of those to whom he wrote. "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God," are the words with which he opens his epistle to the Romans. The ensuing parts of this epistle, containing an elaborate exposition of the gospel system, are presented, not as if he were merely giving his opinions upon his own authority, but as if he were, what he professed to be, an apostle of Jesus Christ, to whom God had revealed his Son, and who was qualified, in the words "which the Holy Ghost teacheth," to explain the doctrine of God in regard to that Son. To the Galatians he thus announced himself: "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead." To the Thessalonians he said: "For this we say unto you by the word of the Lord." 1 Thess. 4:15. He assumed that inspiration attached to the apostleship which he had received from Jesus Christ, "for obedience to the faith among all nations," and in this respect he magnified his office, and claimed the exercise of its powers. His language, whether in speaking or writing, is that of authority, not his own, but of the Lord, whose cause he represented.—*Samuel T. Spear, D. D., in N. Y. Independent.*

(Concluded next week.)

#### CHURCH AMUSEMENTS.

ONE of the most insidious and deadly innovations on church activity and church life is the modern idea that the church must supply amusements for the people. Few things more thoroughly sap the foundations of a vigorous piety than this. It is deemed vital to the welfare of some churches that there be a large section of its active force devoted to this department, and very often the pulpit incorporates a phase of this pernicious adjunct into its most serious functions. That it draws, that it pleases, is its plea and defense. This plea is made in direct contravention to the apostle, who says emphatically he did not seek to please, and this deferring to itching ears he most solemnly declares is the foundation of apostasy; that by it the ears are turned away from the truth and turned unto fables. It is a confession on the part of the church of failure. It is the declaration of our unfaith. It is the sign and seal of weakness. Faith draws, prayer draws, the word of God draws, the Holy Spirit draws. All these divine agencies draw with saving power, and their drawing is not that of a little wheat in an immense amount of chaff; not a little of the Spirit in whole heaps of flesh; not a page of the Spirit lost in volumes of the flesh; not a little conviction whiffed away by a stiff breeze of grins and laughter; but these draw to save. They root and ground in the profound principles of a reverent and holy piety. We abandon the divine methods because we have not faith to work them. We abandon them because they require too much self-surrender and flesh-denying to work them. We forsake the divine plan because we have not religion enough to work Christ's religion after Christ's way.—*St. Louis Christian Advocate.*

#### THE CATHOLIC PRIEST.

THE Catholic priest is a foreigner. No matter where he may have been born, with us he is a foreigner. He is an alien. He knows nothing of the genius of our American institutions. He has no home life. He does not know what home means. He knows nothing of the joys or sorrows of home. He is hardly a man at all, he is a monstrosity, utterly unfit to have anything to do with giving guidance in a civilization whose heart is the home.

He is a foreigner in a more literal sense. His first allegiance is abroad. "The Vatican claims absolute and supreme authority in things temporal as well as spiritual." Every priest takes an oath of "perfect submission, and obedience to the Pope as his supreme lord and master in all things." The late Cardinal-archbishop of New York said that "Catholics in this republic are as strongly devoted to the sustenance and maintenance of the temporal power of the 'holy father' as Catholics in any other part of the world; and if it should be necessary to prove it by their acts, they are ready to do so."

The priest is a papist before he is an American. He is not free, he is fettered. He must enter politics as a Catholic and not as an American. He belongs to a system which is anti-American, as it is essentially opposed avowedly to freedom of conscience. Our Constitution calls for civil and soul liberty, the Vatican says that liberty of conscience is "a pest of all others most to be dreaded in a State." Being in bondage himself, he has been long working to enslave others. We can no longer be said to have a free secular press. Where is the paper that will criticise Catholics? Political parties are coming under this foreign power, and are being dictated to by it. The Catholic priest, in short, means in this country as everywhere else, success at any sacrifice. It is the same old motto, "The end justifies the means." He will have nothing to do with anything which does not have success in sight. He is a foreign schemer, introducing, stealthily, but surely, imported chains with which to bind American freemen. Lafayette's language may now be better understood than when he spoke it, and better understood still as the years come on. He said long years ago: "If the liberties of the American people are ever destroyed it will be by the hands of the Roman clergy."—*Herald of Truth.*

#### FRENCH EXPENDITURES.

THE expenditures of the French government are greater than those of any other nation in the world, amounting to over six hundred millions of dollars a year. Its funded public debt is nearly four thousand millions of dollars, and its floating debt is over twenty-seven hundred millions more. Considerably over one-third of the enormous annual expenditures of the government is required by the national debt, and nearly one-half of the remainder by the army and navy. In comparison with monarchical and imperial times, the expenses attaching to the great offices of State are small, the president of the republic receiving a yearly salary of 600,000 francs, while Louis Philippe received 12,000,000 francs a



year, and Louis Napoleon twice that sum, besides, in each case, the great sums voted to the royal and imperial households.

The area of France is 204,092 square miles, which is nearly the same as that of the German Empire, excluding Alsace-Lorraine. Its population in 1881 was 37,672,048, of whom 692,800 were classed as Protestants, and 54,436, as Jews.—*Pres. J. H. Seelye, D. D.*

#### OLD NEW ENGLAND WORSHIP.

SPALDING, in the *New York Evangelist*, draws a striking picture of Old New England worship, when everybody went to church but babies and the sick, and the present elegant worship with full two-thirds of the pews vacant. He asks with point and force: "What have we gained by all this strenuous effort, and this unlimited expenditure to make religion attractive? Have kitchen and parlor, have the high niceties of worship appealing to the æsthetic tastes, accomplished that success which is held forth as the justification and the very necessity for all this thing? Under all the attractions of religion, and the infinitely ingenious methods devised for coaxing the 'unchurched masses' to the house of God, have we succeeded? Does this religion of the day, so courteous, so beguiling, so sugar-coated throughout, does it 'draw?' Does it fill the pews? Even if I have got an outsider in, have I got him by such a motive and appeal where I can long keep him in; or if I keep him in, is it possible to bring him under such influences into the great solemnities of religion! Are we not, even in this poor success, simply training men and women and children to think that they are doing the church a favor by attending it, and even God a favor in consenting to worship him?"

#### WHAT JESUS IS ABLE TO DO.

ABLE to make all grace abound toward us; that ye, always having all sufficiency in all things, may abound to every good work.—2 Cor. 9:8.

Able to succor them that are tempted.—Heb. 2:18.

Able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.—Jude 24.

Able also to save them to the uttermost that come unto God by him.—Heb. 7:25.

What he has promised. Able also to perform.—Rom. 4:21.

Able to make you stand.—Rom. 14:4.

Able to keep that which I have committed unto him.—2 Tim. 1:12.

Able to build you up, and to give you an inheritance among all them which are sanctified.—Acts 20:32.

Able to do exceeding abundantly above all that we ask or think.—Eph. 3:20.

Able to subdue all things unto himself.—Phil. 3:21.

Believe ye that I am able to do this?—Matt. 9:28.

THAT was a noble expression of the Chancellor Benevolus when directed by the Emperor Valentinian to write the bloody edict in favor of the Arians, being threatened with banishment if he refused. Taking off his girdle, the ensign of his office, he threw it at the feet of the Emperor, and said, "Take back your honors and leave me my conscience."

#### ARE WE NEAR THE END OF THE AGE?

ARE we void of light as to our proximity to a new era, to begin at the close of this age of sin and death? Can we not understand when the glorious times of restitution are nearing? If Peter and Paul could talk about having entered "the last days" over one thousand eight hundred years ago, are we not living in the concluding part of the last day? If Paul could locate the return of Christ after the development and career of the man of sin, who has already passed into his decline, may we not look for Christ soon? If the numerous chains of prophecy, presenting the rise and fall of successive kingdoms on earth, have all been fulfilled, is not the heavenly kingdom about due? If, in spite of all these considerations, men scoffingly say, "Where is the promise of his coming?" is not that a new evidence that we are in the last days? Are not the minor jots and tittles of prophecy already in process of fulfillment? Are we not among the peculiar perils of the "last days?" Is not the world now "as it was in the days of Noah?" Is not the symbolic Euphrates drying up? Are not the spirits of demons already doing their work? Then where are we? Shall we be deterred from looking these facts in the face by allusions to past mistakes? Will human mistakes change the grand fact that the prophetic programme proclaims the end upon us?—*American Wesleyan.*

#### LUCRE.

MONEY is the potent thing just now in the nominal church. Money buys its way into the communion of the sects; money rules the offices there; money defies discipline, and mocks at church penalties. One need not go out of the town where he lives, to verify this, or to find illustrations of its truth. The *American Review* tells of a fine church edifice built in a certain city, in which a fine church congregation was gathered. The minister found that the leading man that had a mortgage on the church was an adulterer. The preacher immediately suspended the villain and the man wrote: "If I am not restored in three days I will foreclose the mortgage, and close the church." He was taken back, adultery and all. This is a typical case, and if so, what an awful condition the churches of the land must be in. Who knows of a rich man ever being turned out of the church? Truly it needs a Christ with small cords to drive out the robbers, and to cleanse the house of God that it may be a house of prayer.—*Selected.*

#### HUNTING A MINISTER'S FAULTS.

MR. SPURGEON puts into the mouth of "John Ploughman" the following homely bit of wisdom, which we commend to any reader who may have magnified his pastor's imperfections: "I never knew a good horse that had not some odd habit or other, and I never knew a minister worth his salt who had not some crotchet or oddity. Now these are bits of cheese for cavilers to nibble at; the first is too flowery, the second is too dull. Dear me, if all God's creatures were judged in this way, we should wring the dove's neck for being too tame, shoot the robins for eating spiders, kill the crows for swinging their tails, and the

hens for not giving us milk. When a man wants to beat a dog he can soon find a stick, and at this rate any fool can have something to say against the best minister in England."

#### MINORITIES.

"THESE miserable minorities!" Such remarks as the above are never made by thoughtful and good people. Minorities are generally in the right, especially at first on all great moral questions, and majorities are in the wrong. There is generally more of brains and conscience in the few than in the many.

"Vox populi vox Dei" is a pagan and a Pelagian lie. It would be nearer the truth if written "Vox populi vox Diaboli."

Read Bible history. The voice of the majority defied God's judgment flood, demanded a king, contrary to the will of God, and even clamored for the crucifixion of the Son of God!

Every evil wrong has been sanctioned by the voice of the people, and every good and right thing condemned. Minorities have had to stand and suffer for truth and righteousness all along the ages, and so it will be until the end.

Was the voice of the French atheistic mob that cried, "We must have no monarch in heaven if we would have none on earth," the voice of God?

Is the popular voice that annually sanctions gigantic evils like the rum traffic, the voice of God?

No, no; let no cowardly poltroon despise minorities, and flatter himself that he is always or usually on the Lord's side with the selfish and thoughtless majority.

Young men, you can do nothing nobler than to espouse some unpopular and righteous cause, and give your lips to it with a heroic minority. Earth's minorities make heaven's majorities.

"What is a minority? The chosen heroes of the earth have been in a minority. There is not a social, political, or religious privilege that you enjoy to-day that was not bought for you by the blood and tears and patient suffering of the minority. It is the minority that have vindicated humanity in every struggle. It is the minority that have stood in the van of every moral conflict, and achieved all that is noble in the history of the world.

"You will find that each generation has been always busy in gathering up the scattered ashes of the martyred heroes of the past to deposit them in the golden urn of a nation's history.

"Minority! if a man stand up for the right, though the right be on the scaffold, while the wrong sit in the seat of government; if he stand for the right, though he eat with the right and truth a wretched crust; if he walk with obloquy and scorn in the by-lanes and streets, while the falsehood and wrong ruffle it in silken attire, let him remember that whatever the right and truth are, there are always troops of beautiful, tall angels gathered around him, and God himself stands within the dim future, and keeps watch over his own.

"If a man stands for the right and truth, though every man's finger be pointed at him, though every woman's lips be curled at him in scorn, he stands in a majority; for God and good angels are with him, and greater are they that are for him, than all they that be against him."—*E. P. Marvin.*



# The Signs of the Times.

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

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## "MAKING TROUBLE."

"AND it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?" 1 Kings 18:17. This question was asked when Elijah met Ahab as he and his servants were searching for water. What had Elijah done, that he should be accused of troubling Israel?—He had rebuked them for their idolatry, into which they had been led by Ahab and his father. In consequence of the almost universal wickedness, Elijah had declared, from the Lord, that there should be no rain. For three years there had been no rain, and yet the idolatry did not cease, nor did Ahab abate his wickedness. To some people it would seem that Elijah's preaching was in vain, and that, since no one heeded it, it would have been better to leave the people to worship their idols in peace. And no doubt Ahab voiced the sentiment of many of the people, when he accused Elijah of being the author of all their trouble.

But what did Elijah say? "And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." Here Elijah threw the entire responsibility upon Ahab and his family, because they had led the people into idolatry. How could that be, when the people were enjoying peace and quiet until Elijah came with his stern message? The reason is, the people were violating God's commandments, a thing which always brings his displeasure. The judgments of God will inevitably be visited upon those who persist in violating his law. But God never punishes any people until he has faithfully warned them of their sin. This was the part which Elijah had to perform. He was God's messenger. After he had warned them to no purpose, a slight manifestation of God's wrath against ungodliness was made. But who was responsible for this manifestation of wrath? Was it Elijah? All will agree, with Elijah, that the responsibility rested upon those who had done the wrong. The case against them is clear.

Now another point. Since even the people of Israel could not be induced to leave their idols and serve Jehovah (for although they did acknowledge that the Lord is God, they went back into idolatry, and were destroyed as a nation in consequence), would it not have been better to leave them alone? If they were determined not to serve Jehovah, was it not wrong for Elijah to cause them to lose confidence in Baal, by showing his lack of power? Who will say, Yes? Not one. Baal-worship would do them no good, and they might better worship nothing. There was no power in Baal to reward them for worshiping him, or to protect them from the wrath of Jehovah, and therefore they might as well be atheists as to serve Baal. No person will have the hardihood to say that the worship of Baal was any improvement on no worship at all. Now for the parallel.

In these days we find that a large majority of people professing Christianity call the first day of the week the holy rest-day—the Lord's day. But God says, "The seventh day is the Sabbath of the

Lord thy God; in it thou shalt not do any work." Moreover, as he commanded the people anciently to break their images, so he commands people to trample upon Sunday as a day of rest saying, "Six days shalt thou labor, and do all thy work." "Six days thou shalt work but on the seventh day thou shalt rest." Ex. 34:21.

But now it comes to pass that when the truth on the Sabbath question is preached, while very many acknowledge, and many more are convicted at heart, that the seventh day—Saturday—is the Bible Sabbath, very few have the courage of their convictions, and walk in obedience to the commandment. Still further, the most of those who are convinced that the seventh day is the Sabbath, and who do not keep it, having seen the utter absence of any Bible proof to sustain the Sunday-sabbath, very naturally lose much of their respect for that day. And on this account it is often said that the preaching of the seventh-day Sabbath has an injurious effect; it unsettles the faith of many in regard to their present practice, while few make a radical change. We now ask, Is this an injury? and if it is, who is responsible for the injurious effects?

Is it more pleasing in the sight of God to keep Sunday than to regard no day as holy? To keep the first day and violate the seventh, is direct disobedience to God's law. Any transgression of the law is sin. To break the Sabbath and keep no day at all, is also direct violation of the law. This also is sin. Who can say that the latter sin is worse than the former? And if it be decided that the second is the greater sin, what is the advantage, since both are sins? God does not tell us to choose the smaller of two sins, but to put away all sin.

Question: Is it simply a spirit of worship that is required by the first commandment, or is it the worship of a special object? You say, It is the worship of one particular Being,—the Lord of heaven and earth. Then the design of the commandment can in nowise be met by worshiping some other object? Of course not; for that commandment particularly forbids the worship of anything except the true God. Well, the fourth commandment requires the observance of a special day of the week—the seventh—and forbids the observance of any other. The commandment does not simply require rest in the abstract, but rest on the day which he has appointed. To offer him any other day, is simply to ask him to be satisfied with a counterfeit.

When a laborer goes to his employer's office to receive his wages, he confidently expects to receive the amount before agreed upon, in good coin. Will he be satisfied with counterfeit money? By no means. But will not the counterfeit money be better than nothing? Not a bit; indeed, it may prove to be worse than no money; for while he cannot purchase a morsel of bread with it, he may get into serious trouble if he attempts to pass it. We think the illustration will hold good in every particular when applied to the Sabbath question. The seventh day is the genuine Sabbath; it has God's stamp upon it. The Sunday is only a base counterfeit; it bears none of the marks of genuineness. Now while this counterfeit Sabbath is worth nothing, it may get us into serious trouble if we persist in attempting to pass it instead of the genuine. See Rev. 14:9-12. As with the counterfeit coin, so with the counterfeit sabbath,—*honest* ignorance that it is counterfeit may be accepted as an excuse; but when the man is told, or has an opportunity to know, that the coin is counterfeit, what excuse can he make? His unbelief will not save him.

The one who detects a counterfeit coin, and informs the one who holds it that it is of no value, is not called a troublesome fellow, although he materially mars the peace of the possessor of the coin. The one who made the base coin, and they who

persist in circulating it, are the real enemies of their fellows. So those who make known the truth concerning the Lord's Sabbath and its counterfeit are the friends, not the enemies, of their fellow-men. They are obeying the commandment of God: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

The man who detects the counterfeit coin in his neighbor's possession does not offer a good one in its place; but those who show the worthlessness of the Sunday-sabbath, offer in its stead the Sabbath which bears the stamp of Jehovah, and which will be accepted at the gate of heaven. If men refuse to accept the genuine, and go without any, it is their own fault. When the true Sabbath is presented, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it; and keepeth his hand from doing any evil." Isa. 56:2.

E. J. W.

## THE RETURN OF THE JEWS.

WE have received a letter from an esteemed correspondent who acknowledges that we have the truth on the nature of man, the observance of the seventh-day Sabbath, and baptism. The writer is trying to believe and obey God.

We are grateful for this, and will say in the words of Scripture, "Hold fast that thou hast." Truth is precious, and we cannot afford to lose any part of it, either through unbelief, prejudice, or rebellion. But our correspondent thinks that we hold very erroneous views concerning the reign of Christ, the inheritance of the saints, and the return of the Jews. We are accused of perverting God's word, taking one part as it reads and making of none effect other parts, giving private interpretations, falsifying the word, etc. We are asked to explain the eighty-ninth Psalm, the last seven chapters of Isaiah, the thirtieth, thirty-first, and thirty-third chapters of Jeremiah, the last nineteen chapters of Ezekiel, and seven of the shorter prophets down to Malachi. A modest request, truly.

We reply to these objections and queries for the benefit of this correspondent, and others who have written about these things. But we cannot reply to these questions in detail. It would take volumes to do so; and the majority of return-of-the-Jews people would listen to the whole argument in which each text was explained in harmony with the whole, and when the last was finished, would turn back and produce the first with an air of triumph, as though it had never been answered. Our correspondent also finds fault with the view that the saints go to heaven, although absolute and irrefutable proof was given, showing that they are taken there at the second coming of Christ, when the earth is desolated. We have the promise of Christ that he would take them there, the statement of Paul that they are caught up to meet Christ in the air, and the positive statements of Revelation that they are there.

But to admit this and the desolation of the earth, overthrows the theory of the return of the Jews and the other theories connected with it. We hope our readers will not sacrifice truth to theory. Once more we will state our reasons why we do not believe that the Lord has any special work to do among the Jews in the Christian dispensation:—

1. Some of the promises to the Jewish nation were conditional. If that people were obedient, the promises would be fulfilled; otherwise, they would not. The broad principles of these conditions are thus stated by the prophet:—

"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do



unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." Jer. 18:7-10.

These words express the principle which covers God's dealings with nations, and they are spoken with direct reference to the Jewish people. But this is not the only testimony. Says the Lord in Deut. 8:19, 20:—

"And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God."

Certainly this is decisive to show that the promises to the literal seed of Jacob were based upon conditions. These conditions may not always be annexed to the promises, but that does not invalidate the principle. God's word is a unit, and when he states positive conditions relative to certain promises and rewards in one place, they are implied in all other places. For example, Peter's "Repent, and be baptized" would not be sufficient considered by itself. Faith is also necessary. If no other conditions than the "Repent, and be baptized" were given, we could justly conclude that these were all the conditions necessary to be fulfilled, in order to be accepted of Christ. But other conditions are mentioned elsewhere, and they must be included in these above mentioned. Such conditions are representative of all other necessary conditions.

It is the same as regards prayer. "Ask, and ye shall receive," says one text. But the mere asking will not bring the blessing. We must not regard iniquity, must ask in faith, must ask with the whole heart, must ask according to God's will, must abide in Christ. To take any one text and its condition alone as sufficient, is "private interpretation."

The same principle holds good as regards God's dealings with Israel according to the flesh. We have no right to say that certain promises will certainly be fulfilled to the nation of Israel because conditions are not immediately connected with them, when such positive and explicit conditions concerning that very people are elsewhere stated. Jer. 18:7-10 applies to Israel. This is conclusive on this point.

2. Some of the promises to Israel after the flesh were fulfilled in the return from the Babylonian captivity. See Ezra, Nehemiah, Haggai, and Zechariah.

3. The promises to Israel were, or were to be, fulfilled either under the old covenant or the new. Fulfilled under the old covenant, they are subject to the conditions of that covenant, and fulfilled under the new covenant, they are subject to the conditions of the new covenant. The old covenant made at Horeb had reference to Israel according to the flesh; the new covenant, while made with Israel, makes ample provision for all to come, not as nations, but as individuals. "Whosoever" is not limited to race and nation. It certainly is manifest, therefore, that to fulfill promises under old covenant provisions, when that covenant is no longer in force, would make null and void the new covenant which immediately followed, and which is in force when the promises are fulfilled.

4. The literal signification of "Israel" and its origin have an important bearing on this question. "Israel" is not the name according to the flesh. It denotes prevailing faith manifested in Jacob in his night-struggle at Peniel. "Jacob" was the fleshly name; it means "supplanter." "Israel" is the spiritual name; it means prince, or prevailer with God. "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." Gen.

32:28. The origin of the name is therefore spiritual, and its primary meaning spiritual instead of natural. True, it is used interchangeably with Jacob thereafter, but its origin and meaning must not be lost sight of in taking into consideration the fulfillment of the promises made to the fathers.

5. The promises to Abraham, Isaac, and Israel have a deeper signification than appears on their surface. The promise to Abram concerning his seed, and God's covenant with him of the same import (Genesis 15) were fulfilled to Israel, as recorded in Neh. 9:7, 8. But the promises to Abraham (an acquired name), to Isaac (the child of promise), and to Israel (the prevailer by faith), have a much deeper and broader significance. They refer not to the literal seed, but to the spiritual seed. They come under the covenant to Abraham (Genesis 17), of which circumcision was the seal. And because God made that covenant with Abraham before he was circumcised, Paul shows that it was designed to teach salvation and equal title to the promises of Abraham of all who were of the faith of Abraham, whether Jew or Gentile, circumcised or uncircumcised. Rom. 4:9-12.

The apostle goes further and adds, that if the promises were only to the fleshly seed, then faith is made void:—

"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise of none effect." "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." Verses 13, 14, 16.

Much more might be quoted on this point which confirms the position above taken; but is not this sufficient?

6. The prophetic blessings pronounced upon Jacob's sons in Genesis 49 are in perfect harmony with the ground taken above. To none of them do the predictions extend beyond the Israelitish nation and old covenant, save those concerning Judah. They were all fulfilled before the first advent; but the predictions and promises concerning Judah embrace eternity, and are the continuation of the Abrahamic promises. "Unto Him [Shiloh, of the seed of Judah according to the flesh] shall the gathering of the people [peoples (R. V.), of the nations of earth] be." See Luke 2:32; Acts 13:47, 48; 28:28; and others.

It may be objected to this that Jacob said that he would tell them what should befall them "in the last days," and that this refers to the last days of the world, or, at least, to the Christian dispensation. But in reply to this it may be said that (1) the phrase, "the last days," does not necessarily mean, in the original, even the days of the Christian dispensation, although sometimes the context and import of the prophecy, in which the phrase is found, requires that meaning. Upon this point we present the opinion of as judicious a critic as Dr. Albert Barnes. He says:—

"In the last days, *beahharith hayyamim*. In the after days; in the futurity of days; i. e. in time to come. This is an expression that often occurs in the Old Testament. It does not of itself refer to any particular period, and especially not, as our translation would seem to indicate, to the end of the world. The expression properly denotes only future time in general."

The italics are his. That the term refers to the Christian dispensation in some instances is no doubt true, but that is not its meaning. All of the predictions concerning Jacob's eleven sons were fulfilled in the Jewish dispensation.

(2) If it be insisted on that "the last days" means the time of Christ, then the promises are fulfilled in Judah. In either way this sublime prophecy is in harmony with the positions above taken.

We will consider this subject further in our next. M. C. W.

### "WHO CHANGED THE SABBATH."

THAT the Sabbath has been changed so far as it is possible for man to change that which God has established, all are agreed; but when it comes to stating the reason and manner of the change, there is not the same unanimity of sentiment. Some hold that the Sabbath was given only to the Jews, and was never binding upon any but the Jews; and that there is now, properly speaking, no Sabbath. Of course this view involves the abrogation of the decalogue and in this contradicts the words of our Saviour who said, "It is easier for heaven and earth to pass, than one tittle of the law to fail." It also contradicts the divine declaration that "the Sabbath was made for man" (Mark 2:27), i. e., for the race.

Others, however, admit the perpetual binding force of the law of God, but aver that Christ and his apostles changed the Sabbath; and that whereas the fourth commandment did formerly enjoin the sacred observance of the seventh day, it now performs the same office for the first day; and this without any explicit statement to that effect in all the Scriptures! It was no doubt the utter absurdity of this view which drove the antinomians into the still worse error (if indeed all errors are not equally bad) of holding that the moral law is abolished. But then assaults upon the law of God are sufficiently accounted for by Paul in Rom. 8:7, and until men come under the new covenant and have the law of God written in their hearts (Jer. 31:31-34), we must expect to see the carnality of which the apostle speaks cropping out in various ways.

The very nature of the Sabbath law forbids the idea that it should at one time enforce one day and at another time another day. The fourth commandment sets forth explicitly the reason for enjoining the observance of the Sabbath, namely, the creation of the world and God's rest on the seventh day of the creation week, and to change the day must of necessity change the reason for its observance, and to change the reason for an institution is to entirely change the institution itself, or rather it is to destroy one institution and establish another in its stead; and this is just what has been done, as far as man could do it in the case of the Sabbath, for instead of the seventh day being kept as a memorial of creation, we have another day kept for another reason.

Seeing the difficulties which surround the positions already noticed, but unwilling to return to the observance of the original Sabbath, a few have taken a position even more absurd, if possible, than the others, namely, that the first day of the week, as we now have it, is the true seventh day, and that the day anciently observed is really the sixth day of the true week. According to this theory the Sabbath has not been changed once but twice, i. e., from the seventh to the sixth day of the week and then back again to the seventh, which by that time had by some hocus pocus become the first day now known as Sunday! Of course every fact of history, both sacred and profane, as well as every principle of logic and common sense, is against this view; but that makes no difference to those whose minds are so peculiarly constructed as to be able to entertain such an idea. In fact, one who can believe that theory is capable, with a very little effort, of believing almost anything except the truths of God's word. Indeed we seriously doubt sometimes whether any do really believe this theory.

But still others hold that the change from the seventh to the first day of the week was made this side of Christ and the apostles, but in harmony with the will of God. This position is thus set forth by one of its adherents:—

"The selection of Sunday, thus changing the particular day designated in the fourth command-



ment, was brought about by the gradual concurrence of the early Christian church; and on this basis, and on none other, does the Christian Sabbath, the first day of the week, rightly rest."—*Christian at Work*, Jan. 8, 1885.

In order that none may misunderstand what is meant by "the early Christian church," we supplement this quotation with another from the same paper under date of Feb. 18, 1886, as follows:

"We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sabbath rest are woven into the warp and woof of Scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance."

This latter quotation shows clearly that the editor of the *Christian at Work* does not think that the apostles, nor the church in the days of the apostles, had anything whatever to do with the change; and in this he is manifestly correct, as can be demonstrated by the most reliable historians. We have room in this connection for only a single extract, and until that is controverted (and it never can be), it will not be necessary to cite any other proof. Neander, of whom "McClintock and Strong's Cyclopædia" says that he is "universally conceded to be by far the greatest of ecclesiastical historians," gives this pointed and candid testimony:—

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."—*Rose's Neander*, page 186.

This is a plain statement of an undeniable fact; but as truth on this point is not in much demand, an effort has been made to suppress Neander's testimony, and so it appears only in the first edition of his history.

Let no one think that such a historian as Neander, and such a paper as the *Christian at Work* would make such statements if the facts of history did not compel them to do so. The truth is that the claim made by some that the apostles observed the first day of the week, is so utterly groundless that men of learning do not care to hazard their reputation on statements which even a tyro in history can readily disprove; and so all, except those polemic divines who care more for their particular creeds than they do for the truth, refuse to longer peddle the pious frauds by which Sunday sanctity has so long been sustained.

But the fact remains that the change has been made; and if Christ and the apostles did not make it, how was it accomplished? If there is no divine authority for the change what authority is there for it? And if it was not introduced in the days of the apostolic church, when was it brought in? Surely these are proper questions,—questions which history will answer, as we shall show in future articles. C. P. B.

### THE NEW CRUSADE.

CARDINAL LAVIGERIE whose anti-slavery influence seemed fair to prove fruitful if not successful, has started on a new crusade. The (San Francisco) *Chronicle* of August 16, in a dispatch from London, dated August 15, says:—

"The insurrection in Crete, the cruelties of Turkish officials in Albania, and the suppression of Christian colleges and orders throughout the Sultan's dominions have aroused a national antagonism in the masses of Europe to Mohammedanism, and this explains the Cardinal's warm reception by the not over-religious President Carnot.

"An appeal will be made in the name of humanity against the unnatural upholding on a continent otherwise Christian of a cruel and barbarous

power, the tenets of whose religion command it to crush out Christianity wherever it can be found, and which haughtily imposes tribute and inflicts insult upon pilgrims to the cradle of the Christian faith."

"The Cardinal, it is understood, will shortly appeal in the name of the Holy Father to the nations of Europe to purchase from the infidel defilers the Holy City of Jerusalem and as much of its surroundings as will be necessary to form a small province, to be forever independent and guaranteed its integrity by western powers.

"If successful, this victory for the cause of civilization, it is considered by the Cardinal and Pope Leo, would be the greatest triumph ever achieved by the Catholic Church, would endear it to the affections of many now alienated from its teachings and prestige, and would do much toward creating a general desire for the restoration of its temporal power."

### THE LOGIC AND OBJECT OF SUNDAY-LAWS.

G. E. GOOD, D.D., of Woodland, has an article in the *Herald of Truth* of August 21 and 28, in which he argues for a legal-Sabbath, which will not discriminate between citizens. Among other things less worthy of note, he says:—

"When the whole tendency of this labor problem, as now carried on, tends to injure the individual, the home and the country at large, it seems to be time that the laws of the land regulated the matter. If there was a strong, clear, well-arranged law that made the breaking of it a misdemeanor, and punishable by fine or imprisonment, so that all business would cease one day in seven, then all classes would be treated in an impartial manner. No one could honestly complain. No one could feel that he or his occupation was singled out and made a special object of legislation."

In another place he says: "A law that discriminates against its citizens is not just." And this is true. We will refer to it later on. Just now let us notice some points in the above quotation.

By "this labor problem," Dr. Good means laboring on Sunday. He says that it "tends to injure the individual, the home, and the country at large," therefore government ought to make a law prohibiting it. Possibly; but let us see how government control would work on this ground. We will use his own argument only differently applied.

Man's constitution needs rest. Ten hours of hard work out of the twenty-four is all he constantly can perform with safety. Government, therefore, ought to prohibit more than ten hours' work a day, because it "tends to injure the individual." Certain kinds of food, the use of tobacco, and tea and coffee, are very hurtful to many; therefore, because they "tend to injure the individual," they ought to be prohibited by law. Certain kinds of clothing, and certain garments, like the tight, high-heeled shoes, and corsets, "tend to injure the individual," and therefore government ought by a "strong, clear, well-arranged law" make the continued use of these things "a misdemeanor, and punishable by fine or imprisonment."

As these things are hurtful to the father and mother, they strike directly at the foundation of the "home." The father who spends too many hours in labor, or by the use of wrong articles of food, or by bad habits, injures his health, or the mother who breaks down her constitution by strong nerve tonics, or the wearing of improper clothing,—these cannot do their duty by their children, in training them for their home or country. These things, these habits, "tend to injure [do injure] the individual, the home, and the country," therefore the government ought to prohibit them by "a strong, clear, well-arranged law," the violation of which was "punishable with fine or imprisonment."

The father and mother who sin against God in covetousness, and hatred, and backbiting, are doing that which injures the individual, home, and country, therefore it ought to be prohibited by "a strong, clear, well-arranged law."

The above simple illustrations will enable the reader to see the absurdity of a Sunday law on such grounds. There would in such case be no end of government interference. It would be Russian laws duplicated. "But, of course," someone says, "the government would not make laws regulating our food, private habits, and clothes we wear." Probably not; but it would be equally right for the government so to do; "for," says Dr. G., "when men have no more principle than to wrong themselves, and oblige others to do so, it is time the State stepped in and enforced the laws of man's nature, and the laws of right to others." The Sunday law is no more just than laws would be which regulate man's time on other days, and prescribe his food and clothing. It is simply meddling tyranny.

If a law were passed prohibiting all labor one day in seven (Sunday), "then," says Mr. G., "all classes would be treated in an impartial manner." All who desired to keep Sunday would be, but no more. Dr. Good evidently believes in impartiality or equality for—the Sunday-keepers. The man who believed in no day, the Jews who keep the seventh day, the two bodies of seventh-day Christians who had rested one day, would be discriminated against. The latter classes have kept one day for conscience' sake, and the majority compel them to keep another. Such a law imposes upon them a tax of one-sixth of their time, or sixteen and two-thirds per cent. of their income, on account of their religion, for which it grants them no privileges whatever. According to Dr. G., such a law "is not just," yet he pleads for it.

The day he wants is told in the following words:—

"Ninety-nine-hundredths of the people of the nation believe in a rest day in seven, and that it should be the day called Sunday."

And of course the majority ought to decide! The great majority of Christians hold sprinkling as baptism; therefore immersion is wrong, and ought to be prohibited! But Baptists would repudiate this with all their soul.

And then follows this precious bit of wise dogmatism: "There can be no sound, logical reason for keeping any other day as a day of rest." To us the reason given by the all-wise God is sufficient. Jehovah says: "*The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.*" And God gives his reasons in Ex. 20:8-11. Mr. Good may not call them "sound" or "logical," but the lover of God's truth will.

It is of interest to note the reason why the Rev. G. E. Good, D.D., wants this legal day of rest. He says:—

"When there are no saloons to go to, on this rest day, no opera house open, no dance hall to seduce them, no trotting course, no baseball game, nothing that tends to debase the moral natures of men and women, the classes who would go to such places would eventually gravitate toward the churches, the Sunday-schools, and the home, for mutual benefit and comfort."

And if they would not gravitate toward the churches, there should be "a strong, clear, well-arranged law" compelling it, with penalty of "fine or imprisonment" for its violation. It cannot be hidden. The law is demanded for religion, and that for a certain class, the Sunday-keeper. Labor of all could be arranged for the good of all and the injury of none, without a Sunday law; but that would never suit the Sunday-keeper.

His closing paragraph refers to the Bible as being in "the same line." God rested on the seventh day and commanded it to Israel, he says, and they were blessed and prospered when they strictly observed it. Exactly; but will modern Israel be blessed and prospered when they choose a counterfeit day, and try to enforce it by carnal means? But governments of earth have no right to enforce any religious institution on any ground. They can



protect the worshiper; let them leave alone his worship. Woe worth the day to our land when the desires of Sunday-law advocates are realized.

We have given the strongest points in Dr. Good's article. It is like all the other Sunday-law arguments. They have no basis in truth or justice.

M. C. W.

### THE CIVIL SABBATH.

SAYS the editor of the *Herald of Truth*:—

"Give us rest. We mean now a civil rest-day, a civil Sabbath if you prefer it. We all need it, both man and beast, together with preachers and editors! There seems to be the profoundest philosophy as well as the 'law and the gospel' in calling for such a day. It does not mean religious legislation. It is no infringement on the rights of any beyond what is both natural and necessary in any government. It does not mean that any man's conscience is to be touched. This must never be on American soil covered by the freedom of Christian civilization. In the minds of our people, much in connection with this whole question is confused, but this point should be clearly grasped to begin with, that the present movement all over the country is not in the interest of anything like a religious establishment or the union, in the least, of Church and State."

Well, then, why don't you rest? Who is hindering you, or anyone else who so desires, from resting on Sunday? Is a law needed to give you rest? Is conscience and conviction so weak that nothing less than law will enable you to rest? But he wants a "civil Sabbath." A civil Sabbath is as much a misnomer as a civil immersion or a civil Lord's supper. By what right has the government to take from any man one day each week just as long as he does not injure his neighbor in life, character, property, or reputation? No man's conscience must be touched, but he must be compelled to keep an institution utterly repugnant to him! On the same ground, the decree of Nebuchadnezzar (Daniel 3) was only a civil law, in harmony with the majority, for the good of the people, and necessary to maintain the government. How confused was Shadrach, Meshach, and Abednego, in this matter. According to the *Herald of Truth* they need not have been cast into the fiery furnace. All that Nebuchadnezzar required was obedience to a civil law. He did not say that they should not worship their God.

A legal Sabbath involves, in a country where there are classes which disagree, a decision as to what day is the Sabbath. In so doing it discriminates against religious classes one side or the other. It involves, unless Sunday-keepers will compromise on some other day of the week, the adoption of a religious institution held by more or less as sacred. It therefore places a religious dogma in the statute law, and therefore unites religion with the State. It elevates that branch of the Christian church, which keep Sunday, by establishing a religious tenet held by them, and it brings hardship upon those who disagree with them.

Thus it would be with seventh day keepers if Sunday was established. And this hardship would not come to the Jew by virtue of his relation as a citizen, but by virtue of his religion, which comes not in conflict with the rights of his fellow-citizens, but in conflict with a religious dogma enforced by civil law. No sophistry can evade the point. Sunday legislation means religious legislation, religious tyranny, religious persecution. But in the meantime, till the Sunday-rest law is obtained, no government will prevent the editor of the *Herald* from resting all he wishes. Yes and he can make that rest as civil as he pleases. We do not know where more confusion exists on this subject than in the minds of Baptists, beginning with the *Herald of Truth*. The "profoundest philosophy" is profoundest confusion.

### COMPLIMENTARY.

THE *Herald of Truth*, in its issue of the 28th ultimo, takes occasion through reference to the Sunday-law agitation to mention Seventh-day Adventists. That one may be able to appreciate the friendliness, courtesy, amiability, and charity of our contemporary, we print its note entire. It is thus that our neighbor discourses:—

"We can but believe that it was a mistake for Mr. Crafts to give the prominence which he did to the Adventists. They are zealots who compass sea and land to persuade one man to pronounce their seventh-day Shibboleth. These people are twenty centuries behind in the march of truth, and two centuries behind in their methods of warfare. They live on logic and would die but for disputes. Two centuries ago they would have exactly fitted their time. But under the Spirit of God and the broad wings of the angel of charity, we believe that to-day there is something paramount to proselytism, something nobler than narrow dogmatizing about a day, and something more Christ-like than stealing the Lord's sheep from another's fold in order to fill one's own. These people recruit their ranks not from the forces of Satan, but from the churches of Christ. They especially delight to feed on the life-blood of Baptists. A taste of Baptist blood makes them voracious.

"We believe their spirit is filled with strife, narrowness and dogmatism and unchristian proselytism. We most heartily wish that they had as much Christianity as the Salvation Army people, who try to save the lost and let other people alone. We believe Baptists at least should let these people alone, for they are joined to their idols. Baptists could do better than pay their money for printing to people who live on Baptist life."

We do not consider that the above words merit a reply. The spirit which dictated them must be evident to any one of the least spiritual discernment. We will however depart from our convictions and in mercy point out some facts to our neighbor. Perhaps the *Herald* has cooled sufficiently to profit by them.

1. The prominence which Mr. Crafts gave Adventists. Was it not the other way? Mr. Crafts himself said that no people would go so far to hear him or gave him better attention than ours. The best congregations he has had since coming to this coast has been where Adventists advertised him and thus gave him prominence. Is it not because his hoped-for success was so signal a failure that our contemporary feels so blue?

2. Eighteen centuries back carry us to the fountain head, uncorrupted by tradition. We plead guilty of going no farther back. Two hundred years ago were not such bad times for the Baptists. They developed such men as Roger Williams, men who had convictions worth defending and consciences which could not compromise, whose motto and whose walk was forward and up. The "up grade" is better than the "down grade," isn't it, neighbor?

3. We prize "logic" much better than its opposite. We live however "by the faith of the Son of God." Evidently logic is a commodity scarce in the *Herald* sanctum. We have heard a certain story about "sour grapes."

4. The charge of proselytizing and stealing comes with a bad grace from Baptists. "Dogmatizing about a day" falls in the same category. Baptists have dogmatized about a rite, a form,—immersion—during the whole of their existence. They exist by virtue of that. It is their shibboleth, although many through the spirit of compromise, and so-called charity, are coming to pronounce it "shibboleth;" they have not quite courage enough to "frame to pronounce it right." But, neighbor, cling to that one truth. It is a precious heritage left of your fathers, who felt that that truth was worth dogmatizing about at times, and teaching to others who knew it not, wherever they were. They believed even as we that God's truth is for all the world, for all sects and classes. We endeavor to present that truth as it is in Christ Jesus. If Bap-

tists come to hear, they are always welcome. So are all others. We present before them God's word, centuries old though it be, and invite them to accept of that. It is true that Baptists have joined our ranks. It is true that they are the life-blood of the Baptists that do so. But they are not compelled to so do, other than the word and Spirit of God compels them. It takes good men and women, honest in heart, who have the courage of their convictions, to follow advanced light. Honest Baptists who have taken Bible testimony for baptism, would naturally accept of, not our theory, but the Bible truth of the Sabbath. With your advanced nineteenth-century charity, and advanced position in the march of truth, with such superior methods of warfare, can the sheep not be kept in the fold, the life current checked?

Proselytizing is not a new charge. Jesus and his apostles stirred up Judaism and drained its spiritual life-blood. Martin Luther gathered many out of the Roman Catholic churches. John Wesley, and scores of others, the noble Baptist denomination included, are among those which have gathered many of their numbers from other bodies. What is the Baptist Church doing in the State and Church countries of Europe to-day? But we are not made up of Baptists, neighbor, only as we are all Baptists. The majority of our people first found light and truth and liberty and life with us. They were begotten through the word carried by our instrumentality; but to God we give the glory.

And this work will go on. If Baptists do not accept of the down-trodden truths of God's word, the life-blood will continue to flow from the Baptists till it comes in contact with the truth of God. Seventh-day Adventists may apostatize as a body, they may be boycotted as our neighbor advises, but the work will go on till every honest, regenerate soul, from Baptists as well as others, has accepted present truth. Can you show a better way, Brother *Herald*, than the way of truth?

5. You say, "We believe their spirit is filled with strife," etc. Why, neighbor? What is your evidence? Did you ever attend one series of Seventh-day Adventist meetings? Would charity prompt or truth justify such a sentence?

6. To the last sentence we will let a former editor and publisher of the same journal, the *Herald of Truth*, make answer. After dealing with a Seventh-day Adventist firm for years, in the last number of that journal under his management, March 15, 1889, Rev. G. S. Abbott, D.D., said:—

"A NOTE.—I wish to put on record my grateful appreciation of the consideration shown to me all these years by the Pacific Press of Oakland, whose honor in dealing, and whose perfection of type and press work, is probably unsurpassed on the Pacific Coast. G. S. A."

We have corrected some of your mistakes, neighbor, have pointed out some uncharitable allusions and conclusions. What will you do? If we have spoken or taught evil, bear witness of the evil from the word of God; but if we have spoken well, why dost thou smite us? Shall we hear from you again?

M. C. W.

AFFLICTIONS and privations are, or should be, if we will hear their voice, God's messengers to mellow and train us for grander work. Even Moses, the meek man, was driven into forty years of exile and hardship, just at the time he saw his mission of delivering his people rising before him. The great work was there to be done, but he was not ready to do it; his righteous wrath had led him into violence, till he had slain a man; and this same would probably have led him to attempt the release of his people by some John Brown raid, of force, which would mean defeat and destruction. God is fitting us for his work, and we should cheerfully endure the schooling of afflictions.—*Golden Censer*.



## The Sabbath-School.

### Notes on the International Lesson.

DAVID SPARING SAUL.

(September 15, 1 Sam. 24: 4-17.)

THE conduct of David as the servant of Saul had been humble and obedient. His life had been above reproach, but his faithfulness to God had been in such marked contrast to the rebellious course of Saul that it was a constant rebuke to him. Saul had therefore fully determined to leave no effort untried in order that David might be slain. This policy controlled the whole of his later life, and, notwithstanding the escapes of David were in some instances so clearly miraculous as to show the direct providence of God, yet in his self-idolatry, Saul sacrificed justice, humanity, and truth to his unholy ambition and pride.

WHATEVER doubts may have previously existed in David's mind in regard to the relations existing between himself and the king, it is evident that he now clearly understood them, and also that he clearly recognized his own ultimate right to the kingdom. Many of the Israelites also had reached this latter conclusion, and in one sense of the word, a provisional court was already gathering about him. Under these circumstances the lesson of to-day develops the widely different principles on which the two men acted.

NOTHING but the blindness of fiendish rage could have tempted Saul to pursue the outlawed husband of his own daughter among the crags and precipices of the mountains about Engedi. With his force of three thousand chosen men, his search would doubtless have been successful had it not been for the overruling providence of God. As it was, he was brought into a position where he could see the wickedness of his conduct as compared with that of the man whom he was trying to slay.

As David and his attendants lay concealed in one of the caves with which the limestone cliffs of that region abound, Saul and his company passed that way. Resting perhaps in the mouth of the cavern, during the heat of the day, Saul retired further into the cave and probably fell asleep. Looking at the situation from a human standpoint, it would seem clear that God had led him in there to deliver him into David's hand. This was the view held by David's servants, and they were not slow to urge him to take advantage of this opportunity to rid himself of his foe.

BUT there are two ways of looking at every question, no matter how providential it may appear. There is such a thing as interpreting God's dealings solely in the light of self-interest, while again, it is possible for us to interpret them in the light of higher truth and to use them as means for the advancement of the purposes of the divine will instead of our own.

WE are too apt to look at both the providence and the word of God merely in the light of our own wishes. This is always the counsel of worldly wisdom. Had Christ acted on this principle, he might have yielded to the temptation of Satan in the wilderness, but the world would have been lost forever in consequence. Had he listened to those who were anxious to make him king by force, thousands of swords would at once have leaped from their scabbards in obedience to his command; but some of the grandest lessons of faith would have been lost to mankind.

THE following, from the pen of Rev. Geo. F. Pentecost, D. D., illustrates this point:—

"So do men now, who are no doubt sincere in their desire to see the kingdom of God established, yield to the temptation of haste and seek to gain by short-cuts the desired end. They conform to the world, and interpret providences in such a way as to justify them in adopting means that are not in harmony with God's high spiritual laws. . . . What have not individuals and churches suffered who have taken the 'short-cut,' justifying themselves on the ground that the end is according to the will of God, and the opportunity was presented by his providence? We shudder to think of the consequences of such conduct."

THE evident conclusion reached by David in this instance was that if the Lord had chosen him to be king, then the Lord would bring him to the throne according to his own will, and in his own time. He testified by his homage to Saul as "the Lord's anointed," that he was still loyal to God, and then by showing the fragment of Saul's robe which he had possessed himself of, he vindicated himself from any accusation of wickedness which could have been made against him. Saul's life had been in his hand, but he had spared him in order that the treachery and wickedness of the king might be made manifest to all, and also that God might work out his own will and judge between David and his enemies. By taking this course David gained a far greater victory than if he had slain Saul.

J. W. SCOLES.

## Tithes and Offerings.

### TITHING.

(Concluded.)

(Lesson 12, September 21, 1889.)

1. WHAT portion of a man's time does the Lord claim as his?

"Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31:15-17.

2. What portion of a man's substance has God reserved as his?

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." Lev. 27:30.

3. Can a man dispose of that which is the Lord's as he chooses?

"Only the firstling of the beasts, which should be the Lord's firstling, no man shall sanctify it; whether it be ox, or sheep; it is the Lord's." Verse 26.

4. What class of offerings connected with the tithe went to the priest?

"And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage." Neh. 10:37.

5. What does God say of those who withhold tithes and offerings from his treasury?

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation." Mal. 3:8, 9.

6. What promise does he make to his people if they bring their tithes and offerings into the storehouse?

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before

the time in the field, saith the Lord of hosts." Verses 10, 11.

7. If, while passing the flock under the rod to be tithed, the owner, for any cause, sought to exchange the tenth for some other, what direction did God give?

"And if it be of an unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it thereto; or if it be not redeemed, then it shall be sold according to thy estimation." "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed." Lev. 27:27, 32, 33.

8. Could the tithe be given to the poor? Why not?

"He that hath pity upon the poor lendeth to the Lord; and that which he hath given will he pay him again." Prov. 19:17.

9. Could a covetous man sacredly regard God's claim in the tithe and offerings?

10. Would it not then be reasonable to conclude that God's reservation of the tenth was to guard the heart from covetousness?

11. To whom, and for what purpose, was all the tithe appropriated?

"And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." "But the tithes of the children of Israel, which they offer as an heave-offering unto the Lord, I have given to the Levites to inherit; therefore I have said unto them, Among the children of Israel they shall have no inheritance." Num. 18:21, 24.

12. What portion of the tithe were the Levites to give?

"Thus speak unto the Levites, and say unto them, when ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the Lord, even a tenth part of the tithe. And this your heave-offering shall be reckoned unto you, as though it were the corn of the threshingfloor, and as the fullness of the winepress. Thus ye also shall offer an heave-offering unto the Lord of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the Lord's heave-offering to Aaron the priest." Verses 26-28.

13. What other offering went to the priest who served at the altar? Verses 7, 11-13.

14. Is it a duty of those who receive the blessing of the gospel to contribute for its support?

"Let him that is taught in the word communicate unto him that teacheth in all good things." Gal. 6:6.

15. How does the apostle enjoin this duty? 1 Cor. 9:6-11.

16. How does the apostle show that the ministry should be supported?

"Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:13, 14.

17. Does not the apostle show from this that it is just as important to support the worthy laborer in the gospel as it was formerly to support the priesthood?

### NOTES.

IN a certain sense, everything we have and are belongs to God; but there are some things that belong to him in a special sense. Those things which he has never given to man for his own use are God's, and his alone. The Sabbath, the tithe, and the first-fruits in the former dispensation, illustrate this fact. God has also permitted men to make gifts to him, and to especially consecrate a portion of their substance, their talents, or their time, to his service. This the Lord also accepts, and it becomes consecrated and holy. In the for-



mer dispensation after men had consecrated a portion of their substance, if in any way they wished to change it the Lord would have them add one-fifth to it that they might realize the sacredness of his claims. When men realize and acknowledge the importance of God's claims, he has promised to let a special blessing rest upon them. The paying of the tithe also secured the heart from covetousness; for continual giving serves to cultivate the spirit of benevolence, which is a part of the grace of Christ.

THE Levitical priesthood received the tithe from the people, and they gave a tithe of what they received to the priests, those who had special charge of the work of God. Another tithe was taken for the poor. Thus there were two tithes, one going to the priests and the other going to the poor. The apostle, in 1 Cor. 9, teaches the duty of those who have received the gospel to support the same. He appeals to the law, and then applies it to the gospel. Men cannot give the tithe as a *donation*, because it never was theirs; but God has permitted them to handle the tithe, and then return it to God, that it may cultivate in them that spirit of liberality which was manifest in Christ's coming to this earth to die. The tithing system, therefore, is one of the greatest blessings to man.

#### ADDITIONAL NOTES.

"WHATSOEVER passeth under the rod." Says Kitto in his *Cyclopedia*: "The tithing is to take place three times in the year, about fifteen days before each of these great festivals. . . . On each of the three occasions the herd of every owner extending over a pasture-ground not exceeding sixteen Roman miles were collected together into one fold, whilst those beyond the prescribed limits formed a separate lot. In the pen wherein the herd was thus gathered, a small door was made which only admitted of one animal at a time, and the owner placed himself at this narrow opening, holding a rod or staff in his hand, wherewith he counted each animal as it made its exit from the fold till he came to the tenth, which he marked with red color, saying, 'This is the tithe.'"

It may be said that all these scriptures concerning tithes applied to the Jewish age, and not to the Christian. Those who may look at it in this way will do well to consider, I. The principle underlying the tithing system. All these requirements on the part of God are for man's highest good. To deny this is to deny God's wisdom and goodness. If it was for man's good in the patriarchal and Levitical dispensations; by what reasoning can it be made to appear otherwise in the Christian dispensation?

2. If it was an obligation under the Melchizedek priesthood as recognized by Abraham, the father of the faithful, is it not just as binding upon those who hope to be children of Abraham in the antitypical priesthood of Christ? By what reasoning can it be shown that this is not so?

3. There is much greater light shining on the people of God now than in past dispensations. We have the record of so many promises fulfilled to those who believed in the past, the proved fact that Jesus has died and risen again for us, the light of the last days showing that his coming is near and that all things of earth are soon to be swallowed up; certainly with such increased light how much more careful ought we to be to meet every obligation. Is it not so?

4. The Levites devoted themselves to the service of God for the good of the people of God. The Lord provided for their support by the tithe. The priests were more especially devoted to the holy

service, attending upon the Lord continually. God made provision for their support. This provision was not a hap-hazard one. They were provided for in accordance with the prosperity of the people,—a tithe, or tenth, of the land, whether much or little. That left them to place their care and energy on the spiritual wants of the people, knowing that their temporal wants would be provided for.

GOD has servants now whose whole time is devoted to spiritual service, to the preaching of the word, to the building up of the people of God. Ought they not to be provided for the same as the priests of old? Is it not true that he who preaches the gospel should live of the gospel? Is that living to be so precarious that the minister of Christ is to have his chief care and anxiety turned in another direction? or should he not receive a regular income proportioned to the prosperity of the people of God? Is there a better system than the tithing for this purpose? Can it be shown that it is not now obligatory?

5. THE injunction of our Saviour was not for past dispensations: "These ought ye to have done, and not to leave the other undone." Matt. 23:23. It was for time to come, and had direct reference to tithing. Can it be honestly shown that it does not to our time?

6. THE prophecy of Malachi 3 is also for this dispensation, covering the entire period. The first verse refers to John the Baptist as the forerunner of Christ, Christ's messenger; it refers to Christ as "messenger of the covenant," and to both the first and second advent. Verses 2-6 refers to the priesthood of Christ, the second advent, the judgment, some of the prevailing sins of the world, and the righteousness of that remnant who will be saved. Verse 7 is a rebuke to the professed people of God. Verses 8 and 9 show wherein the people of God have departed from his ordinances. And the book closes with reference to the great day and final judgment. This chapter is parallel as regards time and application to Isaiah 58. Isaiah mentions one solemn duty neglected—the Sabbath. While Malachi presents another—tithes and offerings. Covetous man is robbing God of time and means. Can it be honestly shown that Malachi 3 does not refer to our time?

VERSES 10-12 are a compendium of blessings which will be bestowed upon the people of God if they will but yield to his requirements. Three times in those few pregnant words we read, "Saith the Lord," literally, saith Jehovah—the One who is and was and is to come, the self-existent One. "Prove me," he asks, "if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." God has power, will he not do as he has promised? To not accept of his conditions is to deny him.

THE heart which will truly submit to God's tests of time and means without reserve will submit to all his requirements. These requirements submitted to will teach man justice; he will render to God his own. They will make him care-taking and prudent, for he will not wish in any manner to defraud God, and to not do this he must keep strict accounts of his income. They will make him generous and merciful; for as yielding to them destroys the covetousness of his nature, the love of God takes its place. To truly submit, he must acknowledge God's claims as first of all. And to him who does this, God's love will fill his heart, bringing with its gracious influence, liberty, mercy, and love for his fellow-men. In thus submitting, that which at first was a crucifixion to the flesh will prove a rest to the heart and a regenerator to the life. Man's mind will go out beyond his own

narrow sphere to the limitless expanses of the kingdom of God which he hopes to inherit. His mind instead of being dwarfed and weakened by selfishness will be enlarged and strengthened by love. He will bring gladly, not only the tithes, but the thank-offerings of a renewed heart, because he first has yielded himself.

M. C. W.

## The Missionary.

### THE COLOR LINE.

IN speaking of "color among Christians," the Rev. H. S. De Forest, president of Talladega College, says in the *New York Independent* of June 6:—

"Slavery is dead and buried without chance of a resurrection, but caste based on color survives as its heir and undisputed successor. The father was a notable disturber of Church and State and so is the son, who has succeeded to the kingdom and occupies about the same territory. . . . The old dictum was, that a man, if a negro, was fit only to be a slave. It is now affirmed with equal confidence that a Christian, if a negro, is not fit to be with other Christians. The former doctrine was not sound enough to justify secession, nor is the present opinion so clearly an axiom as to vindicate disruption. The latter error might well profit by the experience of the first. If politicians do not know what to do with the negro as a voter, it certainly ought not to be difficult to tell how to treat him as a believer. It is simply to accept the Pauline doctrine that in Christ Jesus neither white availeth anything nor black, but a new creature. Wherever this rational and scriptural teaching has been adopted, all trouble has ceased and nothing but good resulted.

"For instance, the Alabama Congregational Association has never known any color line. From the first it has welcomed members of white, African, and to some extent Indian blood, pure and mixed; and in some cases so mixed as to defy all efforts at classification. At the recent meeting in Mobile, a Yale alumnus was succeeded as moderator by a graduate of Talladega, born a slave and as black as the black belt usually affords. A negro and Caucasian were elected delegates to the National Council. Black and white, with no regard 'to race, color, or previous condition,' are gathered in the same body, serve on the same committees, and officiate at the same sacramental board, without objection, remark, or apparent thought; and it has been so from the beginning.

"The results have been manifest and manifold good. Pastors, teachers, wives and missionaries of the more favored race, have been giving their larger learning and experience to a receptive, but untaught and needy people. The returns from this outpouring, like the perfume of an alabaster box, have filled the house. None can compare the discussions, the proceedings, the records, the papers and the sermons of this body, with the doings of corresponding assemblies schooled only by slavery, emancipation their diploma, and for now twenty years wandering in ecclesiastical orphanage, and not feel the duty and the blessedness of thus helping the seven millions of Africa lying at our door. The Ethiopian will

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## The Home Circle.

### TIME TO ME.

Time to me this truth hath taught,  
'Tis a truth that's worth revealing:  
More offend from want of thought,  
Than from any want of feeling.

If advice we would convey,  
There's a time we should convey it;  
If we've but a word to say,  
There's a time in which to say it!

Many a beauteous flower decays,  
Though we tend it e'er so much:  
Something secret on it preys,  
Which no human aid can touch!

So, in many a loving breast,  
Lies some canker-grief concealed,  
That, if touched, is more oppressed,  
Left unto itself—is healed.

Ort, unknowingly, the tongue  
Touches on a chord so aching,  
That a word or accent wrong  
Pains the heart almost to breaking.

Many a tear of wounded pride,  
Many a fault of human blindness,  
Had been soothed or turned aside,  
By a quiet voice of kindness!

Time to me this truth hath taught,  
'Tis a truth that's worth revealing;  
More offend from want of thought,  
Than from any want of feeling.

—Charles Mackey.

### UPSIDE DOWN.

"You've put that sleeve in upside down, Henrietta," said Helen Marcy.

"What is the difference? They will never know it; it is finished; throw it into the box," the young girl replied. "Nobody will know who made it."

"Yes, Henrietta, but when they open the box at the mission, somebody will have to rip it out and put it in again before it can be worn."

"They ought to be glad to get anything to put onto those little vandals. Do you suppose they would know whether a sleeve was put in upside down, or even wrong side out, Helen?"

Helen Marcy made no reply, as she saw her companion throw the gingham shirt-waist into the box that stood in the middle of the floor where the finished garments were deposited. She would have taken the sleeve out and put it in again herself, but she had promised to finish off some other work that evening, as the box was going in the morning. These two young girls belonged to the "Busy Workers Sewing Society." They had been preparing a box for a charitable institution in the city.

Henrietta Fassett was one of those persons who always did things, as her Aunt Jerusha expressed it, "in a whew." She did not think it worth while to baste the pieces of her garments together, for that took too much time; so when she sewed under her mother's or her aunt's supervision, she was oftentimes obliged to rip out the stitches, and do the work over again. She had heard her aunt say a hundred times, "Lazy folks always take the most pains, Henrietta." That afternoon she was responsible to no one, so the upside-down sleeve was allowed to be sent off, and that was all she thought about it.

Helen Marcy was entirely different in that

respect from her intimate friend, Henrietta Fassett. It took her longer to finish her work, but it never had to be done over again. She was responsible to herself and her own honor in such matters. If she had made the mistake that her friend made, she would have sat up all night, if needs be, to rectify it. She always aimed to do well whatever she did, and even in the very best manner of which she was capable.

The matron at the charitable institution was very glad to get the box. There were fifteen little boys in ragged garments waiting to put on the fifteen new gingham shirt-waists. It was such a help, she thought, to have them all ready to put on—no buttons to be sewed, and no fitting to be done, and no running up of seams. Those new, clean, pretty gingham waists all ready to be slipped over the boys' shoulders. How good and kind the "Busy Workers" had been.

Mrs. Leavenworth, a friend of Mrs. Marcy's, was there to see the box opened, and she was very proud to say that the box came from the young girls of the town where she spent her summers. One boy after another stepped up to the matron and had a new waist put on, and marched off with a smiling face.

Fourteen boys had been equipped and sent off happy. Then the fifteenth boy came up, he was a thin, pale boy, with the saddest of faces. The matron said he had a very sad history, and sometime she would tell Mrs. Leavenworth all about it. Martin Beers stood by the box with a smile lighting up his face, he was going to have a new waist, probably the first bright, fresh, new garment he had ever had. His right arm went into the sleeve, but there was something wrong with the set of it.

"What's the matter with this sleeve?" queried the matron. "O, I see, it is put in upside down; somebody's made a mistake. It will have to go to the sewing-room and be ripped out. The sewing-girl is gone, too, this afternoon."

Mrs. Leavenworth saw the disappointed look on the little fellow's face. All the other boys were in the play-room with new waists on, and he would have to go back again with his old, torn shirt on. The lady laid aside her bonnet and wrap, and said, "Wait a few minutes, Martin, and I will fix the sleeve;" and so the boy sat down on a stool by her side, and watched her rip out the sleeve and put it in again. It took a half hour to do the work, but she told Martin some pretty stories while she was at work. Then he marched off to join the brigade with new gingham waists.

Henrietta had forgotten all about the "upside down sleeve," until the president of the society rapped on the table a fortnight afterwards, and called the "Busy Workers" and talkers to order. Then she read the letter Mrs. Leavenworth had written about the box. She wrote how needy the boys were, and how pleased they all were with the new garments. But this lady thought best to tell the whole truth as well as part of it, and so she added one waist had to be fixed before the boy could wear it, as somebody made a mistake, and put the right sleeve in upside down. She only mentioned it because she knew that the waist would not have been sent so unless it was a mistake. She also thought it would be a good

thing to tell the young girls, so they would be more particular in future.

"Who could have made that mistake?" asked the president, as she stopped in the midst of her reading. No one answered, and Helen Marcy would not betray her friend. But Henrietta, after a few moments' consideration, spoke out clearly, "I made that mistake, girls, and I did not remedy it, but threw the waist into the box. I think I shall be more particular after this. I really did not think it would make much difference."

Mrs. Leavenworth concluded her letter by giving the sad facts connected with Martin Beers' young life, and the account touched the hearts of all the Busy Workers and brought tears to their eyes.

Henrietta seemed to be completely overcome as she listened to Mrs. Leavenworth's letter. When she went home she stopped at the store and bought material enough to make two waists for Martin Beers, and when she cut them out the next morning, she was so deliberate and particular about her work, that her mother said, "Seems to me you are taking more pains than usual with your work, Henrietta."

"Yes, mother, I've got through doing my work upside down. I begin to realize how careless and thoughtless I've been all my life. I have done so many things in such an upside down sort of a way, and I've let them go without remedying the wrong either. I begin to realize it all now. I may sometimes thoughtlessly do more of my work upside down, but if I do, dear mother, I will stop and take it out, and do it over again until it is right. One can do a great deal of work in life "upside down," and I hope hereafter God will help me to have all that I do finished up square and true and lasting, and right side up."

"My dear, I cannot tell you how happy you've made me," the mother replied, as she put her arms around her daughter and kissed her.—Susan T. Perry, in *N. Y. Evangelist*.

### EARLY TEACHINGS.

"My mother's teachings," said an old lady one day, "were always so plain, so practical, and so scriptural, that they were unalterably fixed in my memory and heart. They have gone with me through all my life, and have helped me in my teachings of others."

"I never wash hands and face to this day, that I do not recall her performing the motherly duty for me as a child; she would end with a kiss, and say, 'There, darling, you can run now; your face and hands are clean; Jesus only can cleanse the heart.'"

"When robed with extra care for the Sabbath or for visiting, and I asked, 'Am I all right now, mamma?' she would answer, 'All right outside, dear; and I hope inside, too.'"

"If I was set to do any little household service, she was sure to overlook it to see if I had done it thoroughly; if the rounds of the chairs, the panels of the doors, and every corner were well dusted, if the tines of the forks and the ends of the spoons were properly cleaned, time and time again saying, 'He that is faithful in that which is least, is faithful also in much.'"

"If I wished for anything beyond our money-reach, she was sure to remind me that



'a man's life consisteth not in the abundance of things he possesseth.'

"If someone called whom I disliked, the grimace on my face would call out the gentle reproof, 'My dear, you need the love of God shed abroad in your heart by the Holy Ghost.'

"When we sat at table, her simple prayer, 'Lord, we thank thee for our daily bread; be pleased to feed our souls with the bread of life,' I never forgot.

"When I went out to visit friends, her uniform injunction was, 'My dear, be circumspect.' So sure was this to come, that I often laughingly prevented the utterance by saying, 'Oh, you needn't say what you were going to; I know my charge.' 'Well, then,' she would reply gently, 'to him who knoweth to do good, and doth it not, to him it is sin.'

"In every phase of life she circumvested me with Bible truth, till, older grown, my proud heart sometimes resisted, and I would say, 'It is Bible, Bible always; nothing but Bible!' She would answer, 'How can it be anything else? The Bible is our authoritative rule of faith and practice, given to us for our guidance every day and every moment.'

"She was never offensive in her presentation of truth; her pleasant, affectionate, and appropriate words never hurt. But they were enduring teachings, and since she departed this life, they have come with a sweet and holy unction, that has made them as precious as gold-dust to my thought and life."—*Faithful Witness*.

#### THE OLD-FASHIONED-GIRL.

SHE was a little girl until she was fifteen years old, and then she helped her mother in her household duties. She had her hours to play, and enjoyed herself to the fullest extent. She never said to her mother, "I don't want to," for obedience was to her a cherished virtue. She arose in the morning when she was called, and we do not suppose she had her hair done up in curling papers and crimping pins, or banged over her forehead. She did not grow into a young lady and talk about her beau before she was in her teens, and she did not read dime novels, nor was she fancying a hero in every boy she met. The old-fashioned girl was modest in her demeanor, and she never talked slang nor used by-words. She did not laugh at old people nor make fun of cripples. She had respect for her elders, and was not above listening to words of counsel from those older than herself. She did not know as much as her mother, nor did she think her judgment was as good as that of her grandmother. She did not go to parties by the time she was ten years old and stay till after midnight, dancing with chance young men who happened to be present. She went to bed in season, and doubtless she said her prayers and slept the sleep of innocence, rose in the morning happy and capable of giving happiness. And now, if there is an old-fashioned girl in the world to-day, may Heaven bless and keep her and raise up others like her.—*Bishop Cosgrove*.

THE great mistake of my life has been that I have tried to be moral without faith in Christ; but I have learned that true morality can only keep pace with trust in Christ as the only Saviour.—*Garret Smith*.

## Health and Temperance.

### IN THE EMBRACE OF SATAN.

DR. JOHN MURPHY, in 1888, received, at the commencement of the Ohio Medical College, a gold medal for excellence in all departments. He was one of the brightest of men and one of the best of students. On the 25th day of last month he was in a cell at the police station among the vilest wretches whom the police of Cincinnati take in. He had become an opium-eater, beginning its use to give sleep after over-taxing his nerves. Opium is worse than alcohol in its effects upon the mind and body. The effects of excessive use are pernicious and permanent. It is a dangerous medicine, often prescribed merely to give ease from pain which would be endured if the deadener of the sensibilities were not at hand. Dr. Murphy's name is now telegraphed all over the world on account of the sensation created by his arrest and subsequent conduct. Man's effort to gain powers denied him by nature, or to procure immunity by the use of drugs from the consequences of violated law, is ever a failure. To be all we can be *normally* is a noble ambition; but he who takes opium, cocaine, alcohol, or even quinine to stimulate himself beyond nature, invites a whole troop of devils to banquet with him. The strength he exerts is not his own strength, but Satan's. The rest he obtains is not

"Gentle sleep, nature's sweet restorer,"

but poisoned dreams or the stupor of palsied nerves.—*Christian Advocate*.

### FOOD AND INTEMPERANCE.

MEN and women take to stimulants not only to overcome exhaustion, but to drive away sorrow and care, even to drive away dullness and stupidity; but would men and women be dull, exhausted, and stupid if they were full of animal vigor and overflowing with strength?

So I repeat what I said before: That the greatest foe to intemperance is the sanitarian, the health reformer, and especially the sanitary cook, who leads people into healthful habits of eating and drinking, of working and sleeping, of recreation and study.

Every nutritious and healthful meal, neatly spread and partaken with thankfulness, is a temperance lesson. Every well-built house, with conveniences for doing work easily and without waste of force, with well-arranged kitchen, bath-room, sunny windows and good ventilation, is a temperance sermon. Every vegetable garden, rich with nutritious food, and every fruit farm abounding in luscious apples, grapes, peaches and pears is a foe to intemperance. Every school where there is no overcrowding, where the brain is properly taken care of, so that it shall not be deranged, promotes temperance. On the other hand, everything that tends to lower human vitality: overwork, overstudy, too little sleep, too little work, and especially bad food—all prolong the time when intemperance will produce its evil effects. Every bad cook who prepares unsavory, indigestible meals creates a demand for stimulants.

Dr Brunton, in a work of great originality and extensive research on "The Physiology of Digestion," says what will be applauded by

all: "Good cooking is one of the most effective means of stifling the craving for drink, which is the root of so much evil. Drink craving, in truth, depends as often as not on causes of a purely physical nature. Bad cooking is one of the causes of unequal thirst, and the 'demand' thus created leads very naturally to 'supply' in the shape of alcoholics. The mental phase of contentment which supervenes on the digestion of food which has been savory and well cooked is a powerful stimulus to temperance; just as the opposite condition of badly cooked meals suggests a remedy in the shape of liquor, which is often consumed under such circumstances greatly in excess of any needs the body may physiologically exhibit for alcohol. This is well seen in Switzerland, where, when the food is by no means of a savory kind, a glass of 'schnapps' is resorted to for the purpose of 'tempering' the meal, and of rendering it more appetizing. There is probably a mental effect produced by a pleasant, well-cooked meal, which affects the brain and nervous system in an appreciable manner, but one at the same time difficult to explain. Be this as it may, there seems no reason to doubt that cookery and temperance are sworn allies; carelessness in preparing food, and, it may be added, in feeding at large, is the equally stanch ally of intemperance and excess."—*Dr. M. L. Holbrook*, in "*Eating for Strength*."

### WHEN A MINISTER MAY CHEW AND SMOKE.

THE *Missionary and Gleaner* has hit upon some good rules for a minister who is so addicted to the use of tobacco that he cannot reform:—

1. Never chew or smoke in the presence of children.
2. Never chew or smoke in the presence of ladies.
3. Never chew or smoke in the presence of an unconverted person.
4. Never chew or smoke in the presence of any one who does not also do the same thing.
5. Never chew or smoke in church or about a church house.

Yes, sir; we would lay down these rules and we would live by them—or die. It is our deliberate conviction that no Christian minister should allow anyone to see him indulge in a habit so filthy. If he can't quit the practice, let him hide it.

And if he must cling to the habit says the *SIGNS OF THE TIMES*, let him quit preaching.

### GOOD USE FOR THE WINE-GRAPE.

DRIED wine-grapes are proving good property. There is an offer of \$70 a ton for all produced in this valley this year on board the cars at Livermore. Loose Muscatels are worth \$100 a ton in San Francisco. The wine-grapes are to be stemmed and cleaned and put into cotton sacks; the Muscatels are also stemmed and cleaned and packed in twenty-pound boxes each. The cost of sacks and boxes each is about eight cents. The cost of cleaning and stemming is a mere trifle.—*Livermore Herald*.

To rule one's anger is well; to prevent it is better.—*Edwards*.



(Continued from page 555.)

not be apt to go on his way rejoicing, if Philip must establish a color line before unfolding the prophet. He is an awkward Samaritan who touches the wounded man only with a ten-foot pole. It discredits Christianity for the church to be more intolerant than the saloon, and for men who journey together in the downward road to be separated if they turn their steps toward heaven."

## News and Notes.

### RELIGIOUS.

—According to the *Catholic Review*, there are in the United States 7,762,168 Roman Catholics.

—The religious convictions of the inhabitants of the globe are divided between more than one thousand creeds.

—Twenty-one convicts in the State prison at San Quentin, Cal., were recently confirmed in the faith of the Episcopal Church.

—There are still 40,000 wild Indians in the United States—12,000 in government and mission schools, 28,000 to whom no school opens, no missionary goes.

—The Primitive Methodists in England have 4,232 Sunday-schools, 62,083 teachers, and 430,614 scholars, according to their last annual report just published.

—The "Pilgrim's Progress" is being translated into Amharic. This, for the benefit of the Abyssinians, will be the eighty-fourth language in which it has appeared.

—The sum of \$53,145,420 has been expended in twelve of the Southern States since 1865 for the betterment of the colored people, religiously, intellectually, and otherwise.

—On account of the ministers of Waterbury, Conn., being away on vacation a short time ago, a protestant minister could not be obtained to perform a marriage ceremony in the entire city of 30,000 inhabitants.

—The archives of the Vatican which have been closed to inspection for so many years have at last been opened to the world. A large amount of valuable religious historical matter not hitherto known will, it is thought, be made public.

—The Icelandic Lutheran Church in America is an organization of Icelanders holding Lutheran doctrines and polity. The fifth Annual Conference of this body has just been held at Argyle, in Manitoba. The denomination has twenty-two congregations.

—According to the statistics of the United Presbyterian Church the average salary of its ministers is \$998. The highest average attained was in 1875, when it was \$1,012. In 1880 it was \$890, since when it has been gradually rising. Last year it was \$940.

—The hostility to evangelical work in Austria is growing more intense. The Roman Catholic archbishop has called a conference to consider the question, "What means shall the priests employ in the hope of resisting successfully the further progress of the Free Reformed churches and the Baptists?"

### SECULAR.

—The premium on gold has advanced to 125 per cent. in Buenos Ayres.

—Parliament has been prorogued by Queen Victoria until November 16.

—Lightning instantly killed four boys at Matamoros, Mexico, August 27.

—The Florida orange crop is estimated to be fifty per cent. short owing to drought.

—In the German army 30 per cent. of the deaths of the private soldiers are from suicide.

—Brown, Steese, & Clark, a heavy wool firm of Boston, Mass., have failed for \$1,180,000.

—Half the town of Dubno, Russia, was destroyed by fire the 26th ult., with enormous loss.

—The water-works at San Diego, Cal., have been sold to an English Syndicate for \$1,400,000.

—Five men were killed by the explosion of a boiler in a nail factory at Towanda, Pa., August 27.

—The United States sloop-of-war *Galena* sailed from the Brooklyn navy yard for Hayti, August 25,

—Fire in the Ohio State prison, August 27, destroyed buildings and property to the extent of \$100,000.

—Twelve colored persons were poisoned in Chattanooga, Tenn., recently by the use of decaying meat.

—It is reported that the German army will be re-organized and largely increased by the coming Reichstag.

—Tacoma, W. T., had a \$50,000 fire the 29th ult. Only the absence of wind saved the city from entire destruction.

—It is reported that at the urgent request of his friends, Boulanger will go to Paris and stand trial before the elections.

—Oliver Wendell Holmes celebrated his eightieth birthday the 29th ult. Many presents and congratulations were received.

—It is reported from Brussels that King Leopold has definitely decided to abdicate the sovereignty of the Congo Free State in Africa.

—Henry Shaw, the philanthropist of St. Louis, Mo., who died the 25th ult., left to that city his entire estate, amounting to \$2,500,000.

—Two contractors on the State capitol building of Texas were recently fined \$64,000 and costs for importing skilled laborers from Europe.

—Nine men were terribly burned at Pittsburg, Penn., recently by molten steel. Only four of them were expected to survive at last accounts.

—The sealing schooner *Black Diamond*, which escaped from the United States revenue cutter *Rush* some time ago, has again sailed for Behring Sea.

—The village of Tschlerlach, Switzerland, was destroyed August 29 by the fall of a portion of Mount Ruldisberg. The inhabitants fortunately escaped.

—W. E. Selement, a post-office clerk of St. Paul, Minn., has been arrested for robbing the mails. It is estimated that his stealings will amount to \$100,000.

—Heavy earthquakes were reported from Greece and Russia, under date of the 27th ult. In the village of Khenzonik, Russia, 100 persons were buried alive.

—A locomotive and twenty cars were burned by breaking through a burning bridge on the Union Pacific Railroad near Laramie City, W. T., the 31st ult.

—A terrible negro riot occurred at a colored picnic recently at Jordan Brook, Ark., in which a number of men were killed, and several others seriously wounded. Whisky was the cause.

—It is estimated that 35,000 men took part in the parade of the Grand Army of the Republic at their recent annual encampment in Milwaukee, Wis. Over 100,000 strangers were in attendance.

—A disastrous fire occurred at Port Costa, Cal., August 26, consuming a large warehouse filled with wheat, together with two or three ocean ships lying alongside. The total loss is estimated at \$750,000.

—White Horse, the chief of the Crow Indian tribe, was recently murdered by unknown persons near the Yellowstone River, in which stream his body was afterward found. The tribe threaten vengeance.

—Several of the agents of the counterfeiters recently raided at Dayton, Ohio, were arrested at St. Joseph, Mo., the 28th ult. They confessed that \$50,000 in counterfeit \$10 bills had been distributed at that point.

—The steamship *City of Paris* arrived in New York the 28th ult., having made the run from Queenstown in five days, nineteen hours, and eighteen minutes, beating her own best time by three hours and forty-nine minutes.

—A vestibule train filled with Grand Army veterans bound for Milwaukee, Wis., was thrown down a forty-foot embankment near Kinsman, Ill., the 26th ult. Fifty persons were injured in all, several of whom have since died.

—The official report of the cruiser *Boston* shows the accident to that vessel to be even more serious than was at first supposed. One hundred thousand dollars and six months labor will be required to put the vessel in condition for sea service again.

—The London strike continues unchanged in situation so far as concessions are concerned, both sides remaining firm at this writing. The strikers, at last accounts, numbered 110,000, while fully 75,000 other laborers were thrown out of work in consequence.

—China and Japan have been recently visited by a series of typhoons of almost unprecedented violence. According to the latest intelligence from Japan the number of persons who have lost their lives by drowning in consequence of floods is at the lowest estimate 5,000.

—Twenty thousand persons gathered at Manchester, N. H., on the 29th ult., to witness the marriage of a young couple of that place. The interesting feature of the case was, however, that they were married in a balloon, and immediately sailed off toward the clouds on their bridal trip.

—The Chinese consul-general at San Francisco, has been accused by his countrymen of swindling them out of several hundred thousand dollars. Investigations are in progress, and it is likely suits will be brought against him in the United States court for the recovery of the money.

—A. J. Drexel, the Philadelphia banker, has announced his intention of establishing in that city an industrial institute where 2,000 girls and boys will be taught free of charge by a full corps of teachers. The entire outlay for the erection and endowment of the institution will reach \$1,500,000.

—Recent dispatches from Egypt say that a terrible famine prevails at Khartoum, Kassala, Tokar, and other river towns, and natives are dying by the hundreds. The survivors are said to be feeding upon the bodies of the dead. About twenty deaths from starvation daily are reported at Tokar.

—Claus Spreckels, the sugar king, is said to have discovered a process of hardening sugar by which it becomes almost stonelike, and is unaffected by wind or rain. He offers to build an addition to the White House, guaranteeing the material to be whiter than the whitest marble and costing only one-half as much. He also provides that if after the structure has been completed, any objection is found, he will remove all traces of his work free of charge to the government.

—There can no longer be any doubt of the value of the method of treating hydrophobia discovered by M. Pasteur. Up to the 31st of May, M. Pasteur had treated 6,950 patients. Of these 1,187 had been bitten by dogs suspected but not positively known to be mad, and about 1 per cent. of whom died. There were 4,686 who had been bitten by dogs pronounced mad by competent veterinarians, and of these less than 1 per cent. died. The remaining 1,077 were bitten by dogs, about the madness of which there could be no doubt, as they were secured and inoculation from their bodies to other animals proved fatal. Of these considerably less than 1½ per cent. died.—*Cleveland Leader*.

## Obituary.

COLE.—Died of typhoid fever, at the home of her parents at Denver, Col., August 16, 1889, Mabel Elizabeth Cole, aged 13 years, youngest daughter of John and Angeline Cole. The funeral services were largely attended.  
G. W. ANGLEBARGER.

SMITH.—Died at Tacoma, W. T., August 1, 1889, of membranous croup, Arthur, the eldest son of Forest and Lizzie Smith, aged 7 years, 8 months, and 12 days. We laid him away, believing that he sleeps in Jesus, soon to come forth in the resurrection morn. Services were held by Rev. McMillen (Methodist), in the absence of any of our ministers.  
F. H. AND L. SMITH.

ACKERMAN.—Died in Santa Barbara, Cal., August 2, 1889, Chester, youngest son of Louis and Sister Belle Ackerman, aged 7 years, 1 month, and 22 days.

Little Chester was bitten by a rattlesnake at his home, sixteen miles in the country, at eleven o'clock, and was immediately brought to the city where medical aid was summoned and everything that human sympathy and loving hands could do, was done, but without avail, and the little sufferer passed away at seven o'clock. The bereaved family have the blessed assurance that little Chester will come again from the land of the enemy; and this we trust will help to sustain them in this their hour of deep trial and affliction. Words of comfort were spoken by Brother Charles Hicks, from 1 Cor. 15.  
T. M. FRY.

## HISTORY OF THE SABBATH

AND FIRST DAY OF THE WEEK.

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## Publishers' Department.

## A GOOD WORD FOR "FATHERS OF THE CATHOLIC CHURCH."

The following appeared among the book reviews in the *Christian at Work* of August 23, 1889:—

"This little volume is properly an account of the rise of the Papal Church built on the foundation of the so-called Fathers, the heathen philosopher Plato being the chief corner-stone. It shows how these Fathers, Irenæus, Justin Martyr, Ignatius, Clement of Alexandria, Origen, Tertullian, and so on to the end, were so full of error and the teachings of heathen philosophy, and so misrepresented and perverted Christian truth as to degrade and bring it down to the level of the heathen philosophy of their time. To those familiar with the writings of the Fathers this might hardly seem necessary. But this work is designed especially for people who have not the time nor the means to become thoroughly informed in matters of church history, and also for such who, even though they be well-read, cannot carry a theological library with them from which to quote when they feel it necessary. In his manner of grouping subjects the author is quite effective, and throughout he writes with a bold and trenchant pen. Some will no doubt disagree with some of his points, but even they will respect the vigor and evident candor with which he enforces his convictions. We commend the book to our readers as one worthy of their attention and one from which they may gather much that is suggestive and instructive.

## SABBATH-SCHOOL LESSONS.

A SERIES of lessons on the book of Hebrews has been written for use in the senior division of our Sabbath-schools. The first thirteen will be published in pamphlet form the same as heretofore, and will follow the present series on "Tithes and Offerings." The book of Hebrews is one of the most interesting and comprehensive of all the epistles. It is a masterly argument on the divinity of Christ, the perpetuity of the law, and the plan of salvation. These lessons are taken up in the form of a running commentary, bringing in parallel passages and followed by copious notes. They have been thoroughly examined and criticised by a large committee of ministers and Sabbath-school workers, and we anticipate much profit from their study.

There are many advantages in having the lessons issued quarterly in advance in pamphlet form, and we trust that the officers of our State Associations will encourage all to procure these pamphlets, and to study the lesson from the pamphlet and from the Bible instead of reading it from the *SIGNS* or *Review*.

This lesson pamphlet will contain 48 pages beside the covers, and will be issued as No. 20 of the "Bible Students' Library." Price seven cents per copy, post-paid.

Address all orders to Pacific Press Publishing Co., Oakland, Cal., or to your State T. and M. Society. Order at once, so that the schools may all be supplied before the first of October.

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IN THE

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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

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## National Sunday Law.

By ALONZO T. JONES.

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 Dec. 13, 1888.

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

"MIGHTY INTERESTING READING."

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# The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, SEPTEMBER 9, 1889.

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

## REMAINING CAMP-MEETINGS FOR 1889.

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

*Nebraska, Fremont,	Sept.	17-24
*Indiana, Kokomo,	"	17-24
*Tennessee, Nashville,	Sept. 24 to Oct. 1	
*California (general), Oakland,	" 25 to "	7
California, Arroyo Grande,	Oct.	22-29

As having an important bearing on this Sunday question, we hope our readers will not pass by the article from the pen of our senior editor, entitled, "Making Trouble."

We call the attention of our readers to an interesting series of articles begun in this number on that most interesting chapter—Matthew 24. They are from the pen of the late Elder J. H. Waggoner, and were first published in the *Review and Herald* of Battle Creek, Michigan. They are republished by request. We bespeak for them a careful reading.

THE *Baptist Sentinel* is a bright, aggressive little weekly, published at Tacoma, W. T., and stands guard over the Baptist faith. But in its issue of August 1, forgetting the good old Baptist faith of primitive times in this country, it too, is calling for a Sunday law. That is, the *Baptist Sentinel* wants an institution of the Church protected by the State. Does our contemporary call this Baptist doctrine? So did not Roger Williams.

We have had the pleasure of welcoming to our shores four young brethren from New Zealand, Edgar Caro, Frank Lyndon, George Wisner, and Thomas Skinner, by name. The three former are on their way to Battle Creek College, the latter to Healdsburg College, to fit themselves for acceptable labor in the cause of God. The three first-named are fruits of Elder Daniells' labors at Napier about three months ago. Brother Skinner embraced the truth about two years since. May God bestow his Spirit upon these young men.

THE greatest physical blessing is good health, and next to this, I place good facilities for regaining health when it has been lost or impaired. Thus the Rural Health Retreat, at St. Helena, this State, has proved an inestimable blessing to very many, the writer among the number. It was my misfortune some two years since to be sick, and I went to the Retreat for treatment, where I was greatly benefited. Since then I have greatly desired to revisit the institution which had for several weeks been a real home for me. During the next to the last week in August, I enjoyed that privilege, and that under more favorable conditions than before. This time I went more for rest and recuperation, and found the place all that could reasonably be desired in that direction. The water cannot be excelled, the surroundings are pleasant, the climate as nearly perfect as anywhere in the State, the board faultless, and the attendants most kind and attentive. Altogether I feel safe in saying that for either rest or treatment the Retreat has no superiors on this coast, and but few equals anywhere. C. P. BOLLMAN.

We are glad to welcome back to our office our co-laborer, Bro. C. P. Bollman. He has been on the sick list for the last two weeks. Bro. B. needed rest, but he prefers to take it in some other way.

WHAT in the world does the *Daily Examiner* mean by the heading of "The Seventh Day" in referring to the organization of the Sabbath Union of California in its issue of August 23. The American Sabbath Union and the California Sabbath Union as well as all other auxiliaries of the American Sabbath Union are *Sunday* unions. They are not for the "protection" of "the seventh day," but "the first day." "The seventh day is the Sabbath of the Lord thy God." America never had a Sabbath.

THE Pope has, it is stated, excommunicated King Humbert of Italy for participation in the dedication of the Bruno monument June 9 last. Thus it appears that in the eyes of the Pope about the greatest crime anyone can commit is to differ from Rome in religious opinion. True, Bruno was an infidel, but doubtless it was Romish error that made him so, and papal intolerance was shown in putting him to death just as much as in burning other heretics. To Rome everything is infidelity except Romanism.

ON the whole the *Herald of Truth* ought to be satisfied with the amount of free advertising we have given it this week. These sophistries to which we have replied are current ones, and often deceive the unwary. We hope our readers will become wise unto salvation in these matters. We also hope that the *Herald* will become instructed in the way of truth and justice more perfectly. More reverence for God's law, and more of the power of the gospel of Christ will help our contemporary much in seeing the true animus of Sunday laws. Why should the *Herald of "Truth"* care to use the weapons that are "carnal?"

We have received a neatly printed catalogue of the South Lancaster (Mass.) Academy, for the year of 1889-90. This school combines the industrial with the intellectual, and has demonstrated that the combination is a success. It makes a specialty of religious instruction. Many young men and women have been converted by its instruction and influences, and have since done good work in the cause of God. The Academy is located in a quiet country village about thirty-five miles west of Boston and two miles from Clinton, a town of over eleven thousand inhabitants. Care and interest are shown in the physical, moral, and spiritual welfare of the youth, as well as in their intellectual growth. Expenses are very moderate. The school starts in this year with a complete faculty, of which Prof. George W. Caviness is principal. May the institution grow and prosper. It should have the support of our people in the East. For terms, etc., address the principal, South Lancaster, Mass.

"HO DEUTEROS THANATOS, OR THE SECOND DEATH," is the title of a little poem of fifty pages which we received some time ago from the author, an orthodox minister of "fifty years' standing," published by C. W. Bardeen, Syracuse, N. Y. We meant to have noticed it before, but want of time has prevented as thorough an examination as we desired. The author has felt bound by his convictions of duty to depart from the so-called orthodox teaching that death, the wages of sin, is "eternal life in misery," and has accepted the Bible doctrine of life through Christ. He says: "It is from no vain aspirations of authorship, but it is rather the earnest promptings of religious convictions that urge the writer to add his humble tes-

timonial to a long-dishonored truth." The argument is placed in the form of rhyme, not without poetic merit, in order to more readily attract the reader. The subject is treated under various sub-headings, and is both logical and forcible. We do not know as we could agree with the interpretation of the parable of the rich man and Lazarus, and with some expressions in the work; but on the whole we heartily wish it God-speed in its noble mission of "justifying the ways of God to men," and in pointing them to Christ our life. Address publisher, as above.

AN Eastern religious paper in commenting upon Bishop Lyman's discovery that "eating peanuts will cure insomnia" says:—

"What is needed just now is a nut that will keep people awake for a half-hour during the delivery of the sermon. Some ministers would be glad to keep their congregations supplied with such nuts the year through."

We would modestly suggest that if the pastors of sleepy congregations would only preach now as Paul preached before Felix their hearers would not fall asleep in the short space of thirty minutes; on the contrary we verily believe that many of them would be really converted and turn to the living God.

THE Rev. P. J. Popoff, in the N. Y. *Independent* of August 15, says that the report that the Czar "had totally suppressed the Lutheran Church in Russia" is doubtless a falsehood. Russian papers seem to indicate that it is the "parochial societies for assistance to the poor," which are connected with the Lutheran Churches, that have been suppressed by the Russian government. These societies have never been sanctioned by the government, and are really inimical to it; therefore their suppression. We opine, however, that it is difficult to do anything, even to carry on the commonest enterprise, without colliding with the government at some point.

THE current number of the *Pacific Health Journal* is up to its usual standard of excellence. Practical, sensible, useful are its articles always. Among its forty-five articles, anecdotes and poems, in its seven different departments, we mention: Food for Infants; Diphtheria a Century Ago; The Toilet; A Lesson for the Times; Tuberculosis, Its Contagious Nature; The Opium Habit; What Shall We Eat? Home-Making; Useful Recipes, etc. It is a journal well worth its price, one dollar a year. Address, *Pacific Health Journal*, Twelfth and Castro Streets, Oakland, Cal.

## TENTS FOR THE OAKLAND MEETING.

LET those wishing to rent tents for the Oakland camp, or who have tents of their own to pitch, report at once to Elder J. N. Loughborough, Pacific Press, Oakland, Cal., stating the size of tents desired. The prices for rent are as usual: 14x19, \$7.00 each; 12x16, \$6.00 each; 10x12, striped, \$5.00 each; 10x12, white, \$4.00. Let the orders come in as rapidly as possible, that the plan of camp may be arranged in good time.

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