

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.

VOLUME 15.

OAKLAND, CALIFORNIA, SECOND-DAY, SEPTEMBER 23, 1889.

NUMBER 37.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE

International Tract and Missionary Society.

(For terms, etc., see last page.)

Entered at the Post-Office in Oakland.

THERE is not in the world a surer sign of a little soul, than the striving to gain respect by such means as dress and rich clothes; none will depend upon these but they who have no other means.

It is announced that during the Catholic Congress which will assemble in Baltimore in November next, at the time of the Catholic Centennial, the topic, "The Catholic Press," will be fully discussed, and, therefore, the idea of holding about the same time a convention of Catholic editors has been abandoned.

THE end belongs to God; the choosing of the means to us. Human wisdom will use means which are intrinsically wrong, thinking that a good end will justify their use, and that a defeat or disaster will be the outcome of the use of good means. This only illustrates man's folly and unbelief. He who uses good means can leave the result with God. But the use of wrong means to accomplish a right result, may seem to promise success, but it will ultimately prove ruinous to him who has committed himself to such a method. Right is always ultimately successful. Wrong is ever ultimately defeated.

In the second epistle of Peter 1:21 it is said that "holy men of God spake as they were moved by the Holy Ghost." The books of Revelation and Daniel reveal the fact that angels have revealed truth to the prophets. From these facts some have concluded that the Holy Ghost was an angel or angels; and that any other view makes the Bible contradict itself. That this is not so, one simple principle will show, and borne in mind will enable our readers to solve similar problems. It is this, that because a principal is responsible for all acts of his agents or subordinates, the acts or work of his agents may properly be said to be his acts. For instance, we say, "That house was built by Mr. Jones," or "That printing-press was made by Mr. Hoe," although Mr. Jones never did any work on the house nor Mr. Hoe on the press. But they caused the work to be done; therefore it was their work. Thus the Father created the world through the Son. God spake unto the fathers, but he did it by the prophets. Heb. 1:1.

So God has revealed his will to men. Sometimes

through angels, sometimes through men. But in both cases the Spirit of God fitted the messenger for his work, gave power to his message, and prepared the heart of the individual to whom it was sent to receive the truth spoken. The Father, the Son, or the Holy Spirit, or rather the perfect oneness of all three, was the principal; the angel or the man was the agent. Now to say that the Spirit was an angel would prove by the same rule that the Spirit was a human being. But neither is true. The angel was only the messenger of God, the power—the all—was furnished by the Spirit of God, who is above and before all angels and all creatures.

PERFECT character before God can never be developed without implicit faith; for men can never become acquainted with God without trusting him. Man will never know that God can be depended upon unless he entrusts something to him. Not knowing trust in God, man cannot love him; for genuine trust is an essential part of genuine love. Even Adam, before his fall, must work out righteousness by faith. He must trust God's word as regards what was evil and what was good. He must believe God that it was wrong to eat of the fruit of the tree of knowledge of good and evil. If he had trusted, he would have found delight in God's will. But he would not believe God, and sad disaster followed. "Without faith it is impossible to please God."

THE word "passion" is a word of many meanings. Its original and literal meaning is "suffering." It is used in this sense in the expression so often seen, "our Lord's passion." It is used as synonymous with emotion. Love, hate, fear, joy, grief are called passions. It is probably more often used to denote vehement desire in a bad direction, such as hatred, rage, lust of concupiscence, etc. But in all these cases it is the product of the mind and flesh together. The flesh may possess inherited tendencies to sin, but God does not count them sin, nor will they ever issue in sin, if there is not within the mind something which is in harmony with the inherent tendencies of the flesh. But the soul renewed by divine grace, holding continual connection with God by living faith, will abhor those tendencies. The infirmities of "sinful flesh" are there, which make temptations real, but the soul is high above them, and overcomes them through grace. Sinful men have these inherited tendencies and weaknesses, and their heart, mind, or soul is in harmony with their flesh, hence they possess passions in the worst sense. When the flesh and soul agree, there is passion. When the soul abhors the tendencies of the flesh, and through grace rises above them, there is no passion. The tendencies of the flesh alone are but infirmities. Christ possessed like infirmities to man, he did not possess like passions.

LEAN HARD.

CHILD of my love, lean hard,
And let me feel the pressure of thy care.
I know thy burden, child; I shaped it,
Poised it in mine own hand, made no proportion
Of its weight to thine unaided strength.
For even as I laid it on I said,
"I shall be near, and, while she leans on me,
This burden shall be mine, not hers;
So shall I keep my child within the circling arms
Of mine own love." Here lay it down; nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come—
Thou art not near enough; I would embrace thy care,
So I might feel my child reposing on my breast.
Thou lovest me?—I know it. Doubt not, then;
But loving me, lean hard.

—(London) Evangelist.

THE UNCHANGEABLE CHARACTER OF THE LAW.*

BY MRS. E. G. WHITE.

WHEN Christ cried out from the cross, "It is finished," all Heaven triumphed. The controversy between Christ and Satan in regard to the execution of the plan of salvation was ended. The spirit of Satan and his works had taken deep root in the affections of the children of men; but the holy angels were horror-stricken that one of their number could fall so far as to be capable of such cruelty as had been manifested toward the Son of God on Calvary. Every sentiment of pity and sympathy which they had ever felt for Satan in his exile was quenched in their hearts. That his envy should be manifested in such a revenge upon an innocent person was enough to strip him of his assumed robe of celestial light, and to reveal the hideous deformity beneath; but to manifest such malignity toward the divine Son of God, who had with unprecedented self-denial and love for the creatures formed in his image, come from heaven and assumed their fallen nature, was such a heinous crime against Heaven that it caused the angels to shudder with horror, and severed the last tie of sympathy existing between Satan and the heavenly world.

When Christ died on Calvary's cross, he exclaimed in his expiring agony, "It is finished;" and Satan knew that he had been defeated in his purpose to overthrow the plan of salvation. When the Son of God came forth from Joseph's sepulcher, a triumphant conqueror over death, and broke the fetters of the tomb, he led forth the captives that Satan had bound

*Sermon at Chicago, Ill., April 9, 1889.

in the grave. He presented to the world a sample of the great resurrection day, when all who have fallen asleep in Jesus shall be raised to a glorious immortality. They shall come forth from their graves at the trump of God, and shall ascend to the city of God, and see the King in his beauty.

When Christ cried, "It is finished," the great sacrifice was complete. Satan and his angels were uprooted from the affection of the universe. Satan had taken such a course of deception that the angels of heaven had been in doubt of his real character. God moves in a straightforward course. It was impossible for God to lie; but Satan was as crooked as a serpent. All Heaven rejoiced when Christ rose from the dead. He had power to bind the strong man, and to despoil him of his goods.

We should behold Christ and his matchless charms. We should accept him as our righteousness. He came to exalt the law of God. He took upon him our nature that he might reach man in his fallen condition. His death exalts the law of God, and presents to the universe and to the world the law of God as changeless in its character. The transgression of the law could be forgiven only through the sacrifice of the Son of God. There are many who claim to believe that the death of Christ releases men from the obligation of obeying the divine precepts; but this is Satan's masterpiece of falsehood. One time when I was traveling to Oregon on a steamer, a number of persons collected upon the hurricane deck, just outside of my state-room, the door of my room being open. A Baptist minister was talking to them concerning the law. After a while he said: "Mrs. White is on board, and she is a great stickler for the law. She says that no one can be saved except through keeping the law. She places all our salvation on the perfect keeping of the law." After he had misrepresented me and the Seventh-day Adventists for some time, I went to him and said: "Elder B., Mrs. White is here to speak for herself. I have listened to your words, and will assure you that Mrs. White believes no such thing. There is no quality in law to save the transgressor. It was because the law was broken, and there was nothing but death before the sinner, that He who was equal with the Father, came to earth and took upon him the garb of humanity. It was because of man's sin that Christ stepped down from the royal throne, laid aside his royal robe, and clothed his divinity with humanity. He came to bring to man moral power, to unite the fallen race with himself, that through faith in Jesus Christ we may become partakers of the divine nature, and escape the corruptions that are in the world through lust. Says the apostle, 'Sin is the transgression of the law.' But Christ was manifested to take away sin, to save his people from their sins. The soul that believes in Christ may be cleansed from all defilement, and, through the grace of Christ, may be restored to divine favor.

"The law points to Christ, and every transgression of the law can be atoned for only by the blood of the Son of God. The law is like a mirror, to reveal to man his defects of character, but there is nothing in the law that remedy the defects it points out. Paul declares: 'I have kept back nothing that was profitable unto you, but have showed you,

and have taught you publicly, and from house to house, testifying both to the Jews and to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.' Why did he preach repentance toward God?—Because man had broken the law of God, and therefore was not in harmony with God. Why did he preach faith toward our Lord Jesus Christ?—Because Christ had died on Calvary, and had opened a fountain for sin and uncleanness for Judah and Jerusalem to wash in, and be cleansed.

"But while Jesus died for the sins of men, he did not abolish one tittle of the law. He said in the sermon on the mount, 'Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.'"

"We are saved through the merit of the blood of Christ, but Christ's righteousness does not cover the sin of transgressing God's law, without repentance. We must do all in our power to keep the commandments of God, and then he will impute unto us his righteousness, because we believe in Christ and seek to obey the divine law. This is the reason that Christ came to this world, that he might bring his righteousness to man, that man might lay hold of his strength, and make peace with God. God accepts the efforts of man to keep the law, because Christ imputes his righteousness to him. We could not keep the law in our own strength.

"The death of Christ is an unanswerable argument that demonstrates the unchangeable character of the law of God. If God could have changed one precept of his law, then Christ need not have died."

I said to the minister, "Did you ever hear me speak?" He answered that he had not. "In the thousands of pages I have written, have you ever read anything to the effect that I believe the law will save us?" He answered, "No." "Then why have you made the statements which you have? I hope you will not repeat them again."

After this talk, the minister took his party to the other side of the boat, but what I had said did not influence him to discontinue his false statements.

The apostle John says, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." We need not expect to be highly esteemed by the world, for the world did not esteem Christ. But the fact that we are not esteemed by the world is no reason why we should drape memory's hall with mourning, and fill it with dark pictures. Let us remember constantly that Christ gave his life for us; that although the world knoweth us not, he loves us with infinite love. We should talk of his matchless love. Let us not have any doleful tales to tell. The Bible is full of the rich promises of God. Let us behold the Saviour; for by beholding, we shall become changed.

If we look at the disagreeable side, if we gather up doubts, we shall have doubts, we shall sow doubts, and reap a harvest of darkness. We should lie low at the foot of the cross. Let us not utter one word of unbelief. The enemy may bring about a train of circumstances that will influence our feelings, but we should not let this discourage us; we must live by faith. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen; for the things which are seen are temporal, but the things which are not seen are eternal." We are to look away from earth, to breathe in the atmosphere of heaven. If we continually dwell in the atmosphere of earth's cares, we shall find our spiritual life dying out; but if we uplift our thoughts to heaven and heavenly things, we shall realize that our spiritual life is renewing and growing stronger day by day. If we follow on to know the Lord, we shall know that his goings forth are prepared as the morning.

MATTHEW TWENTY-FOUR.

BY THE LATE ELDER J. H. WAGGONER.

(Continued.)

3. THE SAINTS GATHERED TOGETHER.

At the coming of Christ, as in Matthew 24, the elect of God, the saints of Christ, will be gathered "from the four winds, from one end of heaven to the other." Verse 31. This cannot be referred to the destruction of Jerusalem. Nothing occurred at that time to which it will possibly apply. Paul, speaking of the coming of Christ, mentions the same fact, as follows: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him." 2. Thess. 2:1. How did the Lord come to Jerusalem at the time of its overthrow? We are answered, "It was a figurative coming." If it was not literal and actual, what was the nature of the figure used? It is said that he visited the Jews in judgment; that Titus, or the Roman army, really executed the judgment upon the doomed city. Then the coming of Titus, or of the Roman army, is represented as the coming of Christ. Was it a fact, then, that the saints of God, the followers of Christ, from the four winds, were gathered together unto Titus, in that day? This must have been so if the coming of Titus represented the coming of Christ, or if Christ came figuratively in the person of Titus. It is as sure as the Scriptures are true that the saints will be gathered unto Christ in the day of his coming; which did not occur, even in a figure, at the time of the destruction of Jerusalem; for the saints, instead of being gathered unto Christ, or to any person or thing which came to Jerusalem as his representative, were scattered from the city, fleeing from the presence of that which represented Christ! So absurd is that theory.

4. MAN OF SIN REVEALED.

The fact of Christ's coming, and the gathering of the saints at that time, being stated alike in Matthew 24 and 2 Thessalonians 2, proves that these chapters refer to the same time and event. We therefore in this connection notice a circumstance mentioned by Paul,

as one to take place before the Lord comes. And to this point we call the special attention of all who deny the literal advent of our Lord. Paul cautions his brethren not to look for the coming of Christ until the man of sin is revealed. Who, or what, is that man of sin? Paul wrote this about eighteen years before Jerusalem was overthrown. What arose within these eighteen years which filled the outline of this prophecy?—Nothing at all. The old and well-accepted view of the Reformers—the Protestants—that this man of sin is the "Sovereign Pontiff" of Rome, is every way reasonable, and to produce a harmony of the prophetic scriptures, is unavoidable. Notice these points:—

1. Paul wrote only eighteen years before the overthrow of Jerusalem, but he looked forward to the future for the revealing of the man of sin. The elements were then already operating, but hindering causes had to be removed. Consequently, as he said, the coming of the Lord was not "impending" in his day.

2. It was not merely a sinful man to be revealed; there were many such then; "*that man of sin,*"—who legalizes and enforces sin, not merely one who breaks law, but one who overrides and breaks down law. Such has been the character of the Roman Pontiff. Many readers will remember his indictment on this point by Alexander Campbell, in his debate with Bishop Purcell.

3. Exalting himself above God. This he has done, not merely by assuming the prerogatives of God, but, by legislating on the law of God, which can be done only by a superior, in fact or assumed.

4. Claiming to be God. See the titles which have been given to, and assumed by, the pope; and most recently, the assumption of infallibility.

These, and other specifications of prophecy, have been fulfilled by the popes of Rome, and by no other. And we shall find that the proofs grow even stronger and clearer as we proceed.

(To be continued.)

THE SAFE CHOICE.

A WEALTHY gentleman residing in London, on a birthday invited his servants to his house to receive presents. "What will you have?" said he to the groom, "this Bible, or a twenty-dollar note?" "I would take the Bible, sir, but I cannot read; so I think the money will do me more good," replied the hostler. "And you?" he asked the gardener. "My poor wife is so ill, that I sadly need the money," responded the gardener with a bow. "Mary, you can read," said the old man, turning to the cook, "will you have this Bible?" "I can read, sir, but I never get time to look into a book; and the dollars will buy me a fine dress." Next came the chambermaid; but she had one Bible, and did not want another. Last came the errand-boy. "My lad," said his kind benefactor, "will you take these twenty dollars and replace your shabby clothes by a new suit?" "Thank you, sir; but my dear mother used to read to me that the law of the Lord was better than thousands of gold and silver. I will have the good book, if you please." "Bless you, my boy! and may your wise choice prove riches and honor and long

life to you." As the lad received the Bible and unclasped its covers, a bright gold-piece rolled to the floor. Quickly turning its pages, he found them thickly interleaved with bank-notes; while the four servants, discovering the mistake of their worldly covetousness, hastily departed in chagrin.—*Selected.*

THE CROWN OF THORN.

A WONDROUS sight! In Pilate's hall,
The Prince of Peace on mockery's throne;
While jeering acclamations fall
From ribald lips and hearts of stone,
Oh, bitter irony of scorn,
The King of Glory crowned with thorn!

A scarlet robe around Him flung;
His scepter but a flimsy reed;
Knees bent in insult; blows that stung,
And taunts that made his spirit bleed.
Oh, sharper than the wounding thorn,
The scoffs and jeers so meekly borne!

By suffering crowned, in sorrow's night;
His royal lineage ne'er so plain,
As when upon the Lord of light
Sin's scarlet robe fell in disdain;
And brow and soul alike were torn
With seal of kingship,—crown of thorn!

O Lord of lords! O King of kings!
More glorious in thy lowliness
Than when the world thy triumph sings,
And princes to thy foot-stool press,—
This, this thy coronation morn,
Thy diadem, a crown of thorn.

—*Ella G. Ives, in Advance.*

THE LAST APOSTASY.

THE WEDDING OF CHURCH AND STATE.—AN ALLEGORY.
(Continued.)

SHE saw Lord Cæsar in his courtly robes, and thought with secret shame of her attire, vowing she'd change it for some richer dress before her introduction.

Then in her chamber she sat down to think. She remembered when she first had met her Prince, to whom she now had turned disloyal, that she had seen Lord Cæsar, and had then admired him. Then he had taken from her Prince's hand his ordained power, and bowed in loyal grace and fine humility. She still remembered how the chamber rang with his avowals of fealty to the rights and liberties of men. A fair scroll from his hand was written with the words of civil law, according unto men the right to live, to think, to worship, and to be aught they would, so they were loyal citizens, true men. She seemed to hear again his rich voice ring as he made eloquence on themes of law. How all men were endowed with certain rights inalienable, that delegated power of men or nations could not take away; that government, though 'twas ordained of God, had certain limits which did not so proscribe, but made its liberty. It was to protect men's rights, but not invade. To take what man might honorably give to man, but leave his duty to his God to be so rendered as God willed, and he desired. Under such power, that sealed men round within legitimate bounds, law was but liberty; and keeping it brought rich reward to each, and to society.

"This land," he had said, "is one where men may worship God according to their conscience, rendering up their heart's best love; where man need fear no incivility, since law doth make men civil. Here's place

for progress, scope for love and home, for all the inventive arts, for widening measures of prosperity and peace. Here's place for thought to unfurl its wings, for men to be, while citizens of earth, the heirs of heaven."

Then she remembered how with pallid face he turned toward the cheering audience, and trembling said: "I bear a power whose least perversion makes of liberty the worst of bondage. Men and citizens, as God has bidden, pray for those in power, for kings and rulers in authority. Before me pass the ages known as Dark. Aye, they are dark. Bloodshed and horror mark their centuries. I see the rack, the stake, the prison cell, the torture-chamber, and the fiends of hell. I see the king's throne made a despot's seat; I see the law, guarder of liberty, turned to an iron rule of slavery, dictating what men may or may not think, forcing the conscience. I see the officers of law a set of bigots, task-men and fanatics, ruling o'er men who bear the image of God, degrading them to creatures worse than brutes; or if they resist this power, as men, not cowards, they are put to prison, to rack, and flame, and death. Oh, what has made such havoc? Listen, men; The State perverted its authority, and took unlawful power, with covetous grasp, to pierce the realm that God's reserved as his. It compelled men's worship in a legal form, that all might wear a pious semblance, albeit the spirit lacked. It bound men's mind to creed proscribed, and limited the pastures of their thought from infinite fields to finite boundaries. Progress was gone. Men dwindled into dust. Arts failed; invention flagged; development ceased. The selfish principle, given scope for growth, struck out great branches of disastrous shade, and nations withered. The State exalted itself to judge in matters of men's personal rights, their faith, and thought of heart, yea, exalted itself above Omnipotence in compelling men to act a thing they were not.

"Save me from this. Now as I take my seat, be it to humbly rule as God has given, within the province he has chosen as best. Let no law pass my house that touches faith. Religion and the State must be apart in their legitimate and God-marked paths."

All this passed through her mind as she sat there. Then she remembered, too, from whence she had fallen. Oh, was not hers sweet duty, when she had passed in humble places where the angels tread, shedding her Prince's bounty to the poor, weeping with those that wept, rejoicing, too, with those who did rejoice? Why was she here? Her Prince had given no word. Were there no hearts that ached? no souls that sighed for light and love? no evils to be checked, no good attained? Could she indeed do better for the world by marrying this great man, who once had vowed no intercourse with her or hers? Had not her Prince said, too, "My kingdom's not of earth; fit men for heaven, for subjects of a higher, holier court"? There stood beside her angels whispering, warning, entreating; they would not force, but let her take her will. She rose, and stepped upon the portico, and walked it slowly, filled with troubled thoughts.

Lord Cæsar stood near by. He, too, was all absorbed with thought. She saw how his frank countenance had clouded o'er since she

had heard him speak his noble vows. Soon as she caught his eye, she approached him, smiling, holding out her hand.

"By all your noble mien, I know you, sir, the great Lord Cæsar. I bow to you, as queens to kings."

Lord Cæsar, unused to flattering words, bowed o'er her hand with awkward grace, and stammering, made response:—

"Lady, be welcome here to make your visit. I know not how to speak, for ladies' presence is unusual in our State's hall, and hath been thought unfitting in the past. The dark prince prophesies a rarer day for men and nations, dating from this time, since other feminine feet shall follow yours, and women give grave counsel in our courts. We'll wait and see."

This stunned the lady, and seemed a chilly welcome, that sent the hot blood coursing to her cheeks. The dark prince had promised her beauty, admired her, and would this prince do less? It stirred her pride; she set her teeth, and vowed she'd make him bow, aye, make him sue for her, as she should will.

The dark prince joined them, and with ready tact directed all their words, and set at ease. Lord Cæsar, though a bold, brave warrior, unused to cultured phrase and women's arts, and suspecting that some motive dark beneath fair words was hid, was still much charmed, and came from day to day to talk with her, neglecting his State duties for her eyes.

And yet he said, "I must not ask for her. Is she not given to the Prince of Love, from whom I hold my power?"

His sense of honor was not wholly gone, but now the lady was no longer gay. It seemed she drew a subtle melancholy about her like a robe, yet seemed more charming than she'd been before. And as he heard her sighs from day to day, he entreated her to tell him of her trouble, as friend to friend.

"Ah! I am lonely, dear lord," she said. "Since I have met you in your charming home, and felt delight in your companionship, I dread my empty halls, and silent rooms. I was betrothed when but a child, you know, to our fair Prince; but he is far away, and hath forgotten me. I love him not, although I wear his pledge. 'Tis but a sign, as empty as a title that means not much. Would I had one to love as great as thou, as noble, and as worthy!"

Lord Cæsar then told her how her presence had given him joy, how she must promise, if she thought of him, to be his queen and rule with him his realm.

And now she seemed indifferent, even cold, and dallied and delayed, wisely questioning him to his distraction.

With modest look she said, "Forbear, my lord. Give time to me. Let me think o'er your words. Is this the best for me and thee, and all?"

"Time?" said Lord Cæsar. "I have waited long, and still can wait in painful patience if thou givest me hope. Best? Yes, for me and thee and all. I spoke rash words in my first vows, I think; for we have tried, both thou and I, to work our work apart, and we have failed. Society runs on to ruin dire. Let us unite our fortunes, and go forth with power combined to remedy the ill that has been wrought."

"Ah! but the past. I cannot yet forget the horrid pictures of your first rash vows. Would it be so again? Would State religion make such vast dismay in men and nations?"

"No, no;" said Lord Cæsar, "have thou no fear."

"But government exists but with consent of those who are governed, and the people's voice will have some word as to our nuptials, friend."

"Ha! ha!" laughed Lord Cæsar then. "You shall be mine. Come to the people's workshop even now. A great assembly gathers there to-night, and all the realm talks of our nuptials as a thing assured."

Leaning upon his arm, the maiden passed; and ever came desire to be so set, admired as the first lady of the land. In the fair capitol city, as they passed, he told her this and that of noted men, of kings and dukes and personages whose names had made great rumor, until they reached the place.

Then said Lord Cæsar, "The Nation itself has sent its jewelers here to weld our wedding ring. By public vote they will stud it gloriously with gems of thought, and unite your hand and mine." * * *

WHY THIS CHANGE?

WHEN it is shown by line upon line that we are truly living near the time when He shall come whose right it is, and that the time is upon us when every man's work will be tested by the standard of God's word, many admit it and say, "That is the truth." But it is to "them as a very lovely song, of one that hath a pleasant voice and can play well upon an instrument; for they hear thy words, but they do them *not*." "They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will *not* do them; for with their *mouth* they shew much love, but their heart goeth after their covetousness." Eze. 33:31.

The law of God is clearly set forth as the rule or standard of the judgment. Eccl. 12:13, 14. Then many object and say we "see not," our "itching ears" want watchmen who "speak unto us smooth things." But "sin is the transgression of the law." 1 John 3:4. The law of God must be preached to bring the sinner to a recognition of his sins, and show him the fearful doom that awaits him except he repent of this sin.

The fourth commandment is part of that holy law which points out sin. "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." Prov. 28:13. As soon as the claims of the Lord's holy Sabbath are presented, and its observances urged upon men, we soon begin to hear "fallen from grace," "cursed if you keep the law," "nailed to the cross," and such like expressions. The time was, and that not many years in the past, when all the leading denominations taught and believed that "the law of God is a copy of the eternal mind, a transcript of the divine nature." But now every term of reproach is applied to it and few recognize its claims.

The "Guide to the *Doctrines and Practices* of Baptist Churches" on page 24 says, "The law of God is the eternal and *unchangeable* rule of his moral government; that it is holy, just,

and good; and that the inability which the Scriptures ascribe to fallen man to fulfill its precepts, arise entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned *obedience* to the holy law, is the one great end of the gospel, and of the means of grace connected with the establishment of the visible church."

We would suppose when it was shown that their "practice" was not in harmony with their "guide" they would at once make their "practice" consistent with their "guide." But no; the way they get out of this inconsistency is to deny the immutability of God's law which the Bible and their own creed says is "holy, just, and good."

Why this change in belief the last few years? Let a leading Baptist paper give the reason. Under the heading of "A Common Error," the *Pacific Baptist*, of East Portland, Oregon, dated February 15, 1888, gives the following reason:—

"Christians, too, generally have the notion that the laws of Moses in part at least are still in force. The ten commandments especially are clung to with great tenacity, and we presume some of our readers will be somewhat shocked when we say that these commandments are no more a part of the laws of the Christian dispensation than are the commandments to be circumcised or to keep the Jewish passover. . . . Of course we recognize the fact that in most cases the things required by the ten commandments are still required, or rather that the things forbidden *are* forbidden still. But not because they are found in the ten commandments. It would have been wrong to steal or kill if Moses [?] had never said so. If Christians would only remember that we are no longer under the Mosaic dispensation they would have no trouble whatever over the Sabbath question, and there would be no religious sects whose mission it is to contend for the seventh day of the week as the one which should still be observed according to the requirement of the fourth commandment. . . .

"But the fact is the Jewish Sabbath with all that system of laws and institutions of which it was a part have been done away. Hence the apostle says: "And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ." Col. 2:15-17. And since Christ has come we now have, instead of the Jewish Sabbath, the Lord's day—the day on which he arose from the dead—which we find was observed in New Testament times and ever afterward [?] throughout Christendom.

"But is not mischief often done by making so much of the ten commandments and presenting them in Sunday-schools and elsewhere in such a way that the children receive the impression that these commandments are still in force? These commandments printed on large charts are sometimes hung on the walls of Sunday-schools, they are committed to memory by the scholars, they are printed on cards, and in various ways are made *very prominent* in the *Christian teaching* [until the Sabbath is presented].

"This we contend is *wrong* and has evil results. [Why?] It is giving undue prominence to something which has been done away. Further, such a course is calculated to cause much *perplexity* upon the Sabbath question of which we have spoken, and is preparing the way for the Seventh-day Adventists (who are great on the commandment) to make converts to their theory. The fourth commandment *plainly* requires the observance of the *seventh day* and if these commandments are still in force it requires a great deal of ingenuity to show that the same day should not still be observed."

President Asa Mahan once truthfully said, "Admissions in favor of truth, from the ranks of its enemies, constitute the highest kind of evidence."

The above we believe is the true reason why men at the present time say the holy law of God is not binding. But all the skill and "*ingenuity*" of men "to show that" "these commandments are [now when the Sabbath is urged upon us] no more a part of the laws of the Christian," does not change the fact that they are binding. Jesus says, "It is *easier* for heaven and earth to pass, than one tittle of the law to fail." "Heaven and earth shall pass away, but my word shall not pass away." Simple obedience to God's commandments will save all this "perplexity upon the Sabbath question of which" God has spoken so "plainly." Yes we are "somewhat shocked" to read from a Christian paper that the ten commandments are "no more a part of the laws" binding upon Christians. "They that forsake the law praise the wicked." Prov. 28:4.

Is there not danger that those who now have to use "a great deal of ingenuity" to get around a "plainly" commanded commandment, will be themselves more than "somewhat shocked" to find at last that they are not permitted to go through the gates into the city? Rev. 22:14. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them I never knew you." Then men who have practiced "ingenuity" will be disappointed and "somewhat shocked" when they hear "depart from me, ye that work iniquity." Matt. 7:22, 23. "Blessed are the undefiled in the way, who walk in the law of the Lord."

JOHN M. COLE.

East Portland, Oregon.

THE SITUATION IN ROME.

In replying to an inquiry relative to the probable policy of the Italian government, the *Catholic Review* of August 31, said:—

"A correspondent writes to ask the *Catholic Review*, if, in the event of the Pope's departure from Rome, the Italian government 'would dare to occupy the Vatican.' To this we answer that the Italian government under M. Crispi would dare do anything which its needs demand and circumstances justify. To know just what it would do under certain circumstances, one must know something of Italian matters, and much more beside. M. Crispi is a Crispian, that is to say, he is anything which will serve to keep M. Crispi on the top of the heap. To do that, he would cheerfully sur-

render Rome to the Pope to-morrow, if it were necessary, and he had the power. He is just now a Monarchist in league with the Radical faction. To please Bismarck and other European powers, he must keep the Radicals in order; to hold his own in Italy, he must keep the Radicals in good humor. If the Pope leaves Rome, it will be because of a war. He will leave behind him care-takers of the Vatican, but as he is only a citizen of Italy, according to Italian law, there is nothing to hinder the government *taking charge of the Vatican*, the law of guarantees forbidding it to do more. Austria and Germany would also forbid the violation of the same law. So the case stands, an irritation to the powers, a menace to Italy, a grief to all Catholics. At present the situation does not give sign of change."

THE TESTIMONY OF SKEPTICS.

By skeptics we mean those who deny the divinity of our Lord. They reject his claim to be the Son of God and the Saviour of the world. Any admissions that such persons make are of course reluctant and therefore specially significant. If an attorney in a suit can extort a confession favorable to his cause from the opposite party, or from one of his witnesses, he regards it as of great value. It is worth far more than similar testimony from one of his own witnesses. Prominent among those who have written against the doctrines of evangelic Christianity are, Rousseau, Theodore Parker, Strauss, and Renan. And yet here are some of the statements that they have been compelled to make concerning Jesus of Nazareth.

Jean Jacques Rousseau eloquently declaims: "What prepossession, what blindness, to compare the son of Sophroniscus to the Son of Mary! What an infinite disproportion between them! If the life and death of Socrates were those of a sage, the life and death of Jesus were those of the Son of God. The features of his life are so striking and inimitable, that the inventor would be a more astonishing character than the hero."

Theodore Parker declares: "It would have taken a Jesus to forge a Jesus." So impressed with the unsurpassed glory and greatness, the sweetness and beauty, of Christ's character, was the celebrated Mill, that he declared, It is something absolutely unique in the world's history, beyond the power of the evangelists to have imagined, perfect in its truthfulness and devotion, and self-sacrificing love.

Among other acknowledgments, Renan affirms: "Before such a demi-god as this, we, in our feebleness, may well fall down and worship; and whatever may be the unlooked for phenomena of the future, Jesus will not be surpassed." And even Strauss, after sweeping away every element of credibility from the records of his life, speaks of the Jesus of history as he in whom the deeper consciousness of humanity, the divine wisdom, first developed itself as a power determining his whole life and being, in whose character were found a charity, a sweetness, and an all-embracing love, which have been as the germ out of which all that we now call humanity has been developed. He remains the highest model of religion within the reach of our thought; and no perfect piety is possible without his presence in

the heart. And he adds: "It is more inconceivable that a number of persons should agree to write such a history, than that one should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the Gospel."

Now, accepting the admission of these eloquent writers, what is the logical conclusion?—Why, either that the greatest and best man that ever lived was an impostor, or that he was, just what he claimed to be, the Son of God and the Saviour of the world. That the one perfect character and life in all the ages of human history should have been found in the person of a Galilean peasant, and be recorded by unlearned fishermen, is a greater marvel than any of the alleged miracles of our Lord. It requires far more credulity to believe that a mere man taught as Jesus taught, lived as Jesus lived, than that he was born of a virgin and rose from the dead. The character of Jesus, so unique and superhuman, the influence of Jesus upon more than sixty generations, the molding power of what he uttered during a ministry of only three years upon the hearts of millions and upon the institutions of the world is utterly inexplicable upon any theory that denies his divinity; and the very vagueness and inconsistency with each other of the creeds of skeptics show that they are all hiding from the light. Errors are multiform like shadows. Truth is clear and luminous like sunshine.—*The Occident*.

MISCONSTRUED SCRIPTURE.

WHY people will, at times, misconstrue the character or description of events recorded in Holy Writ, it is difficult for us to say. Take, for example, the case of Jonah. We hear people repeatedly speak of his having been swallowed by a "whale," while nowhere throughout the whole book which bears his name do we find any evidence which points to that creature. The term used is *daggadol* (a great fish); and the text expressly states, "And the Lord prepared a great fish." This statement, without giving any warrant for the assertion that the animal was a "whale," at the same time contributes all the more to the exact truth of the entire narrative, since the Lord *prepared* a great fish to swallow Jonah. Now, as we are not able even to speculate as to the species of "fish" to which this animal actually belonged, and have no proofs that a whale is meant, upon what sound basis can we found arguments which would lead us to deny the truth of the miracle as recorded in the Book of Jonah?—*Jewish Exponent*.

THE mere word "conformity" has in itself, when spoken, a dull and cumbrous sound. For us to pledge ourselves unreservedly to conform to any ecclesiastical institution is as if we lay down in a coffin and drew the lid over our face. There may be a blind rest, but there can be no far-seeing growth. It is transformity that we want. The church is ever more than the world; Christ is ever more than the church; the Spirit of God is ever more than the systems of man. As the apostle saith: "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—*Rev. Alford Norris*.

The Signs of the Times.

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

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OAKLAND, CAL., SECOND-DAY, SEPTEMBER 23, 1889.

UNIMPEACHABLE TESTIMONY TO THE MISSION OF JESUS.

"It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me." John 8:17, 18.

THESE are the words of our Saviour with reference to his divine mission. It is an unimpeachable testimony not of one, but of two. And this witness of two is not like the false witnesses who were suborned to condemn our Lord; "for neither so did their witness agree together." The witnesses which God gives witness *with* each other.

This twofold witness has ever been a divine law. In the Levitical dispensation, no one was condemned except at the mouth of two or three witnesses. After the manner of the East, these witnesses were examined sometimes, if not always, separately to see if there was collusion between them (See History of Susanna, in the Apocrypha); and their testimony must further be confirmed by the witnesses against the criminal being foremost in putting him to death. See Deut. 19:15; and 17:6, 7. If any accusing witness was proved to be false, he was dealt with as he thought to deal with his brother, or he would receive the same punishment due to the crime that he thought to fix upon the one he accused. Deut. 19:16-20. Thus the lives of men were guarded.

It was a righteous law, and the same principle holds good in the New Testament. Willingness to adjust difficulties must be established under two or three witnesses. Matt. 18:16. The sinners in the Corinthian church must expect this just law to decide their cases. 2 Cor. 13:1. No accusation is to be received against an elder of the Christian church except at the mouth of two or three witnesses, so sacred was their reputation in the sight of the Lord. It is too often the case now, however, that mere rumor is sufficient to blast the reputation of member or officer in the church of Christ. Those who originate it, or who circulate it, would not dare to bring it as a charge, would not talk it over with the individual; but slanderer like, they strike in the dark, give surmises for facts, and insinuate more than they say. Selfishness and envy lie at the root of all such work. Nothing should be held against the character of an individual unless it is *established* by evidence.

The same law holds good with reference to the mission of Christ. When God sent his Son into the world, he sent him with unimpeachable testimony to his divine mission. In fact, he gave a twofold witness, besides John the Baptist. The latter's testimony might be doubted, as it could be argued that there was a possibility of collusion between him and Jesus. It alone was worthless. John himself even wavered as to whether Jesus was the Christ, and was only assured by the twofold testimony of the mission of Christ, "the greater witness than that of John." This witness, or more properly, these two witnesses are brought before us in the words of Christ at the head of this article.

These are the witnesses, the Father and the Son. How did they bear witness? We quote from John 5:37, 39:—

"And the Father himself, which hath sent me, hath borne witness of me." "Search the Script-

ures; for in them ye think ye have eternal life; and they are they which testify of me."

It is in the Scriptures of truth that God hath testified, or borne witness, of his Son, by patriarch and by prophet, from Enoch, the seventh from Adam, to Malachi, the messenger of the Lord of hosts. How Christ bears witness is shown in the following:—

"But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." Verse 36.

Now notice the positive assurance which we have in this twofold witness, or these two agreeing witnesses. First, we have the Father's testimony in the Scriptures, which had been written from fourteen hundred years to four hundred years before Christ was born. Those scriptures had predicted of what tribe Christ would come, where he would be born, when he would be given his mission, what his work would be, and what its character, even to the death upon the cross, and the victory over the grave. All this testimony was ultimate authority with the Jews. They could not say that Jesus the son of Joseph had by artifice deceived them by writing or tampering with the sacred writings. They had existed among the Jews for hundreds of years; there was no doubt concerning this; and Jesus was "not yet fifty years old." Here was one infallible witness.

But secondly, Jesus was in harmony with all these prophecies, not in words alone, but in deeds, in character, in the whole history of his life. Here was absolute agreement between the unchangeable witness of the recorded truth of God and the testimony of the work and life of Christ. And when the Spirit of God had predicted these things of the Messiah, and then when Jesus had met them all in his own life, the conclusion would be unavoidable that God had given him these works to do, and that his mission was divine. This absolute agreement with the infallible Scriptures made another infallible witness to the Messiahship of Jesus, the two together being absolutely unimpeachable.

The Scriptures of truth that testify of Christ before he came compose now the Old Testament. The writings which record his works compose the New Testament. These two are the living and unshaken testimony to the divinity of our Lord. They are the two witnesses to the truth of Christianity which *stand* before the Lord of the whole earth, and ever will stand. Rev. 11:3-12.

Praise God for the sure evidence. No other system can furnish the same; no other prophet or teacher could or can present such credentials. Seemingly humble in origin of person and mission, both came from the highest heaven. Dying an ignominious death as a criminal, condemned by the Jews as a blasphemer and by Pilate as a traitor, he seemed to lay a poor foundation for his few followers to build upon, but it was the eternal and undying rock of all truth. Faith can there fold her wings and rest.

M. C. W.

"GOOD BUT DEFECTIVE."

OUR friend, N. R. Johnston, in the *California Prohibitionist* of the 29th ultimo, calls the Allegheny County (Pennsylvania) prohibition platform "good but defective." The second plank in that platform is as follows:—

"Second—We are in favor of a more conscientious and scriptural observance of the Sabbath, as absolutely essential to the welfare of society, and the preservation of the State."

Upon this, friend Johnston remarks:—

The second is defective. It should have declared in favor of better legislation, as well as of better Sabbath observance."

Yes, it is defective. Pennsylvania is one of the States which has been cursed with a stringent Sun-

day law, which came down from the relics of the Dark Ages. And it has been largely a dead letter, except in the case of seventh-day keepers. We have traveled miles in Northern Pennsylvania on Sunday, and have found people at work everywhere in the country, and doing much worse in the towns. We do not believe California to be worse. But it is only a few years since, that Seventh-day Baptists, a Mr. Waldo and hired man, were arrested, convicted, and fined, for doing work on Sunday which could disturb no one.

The resolution *per se* is good. "Conscientious and scriptural observance" would be the keeping of the seventh day—the only scriptural Sabbath. And we do not know but we could say Amen to friend Johnston's comments on this Sabbath plank, but perhaps not in the direction designed by the writer. But the legislation, concerning Sabbath observance, that is needed in the old Keystone State, to be truly "better," and not "defective," should sweep forever from the statute books all Sunday or Sabbath laws. There is no other way.

There is another defect in the platform; the Sabbath observance plank has no business there whatever, or in any other political party platform. It would do for the church conference or presbytery resolution, but it is out of place in politics.

"WHO-CHANGED THE SABBATH?"

THIS question has been already answered; for it has been shown that the displacement of the ancient Sabbath, and the introduction of the Sunday in its stead, was the work of the great apostasy now known as the Papacy. But it is objected by some that, as the Sabbath was changed at least as early as the fourth century, whereas the earliest date assigned by Protestants for the establishment of the Papacy is A. D. 538, it is not possible that the Papacy changed the Sabbath a century before it (the Papacy) had an existence.

But let those who make this objection remember that the Papacy was the result of growth. It did not spring into being in a day, nor did it attain full stature in a century. As early as A. D. 54, the apostle Paul wrote:—

"For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:7, 8.

This, as all Protestants agree, is a reference to the Papacy, or at least to the apostasy which culminated in the Papacy. The fact is, that instead of being *established* in A. D. 538, the papal power attained its majority at that time. Its infancy and youth were far back of that date, and not a little of its work was done before that time. In his history of the "Early Church," p. 591, Killen says of the bishop of Rome:—

"In the third century the chief pastor of the Western metropolis must have been known to the great officers of government, and perhaps to the emperor himself. Decius must have regarded the Roman bishop as a somewhat formidable personage when he declared that he would sooner tolerate a rival candidate for the throne, and when he proclaimed his determination to annihilate the very office."

At this time the bishop, or pope, of Rome exercised power over only a part of the church, but his power was the same in kind, if not in extent, that was exercised by his successors two centuries later. Those who deny that the Papacy changed the Sabbath, on the ground that the change was effected before that power had an existence, only show how limited is their knowledge of the history of the first great apostasy, and the development of the papal power.

Protestants all agree that the papal system has in it many features borrowed from paganism; and just so surely as it has, Sunday-keeping is one of

them. Every Bible student knows that the Scriptures contain no hint of a change of the Sabbath by divine authority; scores of first-day writers have acknowledged the fact; ecclesiastical historians of note have repeatedly said that "the festival of Sunday was always a human ordinance." Do we not justly accuse "the mystery of iniquity," which even in Paul's day was working for the corruption of the church, with the crime of thinking to change the law of God, especially the fourth commandment, as foretold by the prophet Daniel (Dan. 7:25)?

C. P. B.

THE EVIDENCE OF SONSHIP.

"Now the Spirit itself beareth witness with our spirit, that we are the children of God," is the language of Paul in Rom. 8:16. It is the same divine law which we have considered in an article in another column. God would not have his people depend on a guess or a wish or a faint hope that they might be his children; he desires them to have sure evidence, evidence absolutely unimpeachable. The Christian need not grope in blindness or doubt. God will give him such plain evidence that it will not be presumptuous to make the claim that he is a child of God.

What is the witness of the Spirit of God? Says an apostle, in 1 Cor. 2:10, 11:—

"But God hath revealed them [the things of God] unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."

God has revealed these things in his holy word; and that word was inspired by the Holy Ghost. 1 Peter 1:10, 11; 2 Peter 1:21; Acts 1:16; 2 Tim. 3:16. The apostles taught also "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Cor. 2:13.

The witness, or testimony of the Spirit of God, then, is in the word of God, the Bible. That word reveals in the holy law of God man's duty, and also sinfulness by that same law, because man has transgressed the law. That word reveals that Christ died to redeem mankind; and that every soul can be saved on conditions which are explicitly and clearly set forth, and which man through God's free favor can meet. That word reveals the promises and power of God, and how obtained. It reveals how the acceptance of God's plan with the whole heart will affect the sinner's mind, affections, and life. God's word, or the Spirit of God through this word, reveals all of the necessary things for man's acceptance and salvation. One text will not reveal all, man's opinions of a text will not, but the Bible will by study, comparing text with text, passage with passage, prophet with prophet and apostle, apostle with apostle and prophet, in short, comparing spiritual with spiritual, reveal man's duty.

"Our spirit," or "the spirit of man," refers to man's mind, intellect, and spiritual nature. Its use in this text probably comprehends all of these. It is that by which we obtain knowledge. It does not of itself know the things of God, because of the limitations of its narrow powers, and the greatness of the things of God. But in it is the only knowledge man has of himself outside of divine revelation. "For what man knoweth the things of a man, save the spirit of man which is in him?" This spirit knows man's loves and hates. In the unregenerate it is against good; it is at enmity to the truth of God; it is in harmony with evil. But when regenerate, the old passes away, a new is created within. "A new heart also will I give you, and a new spirit will I put within you." Eze. 36:26. And this new spirit is the creation of the Spirit of God. Verse 27.

This being the case, the Spirit of God dwells in the heart of the regenerate, or child of God. And

this Paul expressly states: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9. The spirit of man, then, which has been created within him by the Spirit of God, must be in harmony with the Spirit of God. The testimony of the Spirit of God—the word of God—and the testimony of the renewed spirit of man must agree.

The spirit of man is manifest in his thoughts, his words, his deeds; not in one alone, but in all. It matters not what emotions he may have or may have had, of joy or of ecstasy, these are not the witness of Rom. 8:16. The thoughts of man, the words of man, the deeds of man, must be in harmony with the words of God, which is the testimony of the Spirit of God. Has he the Spirit of Christ? Then through that Spirit he must put to death the deeds of the body and the tendencies of the flesh. Rom. 8:13. The Spirit gives through the word what its fruits are. Gal. 5:22-24. Does the spirit of man witness that his thoughts, words, and deeds, are in harmony with this? If they are he has the twofold witness. If his heart is not in harmony, if he hates instead of loves, it matters not what his joy or emotions, he is not a child of God. If he fails, does he sorrow for sin, even though known only to himself? Heartfelt contrition and repentance is evidence of sonship, because it is in harmony with the testimony of the Spirit.

If the justified and regenerate man loves the commandments of God, his spirit knows it. It will not be a love of words alone, but deeds. 1 John 3:18. "For this is the love of God that we keep his commandments; and his commandments are not grievous." 1 John 5:3. The power to overcome sin, the willing obedience, the submission to God's will, are evidences absolutely unimpeachable, as the following texts show: "And hereby we do know that we know him, if we keep his commandments." "But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." 1 John 2:3, 5. See also 1 John 5:2-5. Many other texts teach the same thing.

It will be readily seen from this what an infallible, clear, and precious evidence of his acceptance with God the Christian has. It is infallible and unimpeachable. The testimony of the Spirit of God—the Bible—is the same forever. It teaches the same things to-day as it did when John on lonely, rock-bound Patmos wrote the Revelation or penned his gospel. Its teaching, as regards practical duty, is plain and can easily be understood. The Christian knows it, and knows whether he is in harmony with it or not, in heart and through life. The Bible being infallible, and the testimony within himself being in harmony with the Bible, it also is an infallible evidence. The two agreeing testimonies are unimpeachable evidence.

The above being the case, it is also clear. For if the Spirit through the word revealed all provisions and conditions of man's salvation, if it plainly declared what the character of the man would be who accepted the truth, and if the man meets all these conditions and is in harmony with all these provisions, certainly the evidence is clear that it is God's Spirit which has wrought this change.

It is a precious evidence because of its intrinsic worth. We often hear in revival meetings, in these days of superficiality, such expressions as, "I am saved," "I feel that I am saved." The expression is one of emotion and ecstasy, poor evidence at best. Not that the Christian does not have joy at times, but joy is not the evidence, feeling is not the evidence. Emotion is but incidental, and Satan may cause emotion. Of itself alone, it is of no worth as assurance of acceptance with God. Faith in God's word and the promises

through Christ, coupled with a life changed and a character being moulded after the living Word, is evidence upon which we can rest as the rock. Emotion may pass away, physical infirmities may lessen joy, feeling may depart, but God's word is unchangeable, and the heart renewed is just as much in harmony with it all as when joy and feeling were dominant. And even if the child of God has failed, the Word invites him to come back with true contrition. The promise cannot fail, and the submissive, faithful heart that trusts therein cannot fail. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Ps. 91:1. "For if ye do these things ye shall never fall." 2 Peter 1:10. And the humble-hearted will ever know whether he is doing the will of God or not, will know whether he has a working faith, a "faith which worketh by love." Gal. 5:6.

It is only the Spirit of God which can work in us that harmony with the testimony of the Spirit—the word of God. If we have not this Spirit we are none of his. If we have this Spirit, that Spirit will work in us that which is in harmony with the word. In other words, the Spirit in the word of God and the Spirit in our hearts will be in perfect accord. "Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things which are freely given to us of God." 1 Cor. 2:12. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" 1 John 3:1. It is our privilege to be the sons of God; it is our privilege to know that we are. We have, if we are sons, an unimpeachable, infallible witness to the fact. Let us hold it fast.

M. C. W.

BEARING FALSE WITNESS.

REV. M. A. GAULT, one of the district secretaries of the National Reform Association, and a zealous advocate of a National Sunday law, has an article in the *Christian Statesman* of August 22, in which he either ignorantly or maliciously bears false witness against some whom he is pleased to denominate "Saturdarians." He says:—

"In every town I have visited I find these people have canvassed the ground thoroughly for signatures against the Sabbath Rest petition, representing that there is a movement on foot to amend the Constitution of the United States, so as to persecute Saturdarians, and compel them to keep the first day. The Valley Falls *Lucifer*, an infidel anarchistic organ is joining with them in publishing and circulation such petitions. These petitions read as follows: 'We, the undersigned, citizens of the United States, do most earnestly PROTEST against all legislation intended, or having the effect, to unite Church and State. We consider the Blair Sunday-Rest Bill and the Blair Educational Bill especially offensive, and dangerous, and should these or other measures embodying the same pernicious principle be presented in this Congress, we sincerely hope your body will promptly and decisively reject them.' At the upper right-hand corner of the petition are these words from the treaty with Tripoli: 'In no sense is the government of the United States founded upon the Christian religion.' On these petitions are sometimes found the names of United Presbyterians and members of other churches whom these people have deceived by false representations."

This paragraph contains two flagrant misstatements; first, in the implied denial that there is a movement on foot to amend the Constitution in the interests of religious legislation, and that it is the purpose of the promoters of that movement to compel all without distinction to keep Sunday. And second, in the matter of the petition itself; conveying as it does the idea that the petition circulated by the seventh-day people is the same as that circulated by the paper to which it refers.

1. Mr. Gault is himself one of the secretaries of an association which has for its object the securing of "such an amendment to the Constitution of

the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions and usages of our government on an undeniable legal basis in the fundamental law of the land."

This may appear innocent enough to those who have given the subject no thought, and some will no doubt wonder why any Christian should oppose it; but reasons and good ones too are not far to seek. Of course if the Lord Jesus Christ is to be recognized as the ruler of this nation his will must be law; and what National Reformers understand that will to be is thus set forth by Rev. J. M. Foster, another district secretary of the National Reform Association, in the *Christian Statesman* of February 21, 1884. He thus enumerates the "duties which the reigning Mediator [Christ] requires of nations":—

"(1) A constitutional recognition of himself as king of nations. . . . (2) A constitutional recognition of their duty as a divinely appointed keeper of the moral law. . . . (3) A constitutional provision of moral and religious qualifications for their officers. . . . (4) An acknowledgment and exemplification of the duty of national covenanting with him. . . . (5) An acknowledgment and performance of the nation's duty to guard and protect the church—by suppressing all public violation of the moral law; by maintaining a system of public schools, indoctrinating their youth in morality and virtue; by exempting church property from taxation; and by providing her funds out of the public treasury for carrying on her aggressive work at home and in the foreign field."

If this would not be a union of church and State, we are free to confess that we do not know what would constitute such a union. But, as before remarked, to those who have not considered the subject all these things may appear harmless or even desirable, but a moment's careful thought will satisfy anyone that what the National Reformers demand is nothing less than a union of Church and State, a union which would make it necessary for Congress or for the courts, or for both, to decide what the moral law is, and what constitutes violations of it, as well as a host of other questions of a like nature.

The moral law is the ten commandments, and Mr. Foster and his co-laborers insist that the fourth precept of that law forbids Sunday work. They will not, we opine, deny that they wish to enforce upon all outward obedience to the law of God, as they understand it. Is there not then a movement on foot to compel all, "Saturdarians" as well as others, to keep Sunday? There certainly is, and Mr. Gault is one of the prime movers in that movement.

But it is not alone in the matter of Sunday keeping that these National Reformers propose to interfere between the individual and his God. A vice-president of their association has said:—

"We want State and religion—and we are going to have it. It shall be that so far as the affairs of State require religion, it shall be revealed religion, the religion of Jesus Christ. The Christian oath and Christian morality shall have in this land 'an undeniable legal basis.' We use the word religion in its proper sense, as meaning a man's personal relation of faith and obedience to God."—*Dr. Edwards, Minutes N. Y. Convention, 1873, p. 60.*

If this means anything it means that they demand laws that shall regulate "a man's personal relation of faith and obedience to God." And that not as the State might decide but as the National Reformers themselves shall decide. The *Christian Statesman* of February 21, 1884, says:—

"The State and its sphere exist for the sake of and to serve the interests of the church;" and, "we will not allow the civil government to decide between the churches and to ordain church doctrines, ordinances, and laws."

Certainly not; the churches would do as they

did in the days of Constantine, decide all questions of morality and religion, and then the government would enforce the law according to their decision. Those who circulate petitions against Sunday legislation and all kindred measures do well to say that the logical outcome of the National Reform movement—of which the Sunday-law movement is part and parcel—can be nothing short of laws which will oppress not only "Saturdarians," as Mr. Gault contemptuously terms them, but also all who will not bow in matters of conscience to the dictates of those who happen to be in power.

2. The petition circulated by *Lucifer* is not the same as that circulated by those whom Mr. Gault calls "Saturdarians." The latter petition is as follows:—

"THE AMERICAN CONSTITUTION MUST BE PRESERVED."

"Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience."—*George Washington.*

"Religion is not the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both."—*James Madison.*

"Leave the matter of religion to the family altar, the church, and the private schools, supported entirely by private contributions. Keep the State and the Church forever separate."—*U. S. Grant.*

"Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof."—*U. S. Constitution.*

"My kingdom is not of this world." "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."—*Jesus Christ.*

To the Honorable, the Senate of the United States:

We, the undersigned, adult residents of the United States, 21 years of age or more, hereby respectfully, but earnestly, petition your Honorable Body not to pass any bill in regard to the observance of the Sabbath, or Lord's day, or any other religious or ecclesiastical institution or rite; nor to favor in any way the adoption of any resolution for the amendment of the National Constitution that would in any way tend, either directly or indirectly, to give preference to the principles of any religion or of any religious body above another, or that will in any way sanction legislation upon the subject of religion; but that the total separation between Religion and State, assured by the National Constitution as it now is, may forever remain as our fathers established it.

It will be observed that this petition makes no mention of any particular bill, but deals wholly with principles. In this respect it differs from the one quoted by Mr. Gault, as it does also in several other points, notably in the quotations by which it is prefaced. Mr. Gault should become better informed relative to the opposition to his work before he attempts to instruct others in regard to it.

C. P. B.

A LAST DAY BOASTER.

WE have received from time to time copies of a would-be author's "Catechism for Seventh-day-ites." The writer has sent us another sheet which claims to be a corrected copy; we have not time to revise and will take it for granted that the last is the writer's ideal, though we pity the writer. The last copy has the heading, "The Colchester Sun Extra," printed on one side and full of typographical errors, to say nothing of its theology. It consists of somewhere about seventy-five questions, more or less, which could be reduced to twenty-five and exhibit much more sense. Upon these the changes are rung till one thinks of the change of diet enjoyed by the poor man who had "bread and tea and stuff" for breakfast, "tea and bread and stuff" for dinner, and "stuff and bread and tea" for supper. Well, this sheet 12x16 inches consists mostly of stuff. There is but little food, but little stimulant, and much stuff; enough we presume, if further attenuation is possible, to make another sheet. It probably is possible on the same principle of the song which had four hundred and ninety-nine verses, the first verse being repeated for the chorus, and duplicated for each of the four hundred and ninety-eight succeeding ones.

But aside from all this, this "Catechism" mis-

represents seventh-day people. For instance, two questions are as follows:—

"Did not God merely promise (in Ex. 19) to make a covenant with Israel if they would elect him their civil ruler?"

"Did not he fulfill this promise in making with them a covenant—the 'first covenant'—(in Ex. 24)?"

No seventh-day keeper that we ever heard of ever held that Exodus 19 was any more than preliminary to the making of the first covenant. The covenant was completed by its ratification as recorded in chapter 24.

The repetition of ideas is shown by the two following questions:—

"Did not the people stay at home, in their tents or houses, and do nothing on the seventh day, unless an annual rest fell on that day?"

"On all other occasions was not the seventh day observed by the people in staying at home and doing nothing?"

And these are a sample of most of these questions concerning which this would-be notorious author asks, "Have you the courage to print this in your paper, and attempt to answer it?" To this we simply say: 1. That there is not a year's volume of the SIGNS OF THE TIMES, we presume, since it was first published, but what has answered every sensible question in this Catechism; 2. Our space is taken up with matters of much more importance; and 3. While we are not at all dismayed at this voluminous list of queries, we have no time nor space to give to such folly. We have the physical courage to do many foolish things, but we have no time to undertake such silly and degrading warfare as this. We hope this will suffice. This is too much notice already. The "Catechism" will soon die of itself.

HOPE OR DESPAIR—WHICH?

THE editor of *Freethought*, in his issue of August 15, presents very strikingly, and doubtless unwittingly, the hopelessness of infidelity. In speaking of a horrible murder, he says:—

"Without doubt, the mother and child were happy that sunny morning, when the assassin crept upon their path. How swift and horrible the change, the attack, the death, the dragging through the woods, the burial, and all the shuddering details of the inhuman transaction. How the deep, dark problem of life and destiny presses upon the heart in view of the scenes of this pitiable tragedy. How can one be so cruel? Whence comes this devastating passion, and what will remove it? Where is the justice of the heavens and the love of God? Could any divine being, looking upon this infinite horror, have withheld his aid? No angel, no spirit came at the tortured mother's cry. Human love, after all, is the only remedy for human hate. Human justice must right human wrong. I could only feel, amidst the beautiful sunshine that was trying to cover up the dreadful terror, that in ourselves only is the providence of the good and just. We only can make those conditions—those divine conditions—whereby the heart shall be made loving and noble, and these deeds of blood forever impossible."

Life to the infidel is a "deep, dark problem" which his reasoning can never solve. He demands that God shall act in his way, and his time, according to his own infinitesimal wisdom. Should Deity do this so as to satisfy one infidel, many others would doubtless take that condescension on the part of God as an additional evidence against God, or an argument in favor of his non-existence. How, we inquire, does "human justice right human wrong" in this case? The fact that it does not and cannot leads the writer to raise these, to him, unanswerable questions. In his heart he knows that "human love" and "human justice" fall infinitely short of doing this, because of man's own perverted nature, limited wisdom and knowledge, and limited existence.

He who dispenses exact justice to wrong-doers

must be able to read thoughts, motives, and intents, and this, man cannot do. He can take an oft-times-perverted view of the overt act, but he knows not the thoughts of the heart, the motives which inspired the deed, nor the inherited tendencies which urged him on. Therefore, man can never right human wrong. And this very fact argues for the existence of an all-wise Ruler and Judge, infinite in every power and faculty which is necessary to Deity.

Time is naught to such a Being; eternity is his. The wrong may be unpunished in this life's little span; God has time beyond. Faithful men may perish here in ignominy and reproach; God will reward them in his own time. And the God that will do this is the God of the Bible. But *Free-thought* will have none of him or the power of the resurrection of his Christ, which forms the subject of clumsy ridicule in another column of that same paper. Faith in the omniscient and infinite God is light and solid rock compared with the misty fogland of infidelity. The one is good hope; the other is dark despair. And if it were no more than hope, it is to be preferred to the uncertainty of infidelity which shackles thought and confines it to our own little circle. There is freedom in Christ, there is hope in his word, there is rest in his service; there is righteousness and life and peace beyond. We choose the Rock of the word.

M. C. W.

SPIRITUALISM.

SPIRITUALISM is a subject upon which many remarkable things are said, but just now we do not recall anything more surprising than some things said in a recent sermon by Rev. Dr. Easton, a San Francisco pastor. As reported in the *Morning Call*, the doctor said:—

"I stand opposed to modern Spiritualism. I oppose it because it is anti-Christian. Its teachings are in direct opposition to the Bible in rejecting the atonement and Christian faith. . . . It is sensual, unphilosophical, and illogical. I oppose Spiritualism because it is opposed to civil justice. If spirits can come back to earth and speak to us, why do they not expose and denounce the murderers that are undetected and unpunished?"

We have no particular fault to find with these reasons for opposing Spiritualism. Some of them are certainly good. The first one, namely because it is anti-Christian, is all-sufficient for us, and includes all the others except the last. It is frivolous, and might prove to be a two-edged sword, cutting both ways; for instance, the infidel might say, If there be a God, why does he not expose undetected criminals? etc. When the doctor tells just why, some Spiritualist may give an equally good reason why the spirits do not do it.

But the remarkable part of Mr. Easton's discourse, is what he said about ministering spirits. How he reconciles it with his denial of the return of spirits, we leave him to explain. He said:—

"What we call death we have reason to believe makes no change in the soul. Plato in the spirit world has not forgotten his Greece, Napoleon has not forgotten his France, Washington has not forgotten his America. Millions of fathers and mothers remember the world where they wedded and lived happily together. Myriads of little children remember the places where they played when on earth. Man is the helper of man in this world, and it is the same in the spirit world. It is reasonable to believe that in the spirit world the soul increases its power and usefulness. *Authentic manifestations of soul power are many. We are often sensible of impending evil. Warnings come in dreams.* Death-bed experiences in which the parting soul has been gladdened with divine music—in which the eye has looked upon friendly faces that had long been lost to the earth—point to the existence of a border land, whose inhabitants seem to make themselves known in great crises or in great need. *It is customary to think of the spirit world as very far away, yet it may be very near us. It may be all around us, and its inhabitants may have means to reach us of which we are ignorant.*"

If this be true, what right has the doctor to deny the claims of Spiritualists? And what becomes of his last objection to Spiritualism? Placed side by side, Mr. Easton's utterances simply show the utter inconsistency of rejecting Spiritualism, and at the same time admitting the doctrine on which it is built, namely, the natural immortality of the soul, and its consciousness in death.

The Bible plainly declares that "the dead know not anything," and that they have no part in anything that is done under the sun (Eccl. 9:5,6). Again of the dead man, Job says: "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21. Those who accept the testimony of the Scriptures can consistently oppose Spiritualism; all others who assay so to do are like men fighting fire with dry flax—they only feed the flames.

C. P. B.

"EQUITY IN SUNDAY LAWS."

"EQUITY in Sunday Laws" is the title of an article by Rev. W. F. Crafts in the *Lutheran Observer* of August 9, in which the writer says:—

"Equity" should be used as a watchword for the enactment, improvement, and enforcement of our Sunday laws. In the general suspension of Sunday work and business, there are three notorious exceptions in many places. The saloons, the trains, and the newspapers, are allowed to carry on business secretly or publicly in the interests of their rich proprietors, while the peanut stands and little stores of the poor are closed. A few Sabbaths [Sundays] since in New York, when all the rich florists were selling flowers without resistance, contrary to law, a burly policeman arrested an Italian who was selling five-cent button-hole bouquets, and doubtless in five minutes made him an anarchist and all his friends. If such discrimination is made in the law itself, the Legislature perpetrates a crime against equity. Such law is violation of law and cannot long be enforced. The only law that can either be justified or maintained in practice is a law which impartially forbids, in rich and poor, all forms of Sunday work that are not works of mercy or necessity."

Such law is certainly violation of justice, and the enforcement of it is tyranny, and this is just what every Sunday law and its enforcement is. The iniquity of such laws has been shown time and again, and yet men calling themselves Christians were never so loud in their demands for such laws as now. And this is just what Mr. Crafts himself is doing. He can denounce a gross act of injustice in New York, where the probable agent of some grasping master was the sufferer, but he has no word to say against a hundred times worse acts of injustice in Arkansas, Tennessee, and Georgia, where conscientious, God-fearing Christians, American citizens, were the victims. In the States named, men of this character have been fined and imprisoned, technically for Sunday work, but really for Sabbath rest, while others in the same neighborhood, who did more and noisier work than they on Sunday, were not molested. The spirit of persecution for conscience' sake is abroad in the land, and the American Sabbath Union, so called, is doing all in its power to stimulate that spirit, and to make its practical manifestation possible not only in a few States but in every State.

C. P. B.

THE *Catholic Mirror* says that the missions of that church "in South Shantung, China, under the direction of German missionaries, are making great progress. In 1881, when these priests took charge, there were 150 adult Christians; now the number has increased to 2,160. During the past year there were 526 baptisms; the catechumens—those who are being prepared for baptism—number 5,424." It is not strange that the Chinese take kindly to Romanism since its mummeries are not unlike their own, and the papal saint worship sufficiently resembles the Chinamen's worship of his ancestors to be easily substituted for it.

The Sabbath-School.

Notes on the International Lesson.

A TEMPERANCE LESSON.

(September 29, 1 Cor. 10: 25-33.)

TEMPERANCE does not consist in abstinence from intoxicating liquors alone, by any means. The word properly denotes self-control, and applies with as much force to habits of life as to eating and drinking. True temperance consists not only in so controlling ourselves that we will wholly abstain from articles which are injurious in their nature, but it also implies that self-control which will guard us from an unlawful or intemperate use of lawful things.

WE are not to understand by this lesson that the apostle is here opening a door to the indiscriminate use of everything, both good and bad. God undoubtedly had good reasons in the time of Moses for imposing certain restrictions upon his people concerning their diet. Of course when the special Jewish polity ceased, these restrictions, as such, became inoperative. But undoubtedly, the reasons were and are as strong since, as they were then. Paul is simply referring to the fact that even temperate and wholesome articles may become stumbling blocks to others, if improperly used.

"WHETHER therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Here is the key to the whole question. Any indulgence which comes under the condemnation of this scripture had better be laid aside. This brings temperance where it properly belongs, inside of a Christian standpoint, and no Christian who is worthy of the name, can knowingly and habitually engage in the use or practice of anything which tends to dishonor his Master.

OUR bodies are temples for the Holy Ghost to dwell in. In other words, the pure and holy influence of the Spirit of God cannot be felt by ourselves, nor manifested through us, if we consort with and love physical impurity. Think of the white-robed angels leaving their homes of glory to associate with the individual who uses foul language, or who is continually under the stupefying influence of drugs or drink, or who cherishes any other vile or filthy practice.

ANYTHING which defiles the body, defiles our soul-temples. Any practice or habit which unnaturally tears down our physical organization, breaks down our system, or injures our health, to this extent breaks down and destroys the temple of the Holy Ghost. "If any man defile (destroy, margin) the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:17.

It is not necessary that we should compromise with sin in order that no offense shall be given. We may not, must not, swerve from principle, even to gain the friendship of those whom we labor to save. Men are to be saved *from* sin, not *in* sin. But we should be scrupulously careful not to give offense in things pertaining to the truths we are proclaiming to others, in order that their minds shall not be prejudiced against them. We can well afford to take the closing advice of Paul in this lesson, endeavoring to have a quickened conscience for the weaknesses of others, and seeking to please not our own selves, as Christ pleased not himself.

J. W. SCOLES.

Letter to the Hebrews.

HEBREWS. 1: 1-7.

(Lesson 1, October 5, 1889.)

NOTES.

THIS letter evidently was written to those who were familiar with the Scriptures—with those things which the Lord had spoken by the prophets. It is from the very beginning an argument from the Scriptures on the dignity, the Messiahship, and the priesthood of Christ. It argues most conclusively the typical character of the sacrifices and services of the Levitical law, and the insufficiency of those offerings to take away sin. It was, no doubt, written "to the Hebrews," being a commentary on their laws. It contains convincing proof of the truth of the gospel as it was then preached by the apostles.

IN all the other epistles, except those of John, the writers place their names at the beginning. This to the Hebrews gives no intimation of its authorship. Luther suggested that it was written by Apollos, and his suggestion has been taken up and followed by a number of writers on the continent of Europe. But we see no reason to believe that he was correct. Paul was a ready writer, having written thirteen letters under his own name, several of them of considerable length. Of Apollos as a writer we know nothing. Paul was a strong and logical reasoner. The letter to the Hebrews shows his cast of mind. Though Apollos was mighty in the Scriptures, of his style we have no possible means of judging. For ascribing this letter to Paul we have good reasons; ascribing it to Apollos is a mere conjecture without satisfactory reasons. It is a striking fact that no early writer ever suggested Apollos as its author.

This letter reminds us of the abrupt manner of the beginning of Genesis and the Gospel according to John, in announcing God and his works. It does not deal with personal, or private, or even church matters, as do the other letters. We cannot be too thankful for the instruction it contains.

THE expression "these last days" does not mean the same in all places of its occurrence. When spoken before the advent of the Saviour, it generally means the last dispensation, the gospel age. Joel 2:28 is not rendered "the last days" in the English version, but Acts 2:16-20 contains an inspired comment on the text, and proves that it means the last days. The original will bear that construction. Acts 2 also shows, by the events prophesied of, that the expression there covers the entire gospel dispensation. But when spoken in this dispensation, as in 2 Tim. 3:1 and 2 Peter 3:3, it refers to the last days or a part of this dispensation. The words of Jesus in John 6:39, 40, 44, 54, refer "the last day" to the day of his coming and the resurrection. Hence the last days of this age are the days just preceding his coming. In Heb. 1:2 the last dispensation is meant.

As God made the worlds by his Son, and all things are upheld by him, and as "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19), it follows that we see and know absolutely nothing of God the Father, either in creation, providence, or in salvation and redemption, but what is revealed to us through his Son. The Lord Jesus Christ is, in every respect, the manifestation of God to man. "For it pleased the Father that in him should all fullness dwell." Col. 1:19.

HEB. 1:3 corresponds to Col. 1:16, 17, which says that by him, that is Jesus, "were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." The word "consist" means, literally, "stand

together;" and the text means that as Christ created all things so he preserves them; he upholds them by the word of his power—the same word that caused them to exist.

The Missionary.

"THE THIRD ANGEL'S MESSAGE."

THE above term is used by the people whom this journal represents to denote the last warning message which the Lord in mercy sends to a dying world. The expression comes from the symbol of "the third angel" in Rev. 14:9. In that verse and the two following verses is the message borne by this angel. It is a world-wide warning against the worship of the beast or his image, and the reception of the mark of the beast.

But the expression "the third angel's message," as used by this journal, means much more than the third angel's warning as given in the above verses. It includes the message of the two angels which precede the third. The first bears the everlasting gospel, with all that gospel implies, and warns men to "fear God, and give glory to him," "and worship him," with all that this implies, in view of the proximate judgment, where all shall be judged by the law of God. All practical, remedial, saving, and important truth for this time is embraced in the term, "the third angel's message" as used in these columns. The proclamation of this message, which not only enjoins all truth, but forbids all error, develops a class of people who "keep the commandments of God, and the faith of Jesus." Verse 12. They are, therefore, converted Christian commandment-keepers. They will not only keep by the obedience of faith nine of the commandments, but all of them, the Sabbath or fourth precept as well. Ex. 20:8-11. This enjoins the seventh day; therefore those who heed this great threefold message will be seventh-day Christians.

This message is therefore an unpopular one, yet God has given it for the world, for the good of the world, and the salvation of souls. Some must bear it to the thousands in darkness, and the people represented by this journal, the Seventh-day Adventists, are laboring to do this. They have come from almost every sect of Christians and from the world, not to make another sect, but because the claims of this last message were so clear and paramount to every earthly consideration that they could not conscientiously do otherwise than obey. Faith in Christ which would not do this is a dead faith.

Those who have accepted of these important truths, have found them indeed precious. Acknowledging the claims of God's law, they have found that the entrance to God's word giveth light, it giveth understanding to the simple, a lamp to the feet, and a light to the path. Ps. 119:130, 105. They have found the gospel of the Redeemer glad tidings indeed, not only in the pardon for sin, and the keeping from sin through his mighty power, but that he is coming again to gather his people to himself, and blot forever from the universe sin and the effects of sin. They have found the prophetic word a light in a dark place, revealing the fact that what causes such fear and uncertainty in the world, are indications

1. To whom was this letter written? See note.

2. Compare the opening words of this epistle with those of other epistles and state the differences observed.

3. By whom did God speak in times past? "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets." Heb. 1:1.

4. In what different ways has God spoken to men.—*Ib*; also compare Gen. 15:1; 18:1, 2; 19:1; 20:3; Num. 12:6-8.

5. By whom has the Lord spoken in these last days?

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1:2.

6. What do the words "these last days" mean? See note.

7. To what is the Son appointed heir? Heb. 1:2.

8. Are any others heirs with him? Rom. 8:16, 17; 1 Cor. 3:21-23.

9. By whom were the worlds made? Heb. 1:2. See John 1:1-3; Col. 1:16, and note.

10. In whose glory and image is the Son? "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1:3.

"Who is the image of the invisible God, the first-born of every creature." Col. 1:15.

11. How only can we learn and understand the glory and fullness of God's power and grace? John 1:18; 14:7-9; 1 John 5:20.

12. How and by whom are all things upheld? Heb. 1:3. All things were made by the Word, and are upheld by the same.

13. How did this mighty and exalted Being purge us from our sins?—*Ib*. Compare chap. 9:26.

14. How could a being of such glory and power purge our sins by the sacrifice of himself. See John 1:14; Phil. 2:6-8.

15. Did this mighty One exist before he came into this world? See John 16:28; 17:5.

16. Where is he now sitting? Heb. 1:3. Compare chap. 8:1; Rev. 3:21.

17. What has he obtained by inheritance? "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." Heb. 1:4.

18. What is that more excellent name? "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?" "But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom." Heb. 1:5, 8.

19. Who are commanded to worship him? "And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him." Heb. 1:6.

20. What are the angels in their nature? "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." Heb. 1:7.

21. What office do they fill?—*Ib*. Ministers are servants. Compare Rev. 19:10.

22. Describe their power and glory. See 2 Kings 19:35; Eze. 1:14; Dan. 10:6.

23. What assurance does this afford to the saints in the dangers of this world? Ps. 34:7. For an illustration, see 2 Kings 6:12-17.

that the end draweth nigh, that the Redeemer is soon to come to receive home his children to the mansions prepared for them. At the same time they do not believe that the day or hour of Christ's coming is revealed, and have never "set times" nor have they had, nor do they have, any sympathy with those who do "set times."

This people became a fully organized body in 1862. Branch organizations to meet their rapidly developing and extending work have been organized later on. Their missionary operations are carried on by evangelists, or preachers, who are constantly opening new fields, by Bible-workers, and by the tract societies existing among them. We purpose to give a fuller report than we have heretofore of the general work of this people, the various organizations connected with them, the extension of their work, the systems for its support, etc., etc.

Next week we will give a brief account of the tract and missionary work among them.

CONDENSED REPORTS FROM THE FIELD.

THE Scandinavian mission was opened in 1877 by Elder J. G. Matteson. From that time the progress of the work has been onward. In 1885 a publishing house was built, which issued last year 188,000 copies of its four periodicals, 12,000 copies of bound books, and 135,000 copies of tracts and pamphlets. The membership of the Seventh-day Adventist churches in Norway, Sweden, and Denmark is about 800, and is constantly increasing, although many come to America.* From this field Elder L. Johnson writes that the work is onward. Sabbath-keeping Christians are found from lower Denmark as far north as to where the midnight sun can be seen. No difficulty is experienced in keeping the Sabbath of the Lord as far north as men live, the sun always indicating the time as clearly as in regions farther south. Several tent meetings are in progress in Scandinavia this season.

Reports from all parts of this country are encouraging. Michigan and Indiana tent companies report that souls are embracing the truth. Encouraging reports from Virginia, Ohio, Michigan, and Georgia camp-meetings have also come to hand. At the Michigan meeting, twenty-one were baptized. There is one feature manifested in nearly all of these large gatherings. Each year presents new faces of those who have embraced the present truth, while the old ones are still retained.

The *Review and Herald* contains full reports of South Dakota Conference proceedings, and Dakota Tract Society proceedings. It also reports the organization of the New Zealand Tract Society. The president of this society is Elder A. G. Daniells, Auckland, New Zealand, vice-president, R. Hare; secretary, Mrs. M. H. Tuxford. The island is divided into five districts.

Of work on the Pacific Coast, Elders E. A. Briggs and G. K. Owen reported a good interest at Garden Grove, Cal., where the tent was pitched from May 10 to July 1. Two opposition discourses, consisting mostly of slander and misrepresentation were given, but the result was favorable to the truth and some commenced to obey.

From July 5 to August 18 the tent was

pitched at Santa Ana. From these two places five were baptized, six united with the church, and fifteen signed the covenant to "keep the commandments of God and the faith of Jesus." A lot has been purchased on which it is designed to build a church in the immediate future.

The *Weekly Summary*, a sheet issued by the state agent of the canvassing department of the California Conference, reports that the sales of denominational books for the week ending August 24, amount to \$523.50. All these indications give courage to the workers. God has a people in the world and the last message is gathering them out.

UPPER COLUMBIA TRACT AND MISSIONARY SOCIETY.

REPORT FOR YEAR ENDING JUNE 30, 1889.

No. of members,	- - - - -	212
" " added during the year,	- - - - -	30
" " dismissed " " " " " "	- - - - -	12
" reports returned,	- - - - -	268
" letters written,	- - - - -	756
" " received,	- - - - -	47
" missionary visits,	- - - - -	2,559
" Bible-readings held,	- - - - -	462
" subscriptions obtained,	- - - - -	235
" periodicals taken in clubs,	- - - - -	143
" " distributed,	- - - - -	10,720
" pages books and tracts sold, loaned, and given away,	- - - - -	236,115

S. H. CARNACHAN, Sec.

MISSIONARY MURMURINGS.

It is said that medical missionaries are doing much good among the Jews in decreasing "the fanatical opposition" to missionaries.

It is reported that London alone in 1877-8 expended more on the education of the middle and lower classes by \$3,750,000, than all the churches of Great Britain together gave for foreign missions.

THE Rev. Luther H. Gillick, American Bible Society's agent for China, reports that during 1888 there were added 2,225 communicant church members to the various Protestant missionary societies, and that there are now 34,555 Protestant church members in China.

REV. GRATTAN GUINNESS, of England, has stirred up Kansas on the subject of foreign missions. About a dozen of the strongest boys of the Young Men's Christian Association have offered themselves for mission work in the Soudan. The first party will go about October 1. They provide themselves with means for the work.

ACCORDING to Rev. Dr. Scudder, "the offerings made by the heathen to support their idolatry are far greater than those which are made by Christians to honor their divine Master." And this is also true of the devotees of the world and pleasure. How many men there are who gave more for alcohol, tobacco, or other useless and oftentimes ruinous habits before they made a profession of Christianity, than they now give in the same time for the cause of Christ. Let us not "love in word," "but in deed and in truth." 1 John 3:18.

"If ever I see one of these natives converted to Jesus Christ," said one of the pioneer missionaries of India, "I shall see something

more nearly approaching the resurrection of a dead body than anything I have ever seen." Yet to-day there are 500,000 native Christians in that country. The work of Wm. Taylor (now Bishop) alone, struggling against every discouragement, and against the judgment, and almost against the authority, of the Methodist Episcopal Church "of the United States," laid the foundation for that which is now three flourishing Conferences, with "a Bishop of India and Malaysia" to superintend and extend the work.—*Missionary Review*.

THE *Missionary Echo* says of the American Board of Foreign Missions that "of every donation not otherwise designated, 35 per cent., upon an average, goes to the support of the four important missions in Turkey, including the Bulgarian field. Twenty per cent. goes to India and Ceylon; 13 per cent. to Japan; 10 per cent. to China; 6 per cent. to Pacific Islands; 6 per cent. to missions in papal lands—Austria, Spain, and Mexico; 4 per cent. goes to South Africa, while 3 per cent. is spent in communicating missionary intelligence, a most important feature of the work; and 3 per cent. goes to the work of home and foreign correspondence and the administration of the treasury."

WHEN William Carey, in 1786, at a ministers' meeting at Northampton, asked whether our Lord's command to go and preach the gospel, was not binding upon all Christian ministers, he was told by John Ryland, Sr., that he was a miserable enthusiast for asking the question, and that nothing could be done before another Pentecost, with another miraculous gift of tongues. Through Carey's instrumentality, the Baptist Missionary Society was formed some six years later, and in another year Carey himself was laboring in India as a missionary, and before his death, he and his associates had translated the Bible, or portions of it, into thirty-one different languages and dialects—more than the apostles were enabled to speak [spoke] at the day of Pentecost.—*Missionary Echo*.

WORK AMONG LEPEERS.

DAMIEN's life and death among the lepers has recalled the example of many others who have shown equal devotion in a like cause. A correspondent has called our attention to the following passage from Rev. Arthur Pierson's "The Crises of Missions:" "In South Africa there was established a hospital for lepers in the vale of Hemelen Aarde, far from other human dwellings, and hemmed in by high rocks. There, in 1822, Rev. Mr. Leitner and wife, Mr. and Mrs. Lehman and John Taylor, afterward at Robben Island, went into voluntary exile for Christ's sake among multitudes of lepers in all stages of their loathsome disease. These Moravian missionaries, filled with heavenly love and anxious to carry the tidings of joy to those in such misery, chose the lazar-house as their field of labor. Some who entered thus, never came out again, but when they died, others, just as devoted and heroic, stood ready to take their places."—*Churchman*.

THE Christian is like the ripening corn; the ripener he grows the more lowly he bends his head.—*Guthrie*.

The Home Circle.

RESTING IN GOD.

SINCE thy Father's arm sustains thee,
Peaceful be;
When a chastening hand retains thee,
It is he.
Know his love in full completeness
Fills the measures of thy weakness;
If he wound thy spirit sore,
Trust him more.

Without murmur, uncomplaining,
In his hand
Laying everything thou canst not
Understand.
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thine inmost soul shall fill,
Lying still.

Like an infant, if thou thinkest
Thou canst stand;
Childlike, proudly pushing back
The offered hand,
Courage soon is changed to fear,
Strength doth feebleness appear.
In his love if you abide,
He will guide.

Fearlest sometimes that thy Father
Hath forgot?
When the clouds around thee gather,
Doubt him not.
Always hath the daylight broken,
Always hath he comfort spoken,
Better hath he been for years
Than thy fears.

Therefore, whatso'er betideth,
Night or day,
Know his love for thee provideth
Good away.
Crown of sorrow gladly take,
Grateful, wear it for his sake,
Sweetly bending to his will,
Lying still.

To his own thy Saviour giveth
Daily strength;
To each troubled soul that liveth,
Peace at length.
Weakest lambs have largest share
Of this tender shepherd's care;
Ask him not, then, "When?" or "How?"
Only bow.

HOW MRS. ADKINS TURNED OVER A NEW LEAF.

Do the readers of this department of the SIGNS OF THE TIMES remember of reading, in number 15 of the current volume, of a visit a certain Mrs. Adkins made to her neighbor, Mrs. Jewett, and of her going home with a full determination of turning over a new leaf in her own home. The truth is, Mrs. Jewett had by the help of the Holy Spirit "provoked her neighbor unto good works" by her own example, by kindly words, and deeds, too, in supplying her with good yeast and directions how to use it, and the loan of a good book to read to her children. But the Holy Spirit was also performing its office work in Mrs. Adkins' heart, and as she walked home, she might have been heard to say this: "There is something in religion; that has to do with the difference I believe. Oh, I wish I was a real genuine Christian; I wonder if I ever can be."

She found her children having a great game of hide-and-seek in the yard, but they left playing and followed her into the house; the baby had gone to sleep again, and laying him down, Mrs. Adkins, set herself to work diligently, setting things to rights without one word of the usual fault-finding, telling her

children as she worked all about the visit, of the cozy rooms, of the new home-made rag carpet, and how the rags were made ready, and of how the Jewett girls managed their dish-washing, and how much they seemed to enjoy it.

"O Hattie, let us try it in the morning! May we, mother? I wish there were dishes to wash to-night, don't you?"

"Yes, I do, Dora! won't we have fun? I don't see why we never thought of it ourselves."

Mrs. Adkins knew why, and sighed to think how she had always thought it too much trouble to devise plans to make work seem pleasant for her children; how she had always rather do the work than to run the risk of getting into a bad humor herself and putting them into the same, before the work was done in any shape. To-night she saw her mistake plainer than ever before, and with it the glimmer of a hope of something better in the future; and very soft and tender was the voice in which she said,—

"George, if you and Hattie and Dora will help me with good will to do up all the chores, so I can get my sponge all set and ready for bread, when baby gets to bed for the night, I will read aloud to you from a book Mrs. Jewett said her children all liked; what do you say?"

"I say, hurrah for Mrs. Jewett! and you too; we'll do all we can, won't we girls? Dora, you shut up the chickens, Hattie you get the night wood, and lots of nice dry chips; and I'll feed the horses and calves. Mother, you seem so happy to-night, wish you would go visiting oftener and let us all go 'long."

His mother's cheeks flushed with hot blood that came with the excitement of her new venture, and at the words of her son, which proved that the change in herself was marked by him, and almost without knowing what she did, she silently prayed, "O Lord, help me to make lasting change for the better, that may show everywhere, and to every one."

Then turning to the children, she said, "Run now, and let us see how we can get everything done up good; won't father be surprised to find everything done when he comes home tired? may be he will like to hear the story too."

With what a will all worked; and George could work "better 'n some men," his father often said, "when he's mind to." He was a kind-hearted, impulsive boy, and to-night, having caught the sweet spirit of tenderness and enthusiasm from his mother, he went running from house to barn, and as he patted the face of their favorite horse after giving her the feed she had been neighing for, he said aloud, "If mother'd only always be so pleasant as she is to-night it would be jolly, wouldn't it Jule?" looking into her eyes as if expecting an answer. Was it a gleam from out the mild, grateful eyes of the faithful old work horse that broke over his soul, and suggested a perfectly new thought to him. "I do wonder if I can't help her to be always so, I know I can do things to rest her, and if I don't plague the girls, she would not worry about that; my mother is the prettiest woman on earth, I believe, when she is not tired and —" cross was the word he thought, but something made him ashamed of even thinking it to-night; he pitched down the hay for

all the horses; carried in the milk for his mother, and fed the calves; took a look to see if Dora had brought plenty of wood for morning.

"Is there anything else I can do to help, mother?"

"Only, I have been thinking, if you will help me bring that chest from the store-room, and set it in that corner where your father usually puts his chairs for his evening nap; I will fold a large comforter and put on it, which with a pillow will be much more comfortable I think, don't you? and I believe I can fix it up to make quite a decent-looking lounge one of these days."

The old chest was put into place, and a box put at the end of it, one comforter folded and made to form a mattress, another to cover the whole, a pillow, and then it was declared by the children "so nice that they believed pa would forget to wake up till morning."

When Mr. Adkins came home, there was such a quietness about the house that it seemed strange to him, yet every one looked happy; he wondered more and more as he found the chores all done, an unusual tidiness apparent in kitchen and dining-room, and when he got ready for his two chairs and found even in his corner another surprise, he said, "What has happened to you all, to-day, I wonder?"

No one answering, from sheer ignorance as to how to answer, he gave his wife a bit of news.

"Jennie, Mrs. Owen has a sister just come from Chicago, and she said, tell you to be sure and come and see her."

"A sister! what is she like, John; like Mrs. Owen?"

"Not a bit; better looking, ever so much; tall and slender, blue eyes, brown hair, white hands—bout like yours were Jennie when—when I—when we were married. Can you remember how that was, wife? I can."

"Jennie" and "wife" both in one sentence almost, "and he never calls me anything but mother, any more hardly," Mrs. Adkins thought, while the children looked from one to another thinking, "How nice pa and ma are to-night;" and while the little bit of chatting was going on, Mrs. Adkins rubbed very bright a lamp chimney, lighted the lamp, and then said apologetically,—

"John, I promised the children to read to them awhile to-night; I thought if I read low, perhaps you would enjoy your nap better than if they were as uneasy as sometimes they are. You won't mind it will you?"

"Mind it? I'll only be too glad to have you read; it will seem like old times, like the winter before George was born; let me see, we used to take turns reading aloud then, didn't we?"

"Yes, John!" and though the book was opened, the children anxiously waiting, Mrs. Adkins had a great deal to do to get the lamp turned just right, and a strange lump swallowed down out of her throat so she could read; and when she turned her eyes on the book she found them too full of tears to see, and suddenly turned to the baby's crib, and gave him some entirely unnecessary pats and tuckings till the tide risen to her eyelids ebbed back again to its hidden fount.

Mrs. Adkins was a good reader, and in a voice softened by the unusual state of mind,

she read two chapters of the book without looking up to mark the effect upon her listeners; then she found them all awake and ready to clamor for more.

"Mother is tired, my children, and this new lounge of mine has rested me so much more quickly than I am accustomed to that I will change places with her and read one chapter for you myself," Mr. Adkins surprised them all no less than himself by saying. He insisted on his wife's resting on the lounge he left, and felt something like a lump in his own throat, as he saw George arrange the pillow for her and sit down, caressing her forehead with one hand.

The chapter done, he said, "Now children, who will be first in bed? This has been a good evening to us all, may to-morrow be as pleasant all day long."

For a wonder, all went to bed with alacrity with quietness and good temper, even to little Dora, without a single remonstrance. But the father and mother lay long, wide awake and thinking, each believing the other asleep, and each resolving over and over to make life more pleasant for all concerned, in the future. Thus "a little leaven leaveneth the whole lump," and Mrs. Jewett sleeping away soundly in her home half a mile away, little guessed the seed sown a few hours before was already springing into life; but had she known she would have taken no glory to herself, but thanked "God who giveth the increase;" and surely it was he who had spoken to both these parents in the closing words of the last chapter, as Mr. Adkins read: "What doth the Lord require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God, with all thy heart and all thy soul." Over and over he turned in his bed with the first sentence always recurring to his memory: "What doth the Lord require of thee?" At last, just as he fell asleep, his wife heard him murmur, "'What does the Lord require of thee?' That 'thee' means me, I believe." * * *

HOW TO SPOIL A CHILD.

1. BEGIN young by giving him whatever he cries for.
2. Talk freely before him about his great cleverness.
3. Tell him he is too much for you, that you can do nothing with him.
4. Let him learn to regard his father as a creature of unlimited power, capricious, and tyrannical—or as a mere whipping machine.
5. Let him learn (from his father's example) to despise his mother.
6. Do not care who or what his companions may be.
7. Let him read stories about pirates, Indian fighters, and so on.
8. Let him roam the streets in the evening and go to bed late.
9. Devote yourself to making money, remembering always that wealth is a better legacy for your child than principles in the heart and habits in the life; and let him have plenty of money to spend.—*Selected.*

If we would have God hear what we say to him by prayers, we must be ready to hear what he saith to us by his word.—*Matthew Henry.*

Health and Temperance.

STARVED NERVES AND FAMISHED TEETH.

It may not be generally known that the same elements required to nourish the bones, are also equally necessary for the maintenance of the nervous tissues of the body, the brain, and the nerves. Bad nerves and bad teeth are neither an infrequent nor an accidental combination of ailments. The same conditions of body which lead to lowered nerve tone, lead to decay of the teeth, whether the cause be a disturbance of digestion which prevents the proper assimilation of the "salt" (the bone and nerve-building elements of the body), or a deficient supply of these important elements in the dietary. Premature decay of the teeth is an ominous outlook for an individual; it means premature decay of brain and nerves as well; it means an early loss of the energy and buoyancy of youth. In view of these facts, there is a sad future before the American people. The condition of the teeth of the average American is such that it has been asserted that a hundred years hence, at the rate at which deposits of gold in human teeth are now taking place, there will be found more gold in the cemeteries of the United States than in the mines of Colorado. However this may be, certain it is that the young man or woman of twenty who has thirty-two, or even twenty-eight, sound teeth is an exceptional individual. Plenty of boys and girls of sixteen or seventeen years are wearing artificial teeth.

It is worth while to inquire into the cause of this premature decay. There are, doubtless, two important causes, overlooking several minor ones. There are, first, the introduction of superfine preparations of the grains in modern times; and second, the general physical decline of the race. That portion of the grain which, until within a few years, the farmer fed to his hogs, contains in largest proportion the elements needed for the nourishment of brains and bones. It is no wonder, then, that the farmer raised fine hogs and puny children. The accumulated effects of this starvation of the body, as regards the class of elements needed for teeth and nerves, for several generations back, is now seen in the premature decay of these structures. Dentists and lunatic asylums flourish and multiply beyond all precedent. The peripatetic dentist is no longer seen. He finds work enough at home. The victims of crumbling grinders are not widely scattered through communities, but constitute the majority.

The remedy for this state of things, so far as food is concerned, is to be found in the use of whole-grain preparations. Oatmeal, unbolted wheat flour, known in this country and Germany as graham flour, whole-wheat flour, rye and corn bread, and the legumes, peas and beans, afford salts in abundance. But these foods must be digested and assimilated as well as eaten. The American disease, dyspepsia, is doubtless largely dependent on the general lowered nerve tone of the American people, which is a natural result of a century of high-pressure living, and is a serious obstacle in the way of the improvement of our famished teeth and nerves. Salts cannot be assimilated until they have first been digested. A first

step toward improved digestion will be in the abandonment of tea, ices, pastry, greasy foods, and the adoption of simpler habits in diet. Then we must have more out-of-door exercise, more muscle work, and less excitement of brain and nerves. We do not say less brain work, but less excitement, less worry, less indulgence in such nerve-exhausting recreations as balls, theaters, horse-racing, and progressive euchre parties.

We are often told that "the world moves." Assuredly it does. It moves fast. It rushes, it whirls, it gyrates like a western cyclone. We should be grateful if some one would tell us, and support the assertion by facts, that "the world pauses"; at any rate, that its headlong destructive speed is slowing down a little. Our teeth are crumbling to atoms under the pressure of our bad habits, dietetic and otherwise; our nerves are snapping with the tension of our stimulated life; our brains are reeling with the intoxication of excitement. It is time for us to pause, and give attention to the requirements of nature's simple laws, before we become a soft-brained and toothless race.—*Good Health, for August.*

BEER-DRINKING WOMEN.

THE Chicago *Tribune* quotes a restaurant keeper in that city as saying that many women in Chicago are becoming great beer-drinkers. He says: "Ten years ago the spectacle of a woman drinking beer while lunching was so rare as to cause comment. Now they come in droves and order with the familiarity of veterans their favorite brands, and many of them have so far cultivated the failing of their masculine brethren that they are not happy unless they also have a plate of Limburger. Wines and stronger drinks are little called for, but the growth of the beer-drinking habit is astonishing, and although I am in the business, to me it is really alarming." The beer propagandism of the present period, especially among the women, as in Chicago, and among the young of both sexes, is the greatest obstacle the temperance reform now has to contend with. The doctrine enunciated by the Supreme Court of the United States, that the brewery and the beer saloon are nuisances which the people of any State may cause to be abated and destroyed, should be everywhere and unceasingly proclaimed and enforced.—*National Temperance Advocate.*

THE following from Dr. Hammond is warning and advice which all hard brain-workers will do well to heed:—

"Any man or woman that neglects the first warning of a brain or nervous system that is becoming exhausted, overtaxed, or about to break down, is not only a fool but a criminal. These signs are not many, but they tell the story of coming danger only too plainly. Headache, sleeplessness, irritability of temper, neuralgic pain about the head and heart, unrefreshful sleep, nervous dyspepsia, dull eyes, heaviness of the head, and stupid feeling after meals, worry about trifles, unreasonable anger, tingling and numbness in the limbs, cold feet and hands, flushed face and burning ears, palpitation of the heart, and irregular, weak and unsteady pulse. When you note these symptoms, beware, the brain and nerves are about to break down, and it may be insanity, perhaps death."

News and Notes.

RELIGIOUS.

—The Bible in Japanese, with maps and the usual references, can be bought for sixty cents.

—The Roman Catholics have a cathedral in Peking, China, built and presented to them by the Emperor himself.

—Thirty thousand out of the forty thousand people of Jerusalem are Hebrews; the city has 150 synagogues, but most of them are small.

—The ninth annual general conference of the Swedish Baptist Church in the United States convened at Kansas City, Mo., September 12.

—A Mohammedan mosque has been built in Woking, England, and a Buddhist temple has been opened in Paris. There are about three hundred Buddhists in Paris.

—Christianity was first introduced into the Samoan Islands over fifty years ago. The present population of this group is 35,000. Church members, 5,974, and 15,734 adherents; eight English missionaries, and 177 native teachers and preachers.

—A little Moslem child accounted for the preference for the Christian religion by saying: "I like your Jesus because he loves little girls." With unerring instinct she had seized upon at least one of the great differences between the two religions.

—Father Chiniquy, of Canada, is in his eighty-first year, but is still dealing powerful blows against his ancient enemy, the church of Rome. He is, with one exception, the oldest ex-Catholic priest now living, and is as hale and vigorous as most men of sixty.

—On account of the intervention of a number of bishops in the recent French election, the minister of public worship has issued a circular forbidding priests to interfere with political matters, or to exercise pressure upon the consciences of their flocks, under heavy penalties.

SECULAR.

—Coulanges, the French historian, is dead.

—Congressman S. S. Cox died at New York City the 10th inst.

—Melbourne, Australia, had a million-dollar fire the 14th inst.

—The attendance at the Paris Exposition averages 150,000 people daily.

—Insanity has increased in Paris between 1872 and 1888 by 30 per cent.

—It is now proposed to organize a huge trust to control the entire Florida orange crop.

—Ten thousand French workmen will make a pilgrimage to Rome about the last of October.

—The stockholders of the Eiffel Tower in Paris have already received dividends of 429 per cent.

—Corporal Tanner has resigned his position as Commissioner of Pensions, at the request of President Harrison.

—The Aurora Watch Company of Illinois has assigned for \$200,000. It is thought the difficulty is only temporary.

—A Siberian explorer has left Peking with the intention of penetrating Tibet. He is accompanied by a Chinese escort.

—Eleven men were buried in a burning mine near Golden, Col., on the 9th inst. There are no hopes for their recovery.

—A steamer and tugboat collided on the Niagara River near Brockville, Ontario, the night of the 12th inst. Three lives were lost.

—A colossal bronze statue of General Grant was unveiled at Fort Leavenworth, Kan., the 14th inst., with appropriate ceremonies.

—Indians in the far northern portion of Manitoba, British Columbia, are reported to be dying of starvation owing to the absence of game.

—A lady in New York City who swallowed a needle twenty-six years ago, recently had it removed from the wall of one of the arteries of her heart.

—Joseph Kelly, son of the millionaire banker, was blown from a moving express train near Hackensack, N. J., the 9th inst., and was instantly killed.

—Captain Wissman has offered \$25,000 for the head of Chief Bushiri, of Africa, on account of the latter's threat to destroy the missions in the interior.

—Prime Minister Crispi of Italy came very near being killed by a stone thrown at him by a lunatic in Rome the 13th inst. His wound is quite painful.

—The entire bench of district and circuit judges of Riga, Russia, have been arrested for using the German language after they had been ordered to use the Russian.

—The Canadian Pacific Railroad will order at once three new steamers at a cost of \$1,000,000 apiece, to run on the Pacific mail service to China and Japan.

—Both of the Western Union cables across the Atlantic are broken just off the Flemish Cape, close to the American coast. It will require several months to repair them.

—According to the official report 135 persons were killed and 20 missing, 100 seriously injured, and 200 slightly injured by the recent explosion of the cartridge factory at Antwerp.

—The Porte has at last been roused to give some attention to its naval forces, and the ironclads so long left in utter neglect are being docked and repaired, so as to be fit for service in case of need.

—London is greatly excited over another murder recently committed in the Whitechapel district, supposedly by Jack the Ripper. As usual, the police have no clues to speak of. The victim was a woman.

—A terrific boiler explosion occurred at the works of the California Sash and Door Company in Oakland, Cal., September 10. Six men lost their lives, and twenty others were injured, some of them very seriously.

—The descendants of Benjamin Tatbot, colored, lay claim to 640 acres of land covering the central portion of Logansport, Ind. Their title is said to be indisputable. The property is worth several millions of dollars.

—Fire in the exposition building at Chicago on the 14th inst., left one-fourth of the interior in ruins, and caused ten thousand people to become so panic-stricken in their efforts to escape that several were more or less injured.

—One of the fiercest and most destructive fires yet reported from Montana occurred in the St. Regis district the 8th inst. The destruction of property will aggregate \$1,000,000, and at last accounts it was feared that several lives had been lost on the mountain slopes.

—In a recent official trial of British war vessels, the fact was developed that many of them were deficient both in speed and power. This was especially true of the earlier types, some of which were rated at sixteen knots, but could only make ten knots actual speed.

—There has been such an epidemic of unlooked-for and almost supernatural fires on the Pacific Coast during the present season that the Pacific Insurance Union has decided to raise the rates of insurance all over the Coast. In some towns the rates have been advanced fifty per cent.

—An earthquake shock in Pennsylvania on the 10th inst., caused an extensive cave-in of the coal mines in the vicinity of Wilkesbarre. Five acres of the surface over the Delaware and Hudson mine went down, but as no one was at work in the mine at the time, there was no loss of life.

—The John Hopkins University at Baltimore, Md., one of the foremost educational institutions in the United States, is said to be on the verge of bankruptcy. Its magnificent endowment of nearly \$4,000,000 was largely invested in Baltimore and Ohio railroad stock, which is now practically worthless, hence the distress accruing to the university.

—Henry Golding (colored), who lives near Leary, Ga., claims to be 120 years old. He says that he was nine years old at the commencement of the revolutionary war. He belonged at that time to George Humphreys, of Richmond, Va. Humphreys sold him to George Heard, of Augusta, who had owned him ten years when the "stars fell."

—The great London strike has ended with victory for the striking dock laborers. The dock companies offered to advance wages the first of next year but the strikers refused, and asked the advance to begin October 1. The present settlement was on the basis of a compromise, and the advance will be given the 1st of November. Cardinal Manning was largely instrumental in bringing about the settlement.

—The fifty representative American workmen who were appointed to compare the methods, wages, work, and general condition of the workmen of foreign countries with those of the United States, returned recently from a six weeks' tour in Europe, fully satisfied that the lot of the average American workman is immeasurably better in every respect than that of the workmen in the countries which they have visited.

—Five members of a gang of horse thieves which has been operating in a wholesale fashion for the last eighteen months along the South Dakota and Wyoming border, were captured the 11th inst. The gang is estimated to have made away with at least fifteen hundred horses since its organization, and it is likely that the members who have been captured will suffer the extreme penalty of the law, which is fifteen years' imprisonment.

—The thickest armor afloat is that of the British ship *Inflexible*, twenty-four inches, but it is of wrought iron and has not the resisting power of some of the later steel and compound plates of less weight. The heaviest armor in the German navy is 17.25 inches thick. It is of iron and could be pierced at short range by any modern gun from the eight-inch upward. Of course, if it were not struck squarely, as it seldom would be, the shot would have less effect.

—A terrible gale, the worst known in fifty years, if not the most destructive one that has ever visited the Atlantic Coast, swept from Cape Cod to Cape Hatteras September 10, 11, and 12. The damage is simply immense, being far beyond any reasonable computation at this writing. Scores of wrecks lie along the shore in either direction as far as eye can reach, and the loss of life has been awful. The summer resorts along the New Jersey Coast suffered severely, many of the large bathing pavilions and cottages being undermined by the fury of the waves, and smashed into fragments. Several of the hotels shared a like fate, and it will require hundreds of thousands of dollars to repair the damage done to piers and sea-walls. Sandy Hook was completely cut off from the mainland, leaving Atlantic City standing on an island. The water rose higher than ever known before in lower New York City, and the first floors of many buildings were flooded. It is probable that appeals for aid will be sent out.

Books.

[Every book sent to us by the author or publisher will be promptly acknowledged, the title of the book, number of pages, the names of author and publishers being given in every case, together with the price, when we are informed what it is. Such other notice will be given as the merit of the several works may demand. Marked copies of the paper containing notices will be sent to publishers.]

WE have received from the author, Rev. John H. Aughey, A. M., a copy of one of his latest works, "Spiritual Gems of the Ages." This book is for the most part a compilation of choice extracts from the writings of "more than three thousand saints, philosophers, and sages, whose lives have extended through a period of four thousand years of the world's history." While we cannot fully indorse every shade of sentiment expressed in the book, we can say that the work is deserving of the title which it bears. The book is in nowise sectarian and cannot fail to be profitable to all who read it. It contains 560 pages, and is published by the Elm Street Printing Company, Cincinnati.

"A GUIDE TO THE HOLY SCRIPTURES," is the title of a little pamphlet of 136 pages which has been laid upon our table by the publisher, B. Martinusen, San Francisco, Cal. The book presents no argument on any subject, the Scriptures being permitted to speak for themselves. The work is really a Bible analysis on a small scale. It gives the important texts on the great and important subjects which relate to man's salvation. The pamphlet is composed of nearly a half-hundred different subject headings, with the scriptures bearing on each subject directly following. Precepts and promises, instructions and warnings, privileges and duties are set forth in the work. The author has made good selections. The miracles of the Bible and the parables of Christ are given, and the chronology of most of the prophets and the principal events of the New Testament, as well as a number of hymns. We believe that the book will do good, if studied. Address the publisher.

Obituary.

MILLER.—Died, of tumor in the stomach, May 9, 1889, at her home in Sigourney, Iowa, Sister Elizabeth Miller, wife of C. E. Miller, aged 56 years. Sister Miller was a great sufferer during her last sickness, but she bore her suffering with patience, and often found comfort and consolation in reading the 116th psalm. She accepted the truth, and was baptized by Elder R. M. Kilgore, June, 1875. She was beloved by her many friends and neighbors, and was ever ready to help and comfort the poor and needy. She leaves a husband and son to mourn their loss. Funeral services at the S. D. A. church, conducted by J. W. Hackley (Methodist).

J. A. AND RILLA RENTFRO.

Publishers' Department.

SPECIAL NOTICE.

THE San Francisco and North Pacific Railroad has finally consented to sell round-trip tickets from Ukiah and Guerneville to those who wish to attend the camp-meeting at Oakland. The schedule now stands as follows:—

From Ukiah to San Francisco and return,	\$4 50
Cloverdale " " " " "	3 00
Guerneville " " " " "	2 50
Healdsburg " " " " "	2 25
Santa Rosa " " " " "	1 50
Petaluma " " " " "	1 00

Call for camp-meeting tickets, which will be on sale at all the above-named stations from September 14 to October 8. These tickets must be counter-signed by the secretary of the Conference on the camp-ground, and will entitle the holder to return at any time up to and including October 14, 1889.

The Southern Pacific Company has also granted a reduction in fare on the *Coast Division* of their line, as well as on all other branches.

For further particulars see notice on page 15 of No. 34 of the present volume of the SIGNS.

C. H. JONES.

THE ORIGIN AND GROWTH OF SUNDAY OBSERVANCE

IN THE

Christian Church.

By J. H. WAGGONER.

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

The object of the work is "to defend the faith of Seventh-day Adventists on the single point of the change of the Sabbath, and who is responsible for that change."

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

Believe in the Observance of Sunday.

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

"The Origin and Growth of Sunday Observance" contains 96 pages, and has a neat cover. Price, POSTPAID, 10 CENTS. Buy it! Read it! Circulate it! Address,

Pacific Press Publishing Company,
Or 43 Bond St., New York. Oakland, Cal.

Civil Government and Religion

By A. T. JONES.

One of the Editors of the "American Sentinel."

Scriptural, Logical, Plain, and Forceful.

This important work shows clearly the relation that should exist between Church and State at the present time, as proven by the Bible history of the past twenty-five centuries.

Chapter I outlines vividly the relation that existed between "Christianity and the Roman Empire;" Chap. II distinguishes between "What Is Due to God and What to Caesar;" Chap. III shows for what purpose "The Powers That Be" are ordained; Chap. IV ably discusses "The Religious Attack upon the United States Constitution, and Those Who Are Making It;" Chap. V unmasks "Religious Legislation," calling special attention to the Blair Sunday Bill, introduced in the last Congress; Chap. VI is devoted to "The Sunday-law Movement in the Fourth Century, and its parallel in the Nineteenth."

These and other topics of equal interest make this treatise INDISPENSABLE TO EVERY LOVER OF CIVIL AND RELIGIOUS LIBERTY.

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THE DEFENSE OF AMERICAN INSTITUTIONS, THE PRESERVATION OF THE UNITED STATES CONSTITUTION AS IT IS, SO FAR AS REGARDS RELIGION OR RELIGIOUS TESTS, AND THE MAINTENANCE OF CIVIL AND RELIGIOUS RIGHTS.

It will ever be Uncompromisingly Opposed to anything tending toward a Union of Church and State, either in name, or fact. It is well-known that there is a large and influential association in the United States bearing the name of the "National Reform Association," which is endeavoring to secure such a RELIGIOUS AMENDMENT to the Constitution of the United States as will "place all Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land." While there are many persons in this country who are opposed to, or look with suspicion upon, this movement, there are few, outside of the party, who realize what the influence of this amendment would be. The object of the *American Sentinel* will be to Vindicate the Rights of American Citizens, which, we believe, are threatened by this association. It will appeal to the very fundamental principles of our Government, and point out the consequences which would be sure to follow should they secure the desired Amendment to the Constitution. Every position taken will be carefully guarded and fortified by sound argument. Due respect will always be paid to the opinions of others, but the rights of conscience will be fearlessly maintained.

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Address, AMERICAN SENTINEL,

1059 Castro St., Oakland, Cal.; 43 Bond St., New York.

Sabbath Readings

FOR THE

HOME CIRCLE.

THE above books are already familiar to large numbers of the readers of this paper, but there are many more who should have them. For twenty years Mrs. E. G. White has been selecting choice, interesting, and instructive stories, and the best of these are presented in these four volumes of 400 pages each. These are some of the few really good books for children and youth. It would be difficult to find a better collection. The selections have been carefully made, and none need fear to place them in the hands of the young. They are not, however, designed exclusively for the young, but are adapted for general home reading.

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OAKLAND, CAL.

THE HOME OF THE SAVED.

By ELB. J. N. LOUGHBOROUGH.

This pamphlet gives the Bible evidence upon the interesting topic of the earth made new, as the inheritance of the saints. It contains 82 pages. Price, 10 cents. Address,

PACIFIC PRESS, Oakland, Cal.

The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, SEPTEMBER 23, 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.

A man in Buffalo, N. Y., is anxious to be cremated alive, in order that he may appear in spirit form and convince the world that he can live without his body. He would do well to read Ecclesiastes 9:5, 6.

THE *Monthly Observer* is a bright little temperance paper published at Armagh, Ireland. It takes no half-way ground on temperance. It believes in straight out prohibition as the effectual means to stay the alcoholic tide. Address of the editor, Scotch Street, Armagh, Ireland.

THE *Fire and Hammer* takes the editor in the *Banner of Holiness* to task for certain expressions in an obituary which appeared in that paper. It calls the statement "an abominable lie," and heads the article, "Obituary Lying." There is much truth in the expression in a general way, whatever may be said of this particular instance. "Obituary lying" is exceedingly common.

WE learn from the *Atlanta Constitution* of August 30 that one of our brethren has been convicted and fined under the Georgia Code for chopping wood on Sunday. This man did no more than his neighbors are in the habit of doing, and his real offense was observing the Sabbath of the Lord. In his argument the prosecuting attorney urged that "the Adventists are trying to displace the Sabbath of our forefathers and to overturn the religion of all past generations!" This marks the case as one not of civil prosecution, but of religious persecution. Brother Conklin's attorneys labored to show the court and jury the iniquity of the whole proceeding, and failing in this paid part of their client's fine out of their own pockets.

A CORRESPONDENT asks an explanation of Isa. 45:7, which reads thus: "I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things." The only difficulty, we presume, is in the words "create evil." The word "evil" has, according to Webster, two meanings: 1. "That which produces unhappiness; anything that directly or remotely causes suffering of any kind to sentient beings; injury; mischief; harm." 2. Moral badness, or the deviation of a moral being from the principles of virtue impressed by conscience or the will of the Supreme Being, etc. In the first sense God creates evil when he sends special judgments upon nations or individuals, but in the second sense God does not create evil, nor does the text in question teach that he does. A comparison of Isa. 45:7 with Lev. 26:16 and Josh. 23:15, will assist to an understanding of the text.

THE SIGNS OF THE TIMES has ever stood as an advocate not only of temperance but of prohibition, both State and National, seven days in the week; and we have ever advised and encouraged our readers to work and vote for the adoption of prohibition, whenever and wherever that issue was not so connected with other issues of a different character that they could not consistently do so. This is still our position; and we would urge upon all our readers in Washington and South Dakota, the im-

portance of voting and working for the adoption of prohibition in these new States at the approaching constitutional election. Owing to the prevalence of political corruption many of our brethren have abstained from voting, and under ordinary circumstances this course is to be commended; but in the States named, it seems to us that it is the duty of every Christian, who is entitled to a vote, to cast his vote, and to cast it for constitutional prohibition of the liquor traffic. Seventh-day Adventists are prohibitionists to a man; let those who now have the opportunity to do so, show their faith by their works.

It is stated by the *Alaskan* of July 20, that "in making distribution of the \$50,000, appropriated by Congress for the support of public schools in Alaska during the current fiscal year, no distribution was made in aid of any of the Roman Catholic schools in the district. Aid was given to the schools of other religious societies, but for the want of definite information, that of Catholic schools was postponed."

Commenting upon this, the *Catholic Review* of New York asks in a surprised sort of way: "Is it possible that the Catholics interested in the Alaskan Mission have failed to give the proper information?" So it certainly seems, though it is a most surprising occurrence, but the omission is one of which New York Catholics would never be guilty. The Romanists of the Empire State never sleep as long as there is a dollar of unappropriated school or charity funds in sight.

THE *Christian Register* says that "the Earl of Carlisle is a Unitarian with the courage of his convictions," and notes with approbation the fact that he "has closed the Episcopal church on his own estate, and drives on Sundays to the nearest Unitarian chapel, and personally interests himself in its welfare and the progress of the principles it represents."

Concerning this the *Christian at Work* pertinently asks: "But why did the earl close the Episcopal church? tell us that. If he wants to hear the Trinity denied, all very well; but how about those who love the English Church, and its service;—why did the Earl of Carlisle close the church doors against these? Is that liberal Christianity? If so where does the liberality come in?"

It certainly looks a little as though the earl's "liberality," like very many people's charity, not only begins but ends at home.

Freethought, a liberal paper published in San Francisco, says:—

"The majority of the ministry strongly favor the prohibition movement and compulsory sobriety. If this is logical, it should be carried further, and they should entirely abandon their calling—which is one of moral suasion wholly—and turn their attention to the lobby, in order to get laws that will compel the people to be religious, and then compel them to be moral. When Christian ministers advocate compulsory laws for anything, they cease to be teachers, sink their calling, and reach the level of politicians."

It does not follow that because the "majority of the ministry favor the prohibition movement" it is wrong, or that it should be shunned, even by infidels. Nor is it true that prohibition means "compulsory sobriety." It simply means that the business of making drunkards shall cease. Prohibition laws are aimed not at those who drink, but at those who for gain cultivate in their fellows perverted appetites, and then minister to those appetites that they may grow rich at the expense of their victims. Minnesota has a law making it a crime for a man to get drunk more than twice. When a person has been found drunk for the third time, the law makes it the duty of the public magistrate to impose a punishment of thirty days' imprisonment in the work-house. Why do not the

advocates of "personal liberty" assail this law?—Simply because it does not touch the liquor traffic; it only punishes the poor victim of the liquor-seller's arts, while it throws around the saloon the protection of the State.

Laws prohibiting the liquor traffic are no more laws compelling people to be moral, than are laws prohibiting opium joints, and forbidding the indiscriminate sale of poisons.

A NEW book of 192 pages, "The Double Nature of the Kingdom of Christ," by one Isaac H. Curtis, of Paris, Ill., has reached our table. The book will be sent postpaid to any address for \$1.00, and would in our opinion be dear at half the price. The central thought of the work is that the "Man Child" of Rev. 12:5 is the United States of America. The whole book is an effort to bolster up this absurd idea. In his introduction the author says:

"The kingdom of Christ when completed, or perfected, is twofold, civil as well as ecclesiastical, and hence, that the prophecies and types relating to his kingdom are twofold: first, they relate to the first coming of Christ, when the church was set up; second, they relate to the second coming of Christ, when his chosen civil government will be set up; third, that the American government is the chosen civil government of Christ, and that the prophecies relating to the second coming of Christ comprehended its establishment and purification—it being the restored Israel. For the development of this theory of explication of the prophecies relating to the kingdom of Christ, the following chapters were written."

The book ought by all means to be dedicated to all those who accept the National Reform idea that this country is ere long to become a true theocracy. It is certainly chimerical enough for the most visionary.

EXCURSION TO THE EAST.

THE delegates to the General Conference, together with Brother and Sister White and others, will leave Oakland for Battle Creek, Michigan, within a few days after the close of the California camp-meeting,—probably about October 9. We expect to secure the entire control of a car for this party, which will run through from Oakland to Chicago without change. All those who wish to join the party are requested to make it known at once, so that the necessary arrangements can be made. The route has not yet been definitely decided upon. For further information, address C. H. Jones, Pacific Press, Oakland, Cal.

TENTS FOR THE ARROYO GRANDE CAMP-MEETING.

LET those who wish to rent tents for the above camp-meeting, to be held from October 22-29, send their addresses at once to Elder N. C. McClure, care Pacific Press, Oakland, Cal. The rent of tents will be, for 10x12 \$4.00, 12x16 \$6.00 each.

CAL. CONF. COM.

INFORMATION WANTED.

ANY person having knowledge of the whereabouts of Oscar G. Brauer, will confer a favor by communicating the same to J. H. Anthony, St. Helena, Cal.

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