

THE Signs of the Times

Sec. Gen. Co.

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

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The Signs of the Times.

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"HUNDREDS of Protestant children are receiving their education in convent schools throughout England," says a leading Catholic journal. Poor, blind Protestants!

BECAUSE a man has sinful tendencies in the flesh it is not a proof that he is a sinner. A renewed mind may abhor and by the power of faith triumph over every inherent sin. God counts such an one not a sinner, but righteous.

"MACMILLAN'S MAGAZINE" says that "the wealth of the Catholic church in Australia is enormous, and the propaganda at Rome appears to be acting upon Canning's principle, and really calling into existence a new world to recompense the church for its declining power in Europe." Is not the same thing true of our own country?

THE *Catholic News*, of New York, in referring to about 1,300 desertions from the regular army during the last five years, remarks: "Among Catholic soldiers there is also discontent at the want of proper provision for their religion." And thus it is that religious questions are constantly being pressed upon the government. The demand for Catholic chaplains in the army and State prisons, the demand for a part of the public educational fund for the support of parochial schools, and the position of inconsistent Protestants who are clamoring for the same principles, are only hastening the final struggle between religious liberty and religious tyranny.

THE golden rule is, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7:12. Christians or professed Christians would never have persecuted a single soul if they had regarded the above words of our Saviour. It does not refer to Christians alone, but to "men" of whatever race or religion. The Jews are men, the heathen are men, and infidels are men. If we, because we are Christians, have the right to persecute or prosecute the infidel on account of his non-belief, we acknowledge by that that he would have just the same right to persecute or prosecute us if he had the power. We do more. We acknowledge that it is his duty thus to persecute us for religion's sake. If we persecute

others, we say to others, persecute us when you have the opportunity. The golden rule would have saved the persecutions of the Dark Ages; no Christian now will ever give countenance to any legislation tending to oppress a single soul for his religious belief, or non-belief. Sunday laws and the golden rule of Christ are absolutely incompatible.

THE extent of God's great goodness to us should be the standard of our consecration to him. Instead of sparingly giving him a small portion of our time and service, in hopes of receiving his blessing therefor, let us, the rather, hold our all at his entire disposal, because of the fullness of his blessing already given us. The love of God was manifested toward us even while we were dead in sins, and the gift of his grace came to us, not because of our own good works, but because of our faith in Christ Jesus, our Lord, who paid the penalty for our transgressions, and allowed us to go free in his name.

IN a note last week we adverted to the fact that passion, in its bad sense, is the product of sinful and inherited tendencies in the flesh, together with an agreeing mind. This is the case with the unregenerate; the mind is always in harmony with the body, and passion is the result. Rom. 7:18, 21, 23. The sinful flesh is ever "on top." But not so with the individual who is born of God, and has received the Spirit of God. Eze. 36:26, 27. He is born of God that he may overcome. 1 John 3:4. He overcomes, or is "transformed" to the image of Christ, by the "renewing of the mind" (Rom. 12:2); so that whereas before his regeneration the flesh ruled, and the mind and will were subject to all of the temptations of the enemy through the weaknesses of the sinful flesh, now, after his regeneration, the mind is renewed, the carnal mind taken away, and the Spirit of Christ in the man now controls the body, and sets the individual free from the law of sin in the members of the body. Rom. 8:2. The individual, through the power of Christ, puts to death the deeds of the body (Rom. 8:13; Col. 3:5); keeps under the body (1 Cor. 9:27); suffers through the flesh in thus doing (1 Peter 4:1); but in this suffering he ceases from sin, and keeps the righteousness of the law. Rom. 8:4. He does all this by faith in the Son of God. His faith puts Christ in his place, and through the power of the new life, the infirmities of the body rise not to victory. Gal. 2:20; Rom. 8:4. Jesus had the sinful flesh, but no answering desire in the mind, hence no passion. He never yielded for one moment in thought or deed to the tendencies of the flesh, therefore never sinned. His pure soul abhorred the sin, till the very flesh was brought into subjection to God. He condemned, or overthrew, sin in the flesh. Rom. 8:3. The same power is freely vouchsafed to all his disciples.

GETHSEMANE.

He went, by heavy sorrow bowed,
Who ne'er the taint of sin had known,
While we, with deepest cause for grief,
Were careless of our Saviour's groan.
For us he wept, our load he bore,
With love divine sustained its weight,
That guilt which from our souls had sprung
To bar forever heaven's gate.

By faith our hearts see on his head
Our dreadful load of deepest guilt;
In brokenness of soul we cry,
"It was for me his blood was spilt."
O Lamb of God, thy priceless love,
Thy wondrous sacrifice divine,
Shall fill eternity with praise;
May part of that glad joy be mine!

—Selected.

HOW TO GLORIFY GOD.*

MRS. E. G. WHITE.

THROUGH all our trials we should think of the plan of salvation, we should educate the soul to exercise faith in Christ and to render praise to God. Christ suffered reproach. He was reviled and rejected of men. They even said that he had a devil, but he did not shrink from the cross of suffering, and we should not murmur at the self-sacrificing part of religion. All Heaven is interested in the trying of our souls, the whole universe is interested to see how we shall bear the cross and endure the shame. You are to work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of his good pleasure. God does not work with man without his co-operation. Divine power will combine with human effort, and enable you to successfully meet the enemy of your souls. In Christ you must meet every difficulty; and if others do not sympathize with your ideas, you must not wound them by enmity, but press close to the bleeding side of your Saviour.

If you have doubts, you should not gratify the evil one by telling others concerning them. If you trust in Christ, as surely as he died on Calvary's cross, you will obtain the victory. It was living faith that caused the woman who had suffered under disease for years to touch the hem of Christ's garment. This is the faith that we must have, and then we shall not speak of our trials and conflicts; for through them all, we shall have joy unspeakable and full of glory. Jesus has said, "He

*Sermon at Chicago, Ill., April 8, 1889.

that followeth me shall not walk in darkness, but shall have the light of life." We should unfurl the banner of the Prince of Peace, and in perplexity and sorrow we must not lose sight of Him who is mighty to save.

Jesus came to this earth, marred and seared by the curse, for the purpose of bringing moral power to men. He fought the battle in man's behalf in the wilderness of temptation, and it was the same battle that every one of us must fight till the close of time. Christ was not overcome in this conflict. He who worked miracles for others, worked none for himself. He had clothed his divinity with humanity, and he had come to bring divine power to man. He met the enemy at every step with "It is written." He used the word of God to thwart the temptations of the evil one. This is where our safety lies. We should study the word of God, and be so filled with it, that we can meet the enemy of our souls with "It is written," as did our example. Then we could hope for the grace that God has promised, to enable us to be overcomers. You should be full of hope in the work of the Lord. A discouraged man cannot glorify God. Whatever you do, you should not lose your hope and faith. When you become discouraged it is an evidence that you have allowed the enemy to come in between your soul and God. You must lay hold of the hope set before you, and you will come off victorious, and be ready to sing the praises of God.

When Christ came to this world, he found that Satan had everything as he wanted it. The adversary of God and man thought that he was indeed the prince of the earth, but Jesus laid hold of the world to take it out of the power of Satan. He came to redeem it from the curse of sin and the penalty of transgression, that the transgressor might be forgiven. He planted the cross between earth and heaven, and between divinity and humanity; and as the Father beheld the cross, he was satisfied. He said, "It is enough, the offering is complete." God and man may be reconciled. Those who have lived in rebellion against God, may become reconciled, if as they see the cross, they become repentant, and accept the great propitiation that Christ has made for their sins. In the cross they see that "mercy and truth have met together; righteousness and peace have kissed each other."

We do not appreciate the love of God as we should. When God gave his Son to die for the sins of men, he gave all Heaven in that one gift. There was nothing that God could withhold from humanity after giving up his beloved Son; for Christ himself had assumed humanity. He was made a child that he might understand the temptations of childhood, and know its weaknesses and be able to help the children to be overcomers. He passed from youth to manhood, and carried our griefs and bore our sorrows. He was tempted in all points like as we are, yet without sin. When we come to him in sincerity pleading for pardon, he forgives. We need not wait to make ourselves acceptable; for we can never. We cannot do works that will commend us to God when we have sinned. We must come to the cross, and lay our burden of sin upon Jesus Christ, and believe that we are pardoned for Christ's sake who died for us. When we acknowledge our sin, and

seek pardon through Christ, the law is exalted. It is the moral standard of God, and tells us what sin is. Says John, "Sin is the transgression of the law." Those who have sinned must hang their helpless souls on Christ.

You should place your will on the side of God's will. You cannot be overcome of the enemy unless you press positive resistance against God's will. We can be more than conquerors through faith in him who has loved us and given himself for us. When you come to God, you must come with confidence. When Satan presses upon your soul his temptations to doubt that God will have mercy in your case, you should press back his suggestions with the promises of God. Our heavenly Father has expressed his love for us individually in the cross of Calvary. The Father loves us, he is full of compassion and tender mercy.

Jesus came to this earth to represent the character of the Father to the world. He said, "He that hath seen me, hath seen the Father." Satan had misrepresented the character of God, and placed him in a false light. But Jesus came to reveal the Father's love and compassion toward the fallen children of men. When those who profess to be the servants of God draw down their countenances in gloom, and are ever complaining, they misrepresent their heavenly Father. They are confirming the impression that Satan has made concerning his character. They say to the world, "The service of God is a hard service. It is bondage to keep the law of God." This is all false. What is it that puts the shackles on men's wrists? Is it obedience to law? No, indeed. Those who keep the laws walk at liberty. It is the transgressor that is in bondage. The curse of the law is not upon those who are striving to fulfill God's holy precepts through faith in the Redeemer. They are covered with his righteousness. They are at peace with God through our Lord Jesus Christ.

How wrong it is for those who profess to be engaged in the service of God, to dishonor God by misrepresenting his service. The Lord has proclaimed himself as "The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression, and sin, and that will by no means clear the guilty." Will we believe this declaration of his character? He says again, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God; for he will abundantly pardon."

How long we have resisted the pleading of the Spirit of God! How long he has borne with us! We would not bear such resistance as we have made against him. But he says, "My thoughts are not your thoughts, neither are your ways my ways." "As the heaven is high above the earth, so great is his mercy toward them that fear him." It is because the Lord is not like one of us that he can forgive sins when we come to him with repentance. Satan tries to discourage every soul that seeks to come to God. He will tell you that you are a sinner, unworthy of the love of God. And you can tell him that you know it, but that you have repented of your transgressions

and by faith you depend upon the merits of the blood of Christ, and the mercy of God is for you. Reach over the doubts that he suggests to your mind, and grasp the promise of God. Tell your enemy that "the blood of Jesus Christ his Son cleanseth us from all sin."

The followers of Jesus should be living stones in the temple of God, so that they may emit light to those around them. They should work with a cheerful heart to show forth the praises of Him who has called them out of darkness into his marvelous light. They should seek to unfold to men the glories of the law of liberty. If they go forth to labor for God with a gloomy countenance, and despondent heart, they will not accomplish anything that will glorify their Redeemer; for their attitude of doubt will destroy the effect of their words. The conflict is coming on the law of God in the world. Satan carries on the same warfare from age to age against the precepts of Jehovah. The sinner hates the law because it points out his shortcoming, and he tramples upon it in derision.

Those who profess to love God should search the Scriptures diligently, for they cannot afford to be found transgressors of the law. The time is coming when no one will be able to render an excuse to God for disobedience to his law. There are those who say now that they cannot keep the commandments of God. They excuse themselves from obedience to the fourth commandment because of business, or their family, or social relations. But these excuses will not be found to avail in the day of God. They will not stand the test of the judgment.

Christ left the royal throne, he stepped down from his high command in the heavenly courts, and for our sakes became poor, that we through his poverty might be made rich; and what answer can be framed before him for trampling on the holy law of God? When God gave his Son, he made provision in him for every emergency connected with man's salvation; and in the day of reward and meeting out the penalty for transgression, every mouth will be stopped, and all the world will become guilty before God. But of those who have obeyed the precepts of heaven, Jesus says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Do you want to enter into the city of God? Christ has stated the condition upon which you may enter. It may seem to you now that commandment-keepers are in the minority; but it will not seem so when the gates of the heavenly city swing back on their glittering hinges. God is on the side of those who obey him. God is a majority. Christ is on their side, the angels of heaven are on their side, and all the good are on their side. The doers of the law of God are in the majority. They have access to the power that the world cannot give or take away. Let us not exalt Satan by dwelling upon his power. Let us talk of the power of God. Let us think of the King in his beauty. Let us behold Christ, and by beholding, become changed into his divine image.

THE disturbed mind and affection, like the tossed sea, seldom calm without an intervening time of confusion and trouble.—Letter.

THE SIGNS OF THE TIMES.

WHAT are the signs of the times at the present day? The world, church, and infidels are all combined in the fashions and customs of the world. Paul says to Timothy (2 Tim. 3:2-5): "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

Was there ever a time when this scripture was more perfectly fulfilled than now? Are not men lovers of themselves, and covetous, and boasters, proud, blasphemers? and are not children, young men and women too, disobedient to parents, unthankful, unholy? and are they not without natural affection, truth-breakers, false accusers, incontinent, fierce, and despisers of those that are good? Was there ever a time as now when men made so much derision of the truly religious, calling them cranks and weak-minded? Was there ever so much form in churches kept up for outward show as at the present time? and was there ever so little godliness manifested? Does not the world and the church mix up without distinction? and men's money rather than the men of God rule the church? Are not men of the church proud and haughty, and the poor shut out, or placed back in the corner? Does the ordinary preacher preach to show men their transgressions and sins; or to tickle itching ears of those that pay the most to support him? Can you tell by dress, actions, and appearance who are church-members? Does not the church in every way commingle with the world in picnics, festivals, go-to-beach parties, dances, and join all manner of secret societies, and attend their club meetings, and lodges, and patronize beastly fights to the neglect of the church prayer and conference meetings, and thus disgrace true godliness? Do not professed Christians by action deny God and say that there is no virtue in their profession nor in the religion they profess? Are not church-members engaged in ball playing, rowing matches, bicycle racing, and in going where gambling is carried on continually? And do we not see ministers and deacons as well as laymen participating in these follies till we are forcibly reminded of the words of the preacher, "Vanity of vanities."

Children are petted and allowed to have their own way, go to church or not, or go hunting, fishing, berrying, nutting, or visiting, or they may stay at home and read novels, and play cards, to use up the day.

Is this an idle tale that I am telling? Travel over our country from ocean to ocean and you will find that there is not over one-seventh part of the masses that enter a church once a year, while the larger portion of those that do are women. Church-members and ministers, too, attend circuses, theaters, etc., and take their children to places where they learn no good thing, but rather the contrary. Church men are free with other men's wives, and the marriage relation is disregarded; divorce is common in the church and out of it

for any little cause; and often it happens among ministers and deacons as of old when people and nations worshiped idols. Men talk and pray for temperance reform but vote for high license for the sake of party policy and worldly gain, as did Judas Iscariot in betraying the Saviour of the world.

Men teach for doctrine the commandments of men. They would overthrow God's law by human legislation, and would persecute the saints of God, and imprison men that strive to obey God and keep his commandments. But Paul continues in the thirteenth verse: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." Is it not time that God-fearing men begin to watch for the coming of the Lord? "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:38, 39. Except ye repent, ye shall all likewise perish." Luke 13:3.

ETHAN LANPHEAR.

Plainfield, N. J.

JOY UNUTTERABLE.

BY MRS. M. J. BAHLER.

THE theme which angel choirs of old
O'er Judea's hills did chant, I take.
The words of cheering hope they brought,
An answering song within me wake.

Oh, gladly sound that glorious song
Of praise to God, high heaven's King;
There's "peace on earth," there's joy to men,
Loud let the cheering message ring.

A Saviour's love to man is given;
A Saviour's love—oh, boon divine!
Sing ye who know your sins forgiven,
Praise him who whispers, "Wholly mine."

Yea, wholly thine, O blessed Lord;
For thou hast cleansed the stains of sin,
And daily now by thy sweet power,
Most precious victories I'll win.

Oakland, Cal.

MATTHEW TWENTY-FOUR.

BY THE LATE ELDER J. H. WAGGONER.

(Continued.)

5. LO HERE AND LO THERE.

AFTER speaking of the great tribulation, the Saviour said: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Verses 23-27.

This is a very important and much-abused part of this great prophecy. Its connection and obvious intention are generally quite disregarded; when it is used, it is mostly so applied as to teach directly the opposite of the idea presented by the Saviour. Because of the importance of its testimony on the question under consideration, we feel warranted in noticing it at some length.

1. When offering proof from the Bible that "the coming of the Lord draweth nigh," we are often met with the remark that "we are commanded not to follow the lo heres and lo theres." That this is a perversion of the Scriptures is easily shown. The only text in the Bible from which it is professedly drawn is that above quoted; and the only caution given in the text is against those who say, "Here is Christ." But Seventh-day Adventists never say so. To argue in favor of his future coming is to argue that *he is not here*—that he has not yet come. Therefore the caution is not against us or against our doctrine.

2. They who deny our position, and contend for a figurative or spiritual coming of the Son of man, are the very ones against whom the warning is spoken. Some say the Lord came in A. D. 70, at the overthrow of Jerusalem. Then in that day they could in truth say, "Lo, here is Christ." But our Saviour said, "Believe it not," and we obey his word,—we do not believe it. And some say his coming is at the death of a saint,—that the coming of Christ to each one is at his death. Even learned ministers say so. If that be so, his coming is not a public event, but is literally "in the secret chambers." To this also the Saviour says, "Believe it not." And again we heed his word,—we do not believe it. We hope that they who contend for such forced and unnatural constructions of the Saviour's language do not intentionally make nonsense of his words, but that such a construction is nonsensical, it is easy to show.

When the Lord said of John, "If I will that he tarry [literally, abide or remain] till I come, what is that to thee?" the disciples thought that John *should* remain till he came, and therefore thought *he would not die*. That is to say, that so far from the coming of Christ meaning the death of his servants, *they who remain till his coming will not die at all*. For further proof of this, see John 11:24-26; 1 Cor. 15:51, 52; 1 Thess. 4:15-17. But if it were so that John should live till Christ's coming, and if it were also true that Christ's coming would be when John died, then the language of the Lord, correctly interpreted, would read, "If I will that he live till he die, what is that to thee?" Sure enough; what is that to anybody? even to John himself? We wish that a view of its absurdity would lead those who teach thus to correct their theology and confess their error.

3. Adventists, or literalists, are the only ones who cannot be deceived by false christs. They who take the Scriptures literally; who believe the coming of Christ is a literal, personal, visible coming; that it is yet future; that it will be with wondrous power and glory, such as to strike his enemies with awful dread; that "all kindreds of the earth will wail because of him," when "every eye shall see him;" that at his coming the graves will be opened and the dead will be raised; that the living saints will be changed to immortality, and all be caught up in the clouds to meet the Lord in the air;—they, we say, who believe these things *cannot* be deceived by false christs and by counterfeit comings, because *they cannot counterfeit these events*. While they who spiritualize his coming, or make it mean *anything whatever* but a personal, visible coming, are open to the deceptions against which the Saviour warns us.

4. The fact or event against which the Saviour warns us is fulfilled by those who spiritualize the coming of Christ, who say *he is here*, coming at death or in any other event past or present. But most notably is it fulfilled in these last days by Spiritualists, who assign the name or title of Christ to a class, and deny that it specially belongs to an individual, or to Jesus of Nazareth. We have conversed with those who professed to be christs; and they actually "show great signs and wonders." Multitudes are deceived by them. Christ said that if possible they would deceive the very elect. Many who consider themselves of the elect—who profess to love the Lord and to believe the Scriptures—are deceived by them, because they have imbibed erroneous views of the nature of the second coming of Christ, and of the nature of man and of the true source of immortality.

5. As has been noticed, they who say the coming of Christ was at the time of the destruction of Jerusalem, assert that his coming was figurative—he came in judgment to the Jews. The judgment was inflicted by Titus and the Roman army; therefore Titus and that army represented Christ in his coming. To suit such a supposed fact we will read the caution given by our Saviour: "Then if any man shall say unto you, Lo, here is the Roman army, believe it not,—go not forth. For as the lightning cometh out of the east, and shineth unto the west, so shall the coming of the Roman army be." But we insist that the Roman army never came to Jerusalem in any such manner. Yet in such manner will the coming of the Son of man be. For he shall come in power and great glory (Matt. 24:26); he shall come in the glory of his Father (chap. 16:27); and in the glory of the holy angels (Luke 18:26); all the holy angels shall come with him. Matt. 25:31. His coming will be as glorious and resplendent as the lightning. When Jesus revealed himself personally to Saul of Tarsus, there was a light above the brightness of the sun (Acts 26:13); of the angel who appeared at the tomb after the resurrection of Jesus it is said, "His countenance was like lightning" (Matt. 28:3); and Ezekiel says of the messengers of the Most High, they "ran and returned as the appearance of a flash of lightning." Eze. 1:14.

When Jesus comes in the glory of his Father with such a glorious train attendant, his coming will indeed be as the lightning coming out of the east and shining to the west; and no one will have more occasion or opportunity to say to his fellow, "See here," then one would to call to another to behold a flash of lightning coursing through the heavens. What a pity that men will so mystify the truth of God as to denude this precious doctrine of all the glory with which the Scriptures have invested it.

We say that Titus never came to Jerusalem in the manner here described. And who will gainsay this? His attendants were not "holy angels," but wicked pagan, Roman soldiers. Then if the disciples were not to believe when it was announced that Titus had come, and were not to go forth until they saw him come in such wondrous glory, how should Luke 21:20, 21 be fulfilled? This says they should flee to the mountains—truly go forth—when Jerusalem was encompassed with ar-

mies. If the coming of the Roman army were the coming of Christ, then they were to flee and not to flee at the same time and because of the same event.

(To be continued.)

THE LAST APOSTASY.

THE WEDDING OF CHURCH AND STATE.—AN ALLEGORY.

(Continued.)

THEY passed within the workshop so disguised that none might know them. The dark prince was there. In fact, himself had called this council, and had spread the rumor of the coming wedding, to prepare the nation for the festal day.

Throughout all ranks he had sent ambassadors with letters, telling of the Church and Cæsar, presenting arguments and theories why this match should be, and making men believe 'twould be the uplifting of all ranks, and make fair freedom's land all doubly glorious.

His ambassadors, too, with speech of eloquence, told of the evils that would be allayed, the good attained, when this fair match was made; and, though the Prince of Love sent warnings out, aye, sent his angels and ambassadors to entreat men to abstain from this dark work, threatening his judgments if they still went on, they persevered, made light of all the Prince's messages, and with fanatic zeal pursued their task.

But some turned pale to hear the Prince's warning. Some read again the history of the past, when Church and Cæsar before had been as one, when lands were filled with martyrs' piles and graves, and daily tortures wrung men's souls with pain, and inquisitorial flames made smoke so thick that heaven itself was darkened. These drew back, and would not turn a hand to aid the scheme, but rather warned their comrades, as the Prince commanded them.

The Church and Cæsar found seats apart from all, where they could view the people and their work. "See," said proud Cæsar, "we need not be afraid. Our greatest statesmen do approve the thing. All round the workshop, see, they jest and laugh. And there are noble women looking on, who give their taste as how the jewels should mix, and look! the prince's letters have come back signed and indorsed by million, million names; and now to show the nation claps us on, they've twined the workshop with these noble names, upon a scarlet ribbon—your favorite hue."

"Yes," said the lady, smiling joyfully, "Let's go and see the ring they weld us here to make us two as one." It lay upon the case, but still undone, making now fast, now slow; for there was great confusion in the hall. The Prince of Love had sent ambassadors, who ever strove with the enemy's men to stop the making of the ring. And now some jewel was ground to powder, proving naught but paste; and now the apparent gold, tried in the fire, proved but a lump of dross.

"It must not be. This ring must not be made," cried an ambassador. It is not gold. "Tis but a glittering mystery of shame to undo the glorious fame of our fair church."

Then rose a bishop of smooth cloth, declaring the ambassador was wrong. It must be gold, since all the hall was lined with names of men who had contributed wealth to make

it rich and fine. Make us this ring, and then the Church and Cæsar will go forth together to remedy the evils of the world."

Then spake another. "The ring may well be paste; for names in millions by mere fraud were writ. They represent no wealth of gold or gem. No marvel that your ring is proven dross, its jewels but glass. There is not wealth on earth to give this ring the genuine gold. 'Tis Heaven alone can make a marriage ring, and whom God joins, let no man separate. But God has spoken of this, and made it void. 'Tis not of God, and 'tis not even of man. It must be of the devil, a spurious thing that glitters with paste and brass, but has no ring of worth."

Then men grew warm in argument again, and rose a clergyman, who said he stood to speak for the fair Church, to show the ring must be made strong and firm, or she whom all admired, and could not lose, lest they should lose all order, good, truth, rest, religion, and government, and go to ruin in haste, should be destroyed. He called men to her aid. She could not fight her battles alone; must needs have one to aid her with his power. She could not hold her rightful place, a woman uncrowned, who lived in humble state; for men would not be ruled, save by a queen with appropriate place and power.

"Long have her halls been desolate," said the man. "She speaks fair words, but none will come to hear; for, lo, the world sweeps on to pleasure, or to ruinous toil for seven days each week. The Sabbath's gone, wherein men ought to rest, and the fair Church is robbed of hearers, and Cæsar, too, defrauded; for its government is overturned by vice and crime. Newspapers, games, shows, and ignoble things hold more attention than the fair Church does, and so devotion's lost to heaven and earth. This must be stopped. The world must pause one day, just long enough to listen and be aroused to better things, to learn of the Church, that day, the duty owed to Cæsar for six days more.

"Make us this ring, I say, that gives the Church a husband's arm to bring men to her side, as children to be corrected, if they are saved. Let's spoil no child by sparing rods, I say. Let's make men Christians for one day in seven. Let's put aside a pagan constitution, and write instead in all our books of law, the fundamental principles of faith and code of Christianity. Give men pure doctrines, and a Sabbath-day in which to learn them, and so save our land. Let all our courts be filled with men who wear the Christian cloth and name, and so our land be governed righteously."

Then rose a questioner, and asked, "Would not such law work like a two-edged sword, to cut both ways? Would not men take its privilege to wear a Christian cloth and name o'er pagan hearts, and make a cloak to cover sin, till open sinners were but knaves and sneaks for office sake? Christians cannot be made by law, my friend, else Christ need not have died." * * *

(To be Continued)

THAT which seems to the Christian perfection, is no longer perfection when attained; for the struggle to attain it develops new power to be consecrated, and higher views of duty.

THE AGE OF MARVELS.

FIFTEEN years ago it was a very common opinion that there was no important inventions left to be made. There might and would be improvements, but nothing revolutionary. The telegraph was the most perfect conceivable mode of communication, and there were physical difficulties that would limit the possible speed of railroad trains to sixty or seventy miles an hour, and of ships to twenty or twenty-five knots.

To-day we are visibly entering upon a period of invention never approached in history. Nobody ventures to predict its possible limits. We have learned to talk to people a thousand miles away, and Edison promises to make us see them. We can petrify our speech for the benefit of future generations, so that our dead voices will speak to our descendants when we are not even in memory,—if we ever die, for science is venturing even to attack death itself.

Within the next two or three years the transportation system of the world will probably be revolutionized. Inventors in two different lines each promise us a speed of from 100 to 300 miles an hour. Electricity and water are the rival agents. In the new electric road the train is drawn forward by the suction of charged coils of wire. On the water road the cars have no wheels, but slide on runners supported on thin films of water. In both cases the extraordinary speed and steadiness of motion are due to the fact that the action is continuous, like that of gravitation. A falling body goes faster and faster until, if the distance traversed be great enough, its speed is almost infinite. In the new trains there is no reciprocating motion, like that of a piston, with its continual stopping, reversing and raking. There is a steady pull, constantly accumulating force and speed without jar.

It seems to be the mere extravagance of incredulity to doubt the genuineness of these inventions. The Weems electric road has been repeatedly illustrated and described in lay and scientific journals for months past. The sliding water road is described by one of those ponderous British newspapers that never perpetrates a hoax, as in actual operation at the Paris Exhibition. Perhaps by the time the World's Fair of 1892 opens in New York we shall be able to leave our work in San Francisco on Saturday, take a look at the show and go back again on Monday.—*San Francisco Examiner.*

SETTLE THREE THINGS.

EVERY Christian should, for his own comfort as well as usefulness and power, so think and live that at least three things shall be so settled in his mind as to be to him practical certainties, and hence taken out of the category of matters in doubt or dispute.

The first of these things is that the Bible is in fact what it purports to be—the inspired word of God, and consequently the supreme rule to guide human thought on all subjects that come within the scope of its authority. The Christian cannot afford to have this an open question; he need not and should not be constantly arguing it with himself. Having once settled the question for what he deems sufficient reasons, let him thereafter regard that settlement as final for life.

The second thing is, to determine definitely

and distinctly what is the plan of salvation for sinners, and what is the work of Christ in that plan as taught in the Bible. The teaching of the Bible is very plain on this point—indeed, so plain that any person of ordinary intelligence can by studying the Book make himself as practically certain as he can be in regard to anything. Let such a person read Paul's epistle to the Romans, and he will there find the question relating to a sinner's salvation so completely answered as to preclude all doubt. Having read this epistle carefully, he may safely say to himself, "I know as certainly as I can know anything what is the divine method of saving sinners."

The third thing is, that every Christian should so live as to be practically certain that he has complied, is complying, and means to comply, with the conditions of salvation as specified in the gospel of Christ. There is no mystery about these conditions, and no impracticability in compliance therewith. Any one can so clearly and positively be a Christian, in the manner of his life, as to exclude all just occasion for doubt in his own mind whether he is such or not; and if this is not the state of his experience, then he is not what he may be, and what he ought to be. Paul was not a doubter as to his own piety, either in life or in death; and there is no reason in the gospel system itself why any Christian should be such.—*New York Independent.*

THE BOOK OF JOB.

Is it inspired of God? Is it entirely inspired of God? or is it simply a novel, a finely arranged imagery, based wholly upon imagination, written by some learned men of Job's time or later, as a moral dialogue? Was it by the design and direction of God that it became a part of the Old-Testament Scriptures? or is it an unfortunate intrusion, permitted by God, but not directed by him? And this involves the still greater question whether the Bible as a whole is entirely from God; or whether we (men of all nations, good or bad, ignorant and learned) unto whom the Bible comes, are left to be judges of its inspiration, and to be judges for ourselves which books are inspired, and which are not.

In other words has God appointed each individual man on earth a committee of one to compile a Bible to suit his judgment, out of all these books, said by some to be entirely inspired, by others, partially so? Is this the character of the book to which Christ refers all men, and of which he commands them to "Search the Scriptures; for in them ye think ye have eternal life, and they are *they which testify of me*"? and was he not aware of the fact that the books of Job and Ecclesiastes and the Songs of Solomon were parts of what the Jews held as the Scriptures, the sacred writings, and which Paul designates as the oracles of God? Rom. 3:2.

Were these Scriptures the oracles of God? or were they only in part the oracles of God, containing erroneous books, teaching erroneous doctrines—oracles of men? If the latter view be the correct one, why did Jesus not except those books when referring to the Scriptures and urging upon us their careful, searching study? Did he not rather forbid such a view, when he quoted to the tempter the words of Moses, "It is written, Men shall

not live by bread alone, but by every word of God"? Luke 4:14; Deut. 8:3. And again, "It is written in your law, I said, Ye are gods?" "and the Scriptures cannot be broken." John 10:34, 35; Psa. 82:6.

The book of Job was a part (doubtless one of the oldest parts) of those writings called "your law" and "the Scriptures," and Jesus knew it. In the face of this statement can any part of the book of Job be broken? or the book as a whole be broken off from, or taken out of, the Scriptures?

But more directly to the book of Job itself. If any people upon the earth, or in any age of the world, ought to give more careful and considerate thought to this book than others, that people certainly are those who are waiting for the second advent of Christ. For in their time of waiting, amidst the apparent triumph of the wicked, they are directed to this book especially. James 5:7-11. And here, after exhorting them to patience and giving them the example of the husbandmen patiently waiting for the fruit of his labor, and cautioning them not to grudge against those who are more prosperous apparently, he exhorts them to take "my brethren the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold we count them happy which endure. Ye have heard of the patience of Job."

Where had those latter-day Christians heard of the patience of Job unless that book was recognized as coming down to them to the very last days, among the prophets to whom he refers? And how would we see the end, design, object, and pitiful tender mercy of God in Job's case, unless God was really and truly connected with his experience and history? Does not this indorse this book and that experience as among the things written aforetime for our learning, that we through comfort of the Scriptures might have hope? Rom. 15:4.

Job is a real person, a righteous man and servant of God, is also recognized by God himself outside and independent of the book of Job itself. In view of impending judgments, the Lord says by the mouth of the prophet Ezekiel, "Though these three men, Noah, Daniel, and Job were in it, they could deliver but their own souls by their righteousness, saith the Lord God." Ezek. 14:14. Shall we not then as Christians who are looking for the coming of the Lord follow the advice of James, and learn from the books of Jeremiah, Job, and others, of the sufferings and patience and final victory of these men of God, and endeavor in a similar situation by the grace of God to follow their example?

We think a most critical and careful study of Job, verse by verse, chapter by chapter, and as a whole, will abundantly reward any one, and present views of the matchless power and sovereignty of God, hardly to be found in other parts of the Bible. For there God speaks for himself upon these points and reveals himself to Job, not through the reason simply, but through views of his unapproachable creative power and wisdom.—*Geo. B. Starr, in Present Truth.*

As threshing separates the wheat from the chaff, so does affliction purify virtue.—*Burton.*

The Signs of the Times.

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

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OAKLAND, CAL., SECOND-DAY, SEPTEMBER 30, 1889.

THE "SIGNS OF THE TIMES" AND THE PROHIBITION PARTY.

THIS paper has from its very inception to the present time been an advocate of the prohibition of the liquor traffic; and knowing this, some of our friends are unable to understand why we do not support the Prohibition party, some even going so far as to deny that we are in favor of prohibition at all because we do not co-operate in all things with those who have taken that name. We wish now to state our position so plainly that none can fail to understand it.

There are two reasons why we cannot and do not support the Prohibition party though we advocate prohibition. The first of these reasons is, the SIGNS OF THE TIMES is not a political nor a party paper. We advocate only principles; the support of men and measures we, from the very nature of the case, leave to papers published for that purpose. In this we do not differ materially from the majority of religious papers.

Our second reason for not supporting the Prohibition party is that, whereas it advocates prohibition, in which we believe, it also advocates some things in which we do not believe. A single plank from the platform recently adopted by some six hundred delegates of the party assembled in convention in Pittsburg, Pa., will serve as an illustration. The plank is as follows:—

"Third—The Sabbath must be preserved by the due enforcement of existing laws and the speedy enactment of such additional legislation as may be necessary to insure its due observance."

We cannot conscientiously give our support, nor even our tacit consent to this plank. The Sabbath is a religious institution, and its observance is an act of worship; its legal enforcement is, therefore, the legal enforcement of religion, and that is foreign alike to the real spirit of Christianity and to our free institutions. In all matters of religion man is responsible alone to his God, and when the State attempts to interfere in any way in such matters it usurps the place and prerogatives of God. The tendency of Sunday laws is to destroy that sense of personal responsibility to God which is the basis of all true religion, and in the very nature of the case, under them, men learn to look not to God to know their duty towards him, but to the State.

Again, Sabbath laws are unjust. All do not regard the same day as sacred, nor do all agree upon the degree of sacredness which attaches to any particular day. It is manifestly unjust to compel the man who has kept Saturday, as many do, to keep Sunday also. To say the very least, the fourth commandment gives permission to all to labor six days, and certainly the man who has observed the seventh day according to the plain letter of that commandment has a divine right to work on the other six days, and not only so but he has a right to do any sort of work or to follow any sort of business which it would be right and proper for a Christian to do or follow upon any other day, always remembering the golden rule, to do as he would be done by. We should always be considerate of the rights and feelings of others, but this is just as obligatory upon one as upon another.

But obedience to the golden rule would defeat all Sunday laws unless it might be a useless provision requiring those to rest upon that day who want to do so. Certainly it is not doing to others as we would have them do to us, to require them to observe religious institutions in which they have no faith. If Christians because they happen to be in the majority have a right to require unbelievers to act one day in the week as though they believed, it follows that were the majority on the other side the unbelievers would have the right to require Christians to act, at least occasionally, as though they were infidels. But God has never given any such authority to anybody. The words of our Saviour, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's," have forever separated civil and religious duties and left the State without the vestige of an excuse for interfering in matters of religion.

The Sunday law of Pennsylvania is particularly objectionable because that under it conscientious Christian men have been, and may still be, fined and imprisoned for doing ordinary labor on the first day of the week after having religiously kept the seventh day. But the Prohibition party in that State, not only favors the strict enforcement of that law but demands the passage of still more stringent laws. Such a demand is neither Christian nor patriotic, and we certainly cannot join in it nor give it our sanction in any way. But even if the law did exempt from its provisions those who observe the day specified in the fourth commandment, we could not indorse it nor assent that it was right. It is a question which the State has no right to touch, nor can it do so without establishing a precedent most dangerous to religious liberty and to freedom of conscience. We have no quarrel with the Prohibition party so long as it confines itself to its legitimate work, and we stand aloof from that party not that we love prohibition less, but that we love God and freedom to worship him according to the dictates of our own consciences more.

C. P. B.

TIME-SETTING.

SOME of the writers in the *Herald of Life* have caught the almost annual time-setting disease as regards 1889. One L. E. Pendleton thus writes of the closing of the great prophetic periods, in a recent number of that paper:—

"Where will they end?—Facts and figures indicate 1889. This also stands as antitype to the forty-five years waiting of ancient Israel from Kadesh-barnea to the division of land, when the faithful ones stood in their lot. This can never be true of another year, brethren. As the sister said in the *Herald*, whose article the *Crisis* rejected, *this year* is a test of our message which no previous time-movement has been; neither can any future one reinstate our record as vindicated by the prophetic periods."

The italics are his. Later on he says:—

"Daniel's nap in the Persian tomb will then be broken, and he will stand in his lot as Caleb and Joshua did anciently, 'at the end of the days.'"

Of course this means that the resurrection of the righteous dead will take place in 1889. It means that Mr. Pendleton believes this. We wonder if he and those who hold with him, will be any wiser when 1889 ends? or, will they continue to "set times"? The doctrine of the second advent is a Bible doctrine. We may know when it is near, even at the door, but facts and figures, prophetic or historical, do not "indicate 1889," or any other year, as the end of these prophetic periods. All of this time-setting is laid at the door of the students of prophecy and the Advent people, wherever found. But they are not responsible. Seventh-day Adventists never did set times, nor have they any connection with those who do. Time-setting is one of the devil's means of bringing reproach upon a great and important Bible doctrine.

DO CATHOLICS PRAY TO SAINTS?

"THE FAITH OF OUR FATHERS" by the Most Rev. James Gibbons, D.D., archbishop of Baltimore, now cardinal, says on page 182:—

"In the exposition of her creed, the Catholic Church weighs her words in the scales of the sanctuary with as much precision as a banker weighs gold. With regard to the invocation of saints, the church simply declares that it is "useful and salutary" to ask their prayers. There are expressions addressed to the saints in some popular books of devotion, which, to critical readers, may seem extravagant. But they are only the warm language of affection and poetry, and are to be regulated by our standard of faith; and notice that all the prayers of the church end with the formula, 'Through our Lord Jesus Christ,' sufficiently indicating her belief that Christ is the Mediator of salvation."

The "Catholic Christian Instructed," by the Most Rev. Dr. Challoner, approved by the Rev. John McCloskey, D.D., late archbishop of New York, says (page 236):—

"We hold it to be pious and profitable to apply ourselves to them [angels and saints], in the way of desiring them to pray to God for us; but not so as to address ourselves to them as if they were the authors or dispensers of pardon, grace, or salvation."

Compare with the above quotations, the following prayer sent out by Leo XIII., as printed in the *Catholic News*, of September 1, 1889:—

PRAYER TO ST. JOSEPH.

[Translated for the *Catholic News*.]

We fly to thee, O blessed Joseph, in our tribulations, and imploring the aid of thy most holy spouse, confidently invoke thy patronage also. By that charity which united thee with the immaculate Virgin, mother of God, and by the fatherly love with which thou didst embrace the infant Jesus, we humbly beseech thee to look benignly on the inheritance which Jesus Christ acquired by his blood, and help us in our necessity by thy power and aid.

"Protect, O most provident guardian of the holy family, the elect children of Jesus Christ; ward off from us, O most loving Father, all pestilence of errors and depravity; be propitious to us from heaven, O most powerful protector, in this our struggle with the power of darkness; and as thou didst once rescue the child Jesus from the greatest peril to his life, so now defend the holy church of God from the snares of the enemy and all adversity; and shield each one of us with thy perpetual patronage, that imitating thy example, and supported by thy aid, we may be enabled to live a holy life, die piously, and attain everlasting bliss in heaven. Amen."

This prayer is to be recited throughout the month of October in connection with the rosary, henceforth and forever. Mark, that St. Joseph's prayer to, or intercession with, Christ in behalf of the pope and church is not asked, but his (St. Joseph's) "help," and "power and aid." The encyclical letter of the pope places him on a level with the Virgin Mary. The pope says that Joseph the patriarch, as one in whose hands Pharaoh had placed the affairs of his kingdom, was the type of Joseph, the husband of Mary, the mother of our Lord.

"Then, again [says Leo XIII.], there is perhaps a more remarkable coincidence, when at the king's order Joseph is invested with the most absolute control of the entire kingdom; and when at the time of the famine, the dearth of corn and of all means of supporting life were so sharply felt, so admirable was his management of the affairs of the Egyptians and their allies that the king decreed that he should be called the *Saviour of the world*. Thus in the life of the elder patriarch, we can trace the image of the latter. As the one was first the successful and skillful manager of his master's domestic affairs, and afterwards the admirable director of the entire kingdom, so the other, destined to be the guardian of the Christian name, must be considered the defender and protector of the church, which is the house of God and God's kingdom on earth."

To Mariolatry the Catholic Church adds Josepholatry. Because he was the husband of the Virgin, therefore equal. Because she was the mother of

Christ, therefore can exact obedience of our Lord. Here is another man-made god of Rome, a deified mortal. The act is worthy of its origin—paganism. We have naught of disrespect toward Joseph or his highly-honored virgin wife. The thought of this Roman Catholic exaltation of them would have been most abhorrent to their souls. Oh, no, Roman Catholics do not worship or pray to saints; but if this prayer, if these statements of the position of St. Joseph,—“absolute control of the entire kingdom,” the church,—be not worship and adoration, and intercession, such as ought to be paid to God alone, we know not what could be called worship. What words could be used in prayer to God or Christ which would express more. “Most Provident Guardian,” “Most Loving Father,” “Most Powerful Protector,” are terms which belong alone to God, if words mean anything. “So that, sustained by thy example, and thy help, we may live in holiness and die in piety, and reach the everlasting blessedness of heaven.” (*Catholic Review* translation.) What more can Christ do? To those who will devoutly recite the prayer, is granted “an indulgence of seven years, and seven quarantines.” Wonderfully efficacious! And note that this prayer does not end with, “Through our Lord Jesus Christ.”

Another thought. During October, devout Catholics will be uttering this prayer at all hours all over the world. Take two cases, one in Rome, Italy, one in San Francisco, Cal., two places 7,000 miles apart. Does St. Joseph hear both of these prayers?—Then he is omnipresent, clothed with an attribute of Deity. If he hears only one, then the other petitioner is deceived. The Catholic can accept either horn of the dilemma he chooses. Pope Leo XIII. either makes St. Joseph a god, or he deceives his people. “Most loving,” “most provident,” and “most powerful,” are superlative terms; omniscience belongs only to Deity. But the Catholic Church has clothed mortal man with all.

How much better the Bible truth. “The dead know not anything,” the righteous sleep in Jesus; and when He who is our life shall appear, then shall we appear with the good of all ages, with Christ in glory. Col. 3:4. In Christ alone is our “wisdom, and righteousness, and sanctification, and redemption.” 1 Cor. 1:30. “He that glorieth, let him glory in the LORD.”

M. C. W.

JOHN 12:31.

IN answer to a question received relative to John 12:31, we cannot do better than to quote the following from Doctor Albert Barnes' comment upon that text:—

“Now is the judgment of this world.” Greek, “crisis.” This expression, doubtless, has reference to his approaching death, and whatever he means by *judgment* here relates to something that was to be accomplished by that death. It cannot mean that then was to be the time in which the world was to be finally judged, for he says that he did not come then to judge the world (chap. 12:47; 8:15), and he has clearly declared that there shall be a *future* day when he will judge all mankind. The meaning of it may be thus expressed: “Now is approaching the decisive scene, the eventful period—the *crisis*—when it shall be determined who shall rule this world. There has been a long conflict between the powers of light and darkness—between God and the devil. Satan has so effectually ruled that he may be said to be the prince of this world; but my approaching death will destroy his kingdom, will break down his power, and will be the means of setting up the kingdom of God over man.” The death of Christ was to be the most grand and effectual of all means that could be used to establish the authority of the law and the government of God. Rom. 8:3, 4. This it did by showing the regard which

God had for his law; by showing his hatred of sin, and presenting the strongest motives to induce man to leave the service of Satan; by securing the influences of the Holy Spirit, and by his putting forth his own direct power in the cause of virtue and of God. The death of Jesus was the determining cause, the grand crisis, the concentration of all that God had ever done, or ever will do, to break down the kingdom of Satan, and set up his power over man. Thus was fulfilled the prediction (Gen. 3:15), ‘I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.’”

THE POOR MARTYR.

THE *Catholic Mirror* of August 31, in speaking of the attitude of the powers of earth generally, and the kingdom of Italy in particular, towards the holy see, says:—

“Though the powers of this world are, to a great degree, apparently in league with the prince of the powers of the air to make the supreme pontiff a prisoner in his own domain, and though even the miserable emperor of Austria has proved lukewarm in devotion to the holy see, if not absolutely craven, what has Leo XIII., after all, to fear? Personally, he can be grieved, insulted, and even killed, much less driven from his palace, and nothing would more consecrate his last days than to suffer as Christ did for the sins of fallen humanity. Other popes have endured all extremities and gained heaven; and the Papacy remains. The present vicar of Jesus Christ would welcome martyrdom as a blessed privilege; and so, what has Crispi and his infidel gang to gain even by violence?”

We do not know, as we read this, which emotion is dominant, pity for the poor deluded souls who swallow all such sentimentalism as gospel truth, or righteous indignation at the arrant blasphemy of this poor, dying mortal. Talk of the individual at the head of that system which has martyred “the whitest of the saints of God,” an individual who disavows not one single act of the persecutions of the centuries of that church over which he stands as vicegerent of the Son of God, but who rather indorses everything done by that system of iniquity,—talk of such an one suffering “as Christ did for the sins of fallen humanity.” We by no means excuse any unlawful or oppressive act of Humbert of Italy, or of Crispi his minister, but if Leo XIII. had power, the history of the past is certain proof that the ashes of Italy's king and premier would even now be scattered to the winds, or these men would be dying by piecemeal in the dungeon of some Roman inquisitorial palace, while black-robed priests would be hypocritically chanting the Magnificat of the Virgin Mary. Dying for the sins of fallen humanity! Ten thousand deaths would not expiate the sins of the Papacy against humanity. But we can wait. We expect that all these actions of Italy will rouse sympathy for the *poor, suffering friend* of man at Rome. But whatever triumph Rome may gain, it will be brief.

“Though the mills of God grind slowly,
Yet they grind exceeding small;
Though with patience he stands waiting,
With exactness grinds he all.”

And the Christian can afford to wait. We envy not Rome's power, Rome's position, or Rome's doom. God has spoken in his “more sure word of prophecy” concerning it all. We will cease not to warn others of her work. We would warn her adherents to flee from Babylon, turn to the pure word of God, and live. Her doom is inevitable. Thus speaks Revelation:—

“And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.” “For her sins have reached unto heaven, and God hath remembered her iniquities.” Rev. 18:21, 5.

M. C. W.

AN ITEM OF ROMAN CATHOLIC PROGRESS.

SIR MORELL MCKENZIE has declared that the only hope of Rome's ever having success in England or America is for that church to become Anglicized. In reply to this, the (*N. Y.*) *Catholic News* of August 25, makes answer with the following statistics:—

“A hundred years ago there were three Catholic bishops in England, one in Scotland, a few in Ireland, one in Canada, none in the United States, none in British, East, or West Indies, no Catholic chaplains in army, navy, or institutions. During the century the church has been catholicizing; England and America have not been altering her divine constitution; and he is a lying prophet who says the future shall reverse this order of things. Now England has twenty-one cardinals, archbishops and bishops; Scotland, five archbishops and bishops; Ireland, thirty-one; the British possessions in America, thirty-four; Australia, etc., twenty-four; there are about twenty-four in other British territory; a cardinal and eighty-three archbishops and bishops in the United States. There are at least two hundred and twenty-five Catholic archbishops and bishops, with five cardinals, in English-speaking countries, against about thirty a hundred years ago.”

It cannot be hidden; Romanism is gaining more to-day than Protestantism.

QUESTION ON THE SABBATH.

A CORRESPONDENT asks, “How can we prove from the Bible that Saturday, or Sabbath, is the seventh day?”

The fourth commandment says: “Remember the Sabbath-day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God.” Language could not be plainer, for in this it is expressly stated that the seventh day is the Sabbath, and no comment on, or alteration in, the wording could make it any more explicit. But right here it is objected by some that the commandment does not mean the seventh day of the week, but only the seventh day after six days of labor. But this too is definitely settled by the Scriptures.

Referring to Matt. 28:1, we read: “In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.” This text shows that the first day of the week is the one immediately following the Sabbath, consequently the Sabbath must be the seventh day of the week; and thus it is proved, and proved by the Bible, not only that the Sabbath is the seventh day but that it is the *seventh day of the week*.

But possibly our querist wishes to know how we can prove by the Bible that the day commonly called Saturday is the identical seventh day observed by the Hebrews from Sinai to the present. This cannot be proved by the Bible alone; for the reason that even the latest book of the New Testament was written not later than about 66 years after the crucifixion; and no one ever claims that during that time any change was made in the days of the week. Indeed no author of any note whatever has ever set up the claim that the day now called Saturday is other than the seventh day of the Hebrew week. Indeed the existence of the week among all nations in all historic times, and the fact that the week is everywhere the same, and that it has always been the same, is positive and unimpeachable evidence that there has been no change in the days of the week, not only this side the cross, but that there has been no such change since the creation of man. There is absolutely nothing in nature to suggest the division of time into weeks, and if the original week had ever been lost confusion must have resulted. But there has never been any such confusion. On this very point the “*Encyclopedia Britannica*,” art. “Calendar,” says:—

“As it [the week] forms neither an aliquot part

of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss as Delambre remarks, to assign to it an origin having much semblance of probability."

Thus it appears that the existence of the week which has come down to us from the creation is at once an evidence of the truth of the Bible account of creation and an indisputable evidence that the ancient Sabbath has not been lost, but that it is the day now commonly known as Saturday, the seventh day of the week.

C. P. B.

THREE-WEEKS' VOYAGE.

SUNDAY, July 14, we arrived in London where we were glad to meet friends from America. Arrangements had previously been made and a passage secured for Brother Druillard, his wife and myself on the *Norham Castle*, of the Castle Line, which sailed on the Wednesday following. We remained, however, in London until Friday, when we were conveyed to Dartmouth by a special train run by the company, there joining the steamer which left London the previous Wednesday.

The first week of the passage the weather was everything we could have desired, and we had a smooth sea. On Sunday night at 1 P. M. the boat anchored at the mouth of the Tagus, waiting for the morning light, to go up the river to Lisbon.

This city is said to contain four hundred thousand inhabitants. It lies on the north side of the river, about nine miles from the sea. Opposite the city the river widens and forms a lake about nine miles wide. Here our boat lay until nearly night. The city lies along the shore of the river for a number of miles, extending back among the hills. We had an opportunity of visiting the place and seeing the ruins of the earthquake which occurred November, 1775, and on account of which sixty thousand people lost their lives. Certain portions of the old cathedral and other buildings still remain, in which hundreds perished. There are, however, certain portions which were not destroyed. Among these is the aqueduct, which is nine miles long, built in 1738. It still supplies the city with water, flowing in thirty-one fountains throughout the city, from which it is taken in barrels to the people.

The lofty granite range of Cintra, from which the water comes, lies back of the city. This aqueduct crosses the Alcantara Valley on thirty-five arches, one being 236 feet above its base, with a span of one hundred and ten feet. The carriers of barrels are not Portuguese. They are natives of Galicia, Spain, and are called Galigos. These also constitute the fire brigade, and do the general drudgery of the city. The native Portuguese have a strong prejudice against being porters. They have a saying that "God made first the Portuguese, then Galigos to wait on him." These Galigos go in pairs, and will carry very heavy weights between them by a rope suspended from a piece of wood resting on a horseshoe collar placed on their shoulders. They trudge along always out of step, to neutralize the oscillation of their bodies. It is said that two men will carry half a ton.

Here we saw oxen drawing vehicles of antediluvian appearance. The wheels had no spokes, but were made of plain disks of wood fixed on axles which revolved with them. They also have other styles of vehicles drawn by mules and horses. Vegetables are brought in on donkeys in baskets larger than the animals themselves. The load is balanced by hanging a basket on each side of the donkey. All kinds of eatables, except butchers' meat, are carried about on the heads of bare-footed women, who vie with each other in the loudness of their unintelligible and discordant cries.

The fish women are most picturesque, wearing a broad felt hat and a short, closely-plaited, indigo blue skirt, and loose jacket. Many of them

are adorned with a profusion of gold and silver ornaments. In this lies their wealth, which they ever carry with them.

The religion is Roman Catholic; but the mildness of the climate and the beautiful situation of the city (said to be the third in all Europe, Constantinople and Naples only being superior), has attracted to its shores large numbers of Europeans, and especially many English Protestants, who make this city their residence. It is the capital of Portugal, the home of the king. There are Protestant places of worship included in the two hundred houses for this purpose.

The Portuguese are noted for their politeness. It is said that great liberty is granted to all to express their sentiments in political and religious matters in public, both by speech and in the press.

We spent most of the day in the city. By procuring a guide, we were able to visit many places of interest.

The following Wednesday morning we reached the island of Madeira. This is the principal island of the group by that name. It has a population of one hundred and thirty-two thousand. The capital of this island is Funchal, which has a population of twenty-one thousand. This island has been a place which physicians have recommended as a great health resort for consumptives, but a visit to the cemetery would lead one to think that this is not true, or many of the cases were hopeless when they came here.

The island is of volcanic origin, sixteen miles wide and thirty-eight long. As we rounded the point and came near Funchal, the white-fronted houses set in the hollow of the mountains presented a pretty panorama.

The natives flocked around the ship like so many sea birds, waiting for the passengers to throw over some money, when from one to half a dozen would dive for it, the most expert bringing it up. While the boat lay at anchor, its deck was turned into a bazaar, where chairs, baskets, embroidery, jewels and other articles of native manufacture could be purchased. The fruits of the island are oranges, apples, lemons, figs, pears, grapes, mangoes, pomegranates, mulberries, Cape gooseberries, loquats, guavas, custard-apples, alligator-pears, and pine-apples.

There are steamship services between Madeira, the Azores, the Canaries, Lisbon, and the West African ports. Nearly all of these are ports which are settled by more or less English people, who are hospitable and kind to the stranger who perchance may come among them. It would seem that avenues might be opened here through which the honest native might be reached.

On board of our ship were men of almost all classes, having in view almost every object. There were the priests and the sisters of mercy from the High Church of England. One party of nine men were Swedish missionaries, *en route* for the Zulu tribes in Africa. They expect to learn the native language after having arrived at their field of labor. These were all young people, one young man being only fourteen years old. We formed a pleasant acquaintance with them. There were also those who appeared to be wealthy farmers, mining speculators, professional fortune seekers, newspaper correspondents, health hunters, and many other sorts and conditions of men, bound for different points in South Africa. Many were going up to Johannesburg. This is about one thousand miles north of Cape Town and the gold there at present presents great attractions to the fortune seekers. Johannesburg contains forty thousand inhabitants, and every ship brings fresh recruits from England.

The last two weeks of the voyage we had heavy winds directly against us. The sea was quite rough, and many seats were vacant at the table. We were one day late at Cape Town. We have

never been on a ship which rode the sea better in a storm than the *Norham Castle*.

It is one of a fleet of over twenty owned by the Castle Line Company, three of which are over four thousand two hundred and forty tons burden. These are described as being three hundred and eighty feet in length and forty-eight feet in width. In the saloon there is a library, and on the shelves are many useful books, some of which are of a strictly religious character, such as "Thoughts on Daniel and the Revelation," and "Spirit of Prophecy," etc., etc. These books are eagerly sought for and read by both first and second-class passengers.

The second-class accommodations are good to what they are on the steamers crossing between New York and Liverpool. They have a large, spacious saloon with sleeping cabins at the side, differing from those of the first-class only in the plainness of furniture and the variety of food on the tables. Yet the tables were amply supplied for all common mortals. All the cabins of the first, second and third class are situated on the same deck, and are well lighted with electricity and large port-holes. A special stewardess waits on the ladies in the second cabin. A piano is also in the dining-room for the use of the passengers. But the most marked feature of it all, and the one the "poor sailor" passengers appreciated as much any one thing, is the attention paid to those who are so unfortunate as to be sea-sick. It is but justice to state that the chief officers, especially, sought every possible way to make it pleasant and comfortable for those thus afflicted. Nothing that could be done for their comfort was lacking. Special favors were not left altogether in the hands of a few table stewards, whose attention sometimes on some vessels depends upon the amount of feeing; but the chief steward, with the heads of the different departments, took a special interest in looking after those who were ill. The captain frequently visited each of the different class passengers himself, and suggested things that would be for the comfort of the passengers. Having traveled not less than forty thousand miles by sea, we have never seen more pains taken in this direction than on board of the *Norham Castle*. This we understand is not an exception on this steamer, but is characteristic of all the passenger boats which constitute their fleet. As far as our experience goes, and judging from what we saw in attention paid to others, there was no partiality shown, and we can recommend this line to our friends. This feature we also heard commented upon by those who had sailed on other lines, and in this respect we heard none spoken of more highly than this. And good care is what the passengers need more than almost anything else in case of rough sea and sea-sickness.

We arrived at Cape Town on Friday after a voyage of three full weeks, and were made happy at the sight of old friends and co-laborers waiting our arrival. On Sabbath and Sunday we had the privilege of meeting with about forty in this place, most of whom are observing the Sabbath or are especially interested in the truths we hold as sacred.

S. N. H.

STATE SCHOOLS.

A. M. CHADWICK, in the *California Prohibitionist* of August 15, thinks that "our educational system is in danger from the special training mania which has taken possession of it." And in this we fully agree with Mr. C. His thoughtful article is commendatory. It does not advise, as do so many, religious instruction in public schools in order to make good citizens, and thus develop "a law-respecting and law-obeying spirit." His claim is that civil government should be taught, which should include "the fundamental principles of government—rights and duties, wrongs and remedies, personal and social, with their mutual rela-

tions and reactions, and the relation of government to their exercise and adjustment." And this education he holds should be compulsory and preparatory to the exercise of the franchise.

There is more genuine national reform in Mr. C.'s article than in all that National Reformers have ever advocated. And a government founded on the basis of citizenship advocated by Mr. C. would be a thousand times safer and more Christian than the religio-political government advocated by National Reformers. In the absence of all mention, we conclude that Mr. Chadwick clearly comprehends what is so difficult for many to comprehend, that religious instruction belongs alone to the home and the church.

HUMANITARIAN METHODS.

THE *Congregationalist* of August 22 says:—

"Some Hebrew tailors of this city have just been tried, and several of them fined, for working at their trade on Sunday. Several others offered the defense that they had abstained from work on Saturday, their Sabbath. As the government could not disprove this, and as their Sunday labor could not be shown to have annoyed anyone, they were discharged. The prosecution was at the instance of the Boston Clothing Operatives' Protective Association, which . . . is attempting to put a stop to Sunday labor, although from only humanitarian motives. The case has revived the interesting question how far the prevalent custom of a community—in this case that of resting on Sunday instead of Saturday—may legally and fairly be allowed to affect those who conscientiously prefer to do differently. In this particular instance the law seems plain and accordant with justice, viz., that whosoever conscientiously observes Saturday as his Sabbath, and annoys no one else by his labor or pleasure on Sunday, may keep the latter day as he pleases."

The "humanitarian motives" are probably purely selfish motives. The members of the Protective Association do not wish to work on Sunday and they are determined that nobody else shall. It is the same dog-in-the-manger spirit that crops out very frequently in efforts to enforce Sunday laws.

READY TO COMPROMISE WITH EVIL.

THE *California Voice*, a Prohibition paper published in San Francisco, is not far from the truth in regard to Sunday closing of saloons. In its issue of August 22, it says:—

"Of course prohibitionists are glad to see the dramshops closed on Sunday or on any day. But there is a weak point in the Sunday-closing movement. There are many professing Christians who will be perfectly satisfied to let the dramshops alone six days every week, if they are closed on Sunday.

"In the convention at the commencement of our campaign of 1884, there was quite an objection urged against 'lugging in the temperance question, as all we want is a good Sunday law.'

"Many would be quite satisfied if we had a law that closed up the clothing stores, news stands, and dramshops on Sunday.

"Again, if a political party in any State shall now succeed in forcing the dramshops to make a show of closing their front doors on Sunday, the Sunday adherents of that party will declare it is the party of Christianity and prohibition; and will make that an excuse for voting still with that party for licensing all the crimes of the criminal vocabulary."

Of course very many prohibitionists are sincere, and will rest satisfied with nothing short of absolute prohibition of the traffic in intoxicating beverages; but as the *Voice* says, "There are many professing Christians [and professed prohibitionists] who will be perfectly satisfied to let dramshops alone six days every week if they are closed on Sunday;" and it is also true that such "Christians" will not cease to class us with infidels and saloon keepers because we refuse to be parties to any such compromise. The *Voice*, we are glad to know, insists on every-day prohibition.

The Sabbath-School.

Notes on the International Lesson.

THE TRIBES UNITED UNDER DAVID.

(October 6; 2 Sam. 5:1-12.)

IN our past lessons we have had an illustration of the government administered by Saul. Beginning with the present quarter, we take up the administration of David, the poet-king of Israel. After Saul's death, David proceeded to Hebron, where he was anointed king over Judah. He reigned in this capacity for seven and a half years, during which time there was more or less animosity against him on the part of the rest of the tribes of Israel, who were still loyal to the government of Saul, administered by Ish-bosheth, Saul's son, during the two closing years of the period in which David reigned over Hebron. At the end of this time, Ish-bosheth was treacherously assassinated, after which all the tribes of Israel came to Hebron to unite in making David king.

THE important service which David had already rendered the nation, as military leader under Saul, had proved his ability in this direction; hence, this was a weighty reason in the minds of the children of Israel. Not only so, but he was a Hebrew, as themselves, their own flesh and blood, and would naturally have an interest in advancing their welfare. All these things increased their interest in him, and their appeal was based on this confidence, which they felt was not misplaced.

UP to this time the Jebusites had dwelt in the land, their capital city Jebus, or Jerusalem, being so situated and guarded as to be considered impregnable. It has been thought from this that the "blind and lame" here referred to, consisted of those who were not able to go out into active battle, but who were, nevertheless, considered amply sufficient to protect the city in its fortified position. Others have thought that David had spoken of the gods of the Jebusites as being lame and blind gods, which had eyes but saw not, and had feet yet could not walk. They either trusted in these gods which David had despised with all his soul, or else were so confident of the strength of their position that they ridiculed him by bringing out against him the cripples and blind of the town. In either case, their boasting was foolishness. Through the help of Joab, David succeeded in overcoming his enemies, and made Jerusalem the capital of his kingdom, calling it the city of David.

IT is frequently the case that at the time we think ourselves strong, we have nothing but the veriest weakness about us; and the very points in our character which we regard as invulnerable, sometimes prove to be the very points at which Satan assails us and gains the victory. Unless our strength is the strength of God, it will avail us nothing. David's victory was obtained not because of the superior strength of his forces, but because of the justice of his cause, and because he had the Lord God on his side.

IF we would obtain the full benefits of salvation, we must fully trust in our Lord Jesus Christ. If we are loyal to him, he will be faithful to us. If we obey him and honor him, he will give us grace and strength for each day's duties. If we place implicit faith in him, he will preserve us from falling, shelter us from the evils of the world, and keep us until the day of his glorious appearing. The Lord is as ready to make a covenant with us to-day, as was David of old to make a league with those who placed themselves under his protection;

but if we would know the fullness of the power of Christ to save, we must fully decide to accept him as our Saviour.

THE real permanence of David's kingdom and the establishment of his greatness, dates from his capture of Jerusalem. From this time on he "grew great, and the Lord God of hosts was with him;" not however, because of his greatness, by any means, but rather, *vice versa*. He grew great simply because the Lord was with him. And this is the standard of all true greatness.

BECAUSE a man has a great name among the honored ones of the earth, it is no evidence of favor with God. Neither does the fact that an individual occupies a lowly place in the sight of men prove that he is not regarded by the Lord. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66:2. Christ recognized John the Baptist as performing the greatest work ever done by one who was born of woman, and yet the least in the kingdom of heaven was greater than he.

"AND David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake." David recognized the providence of God in his own greatness. How different from some men, who look upon whatever success they have attained as being the result of their own wisdom, without giving God any of the glory. The greatness of this world is not worth striving for, but it is a really great thing to be recognized of God, and to humbly give the honor and praise to the Lord, from whom all the ability proceeds and to whom all the glory is due, is the best of all. J. W. SCOLES.

Letter to the Hebrews.

HEBREWS 1: 8-14.

(Lesson 2, October 12, 1889.)

1. Of whom does the first chapter of Hebrews speak?

"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." Verse 2.

2. Who speaks to the Son of God in verse 8?

3. What does he call him?—*Ib.*

4. How came the Son to have this name?

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

5. Is it anything unusual for the Son to have the name of his Father?

6. What is said of his throne?

"But unto the Son he saith, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom." Verse 8.

7. Is the Son of God now on a throne?

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb. 8:1.

8. Is that throne the throne of the Son?

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Rev. 3:21.

9. Will he always continue to sit upon that throne?

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power." 1 Cor. 15:24.

10. How long will he possess his own throne? Luke 1:32, 33; Ps. 89:29, 35-37.

11. What is meant by a scepter of righteousness?

"Behold, a king shall reign in righteousness, and princes shall rule in judgment." Isa. 32:1.

12. What is the meaning of the word "iniquity?" See note.

13. Who hath anointed the Son of God?

"Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. 1:9.

14. What class of people were anointed by order of the Lord? *Ans.*—Priests, prophets, and kings. See Ex. 29:5-7; Lev. 16:32; 1 Sam. 9:16; 10:1; 16:1, 12, 13; 1 Kings 19:16. *Christ* in the Greek, and *Messiah* in the Hebrew, mean the *Anointed*.

15. What is meant by anointing him with the oil of gladness above his fellows? (*Fellows* means companions or associates; it does not imply equality. Isa. 61:1-3.)

"The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall they rejoice!" "For thou hast made him most blessed forever; thou hast made him exceeding glad with thy countenance." Ps. 21:1, 6.

16. Who laid the foundations of the earth?

"And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." Heb. 1:10.

17. In what manner shall the heavens and earth perish?

"They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." Verses 11, 12. They shall be changed. Compare 2 Peter 3:5, 6; Rev. 21:1, 5.

18. What is said of the unchangeable nature of Christ? Heb. 1:12.

"Jesus Christ the same yesterday, and to-day, and forever." Heb. 13:8.

19. To whom did the Lord say, Sit thou on my right hand?

"But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?" Heb. 1:13.

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Ps. 110:1.

20. By the words, "To which of the angels," etc., does the writer mean that the Lord ever said this to an angel? *Ans.*—No; it is a question implying a negation; as if he had said, Was there ever such an instance?

21. Until what time does he sit at the right hand of his Father? Heb. 1:13.

"But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." Heb. 10:12, 13.

22. Who shall put the enemies of the Son under his feet?

"And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. 15:28.

23. Does this imply that those enemies shall be converted?

24. What will the Son of God do with his enemies when they are given to him, or put under his feet?

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

"But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." Luke 19:27.

25. What office do the angels fill?

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

26. To whom do they minister?—*Ib.*

NOTES.

THE scepter is an emblem of kingly power. A scepter of righteousness implies just what Isa. 32:1 says, "A king shall reign in righteousness." In Gal. 2:17 the apostle declares that Christ is not the minister of sin; that is, he does not serve the cause of sin; he does not advance sin. But he is the minister of righteousness, or right-doing. Compare 1 John 3:7. As the commandments of God are righteousness (Ps. 119:172), he who does righteousness keeps the law of God. See Deut. 6:25; Isa. 51:7.

INIQUITY means, literally, lawlessness; workers of iniquity (see Matt. 7:23) means breakers of the law. However much we may call on the name of Christ, and profess faith in him, he will not accept us unless we also do the will of his Father; he will not accept law-breakers. While we cannot be justified, or please God, without faith (Rom. 5:1; Heb. 11:6), so faith without works is dead, being alone. James 2:17, 20. Compare Rev. 14:12.

VERSES 10-12 are quoted from Psalms 102:25-27. By the reading of the psalm we could not determine that this was spoken to the Son rather than addressed to the Father. And this is the case with a number of quotations in the New Testament from the Old. We should never think of applying them to the Son of God, if Inspiration did not so apply them. And is this not an assurance to us that the Son of God occupies a much larger place in the Scriptures of the Old Testament than is generally supposed? Is it not reasonable to believe that many other texts in that book refer to him, in which he is not generally recognized? The great efforts that are being made, in these days, to do away with the Old Testament, or to weaken its authority, is a direct blow against the divinity and work of the Lord Jesus Christ. The Scriptures are not read with that carefulness and feeling of dependence on the Spirit of God that is necessary to appreciate it as a revelation of God through his Son.

"THE Lord said unto my Lord." Psalm 110:1. In this text two different Hebrew words are rendered *Lord*. Thus the original reads: Jehovah said unto Adonai. And so in other places, as Isa. 6:3, 4, 12, Jehovah is used; in verses 1, 8, 11, it is Adonai. But this distinction is not recognized in the Greek language. As Jehovah is a proper name, and not a title, it should never be translated or rendered *Lord*. If it were transferred as a proper name, the distinction would be recognized in every language.

THE apostle Paul tells us, in Rom. 8:14, that if we are led by the Spirit of God we are the sons of God; and John (1 John 3:2) says that we are even now sons of God. The angels also are called sons of God (Job 38:7), and Luke (3:38) says that Adam was the son of God. But all these are sons in a far different sense than what Christ is. The angels are sons by creation, just as Adam was, who was created a little lower than they. But Christ is the "only begotten Son of God," having "by inheritance a more excellent name than they." We are "by nature the children of wrath" (Eph. 2:3), since we partake of the fallen nature of Adam; but we become sons by adoption, and the Spirit of God is the seal of that adoption. As adopted sons of God, we become heirs of God and joint heirs with Christ. Rom. 8:14-17. We shall be allowed to share the glory and dominion of God's own Son. Well may the beloved disciple exclaim: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

"THIS is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

The Missionary.

THE TRACT AND MISSIONARY WORK.

God did not design that only a few of his people should labor to win souls to Christ. He did not design that this work should be confined to preachers or evangelists, apostles or prophets. It was not his design that those who believed in Christ should shut themselves up in a church, listen to sermons, essays, dissertations, or exhortations, from week to week from a pleasant pastor; going home from each service, thinking that their work was done because they had attended the means of grace, helped pay the preacher, and had given a little toward foreign missions. Such a church may grow in numbers, but it will die spiritually. Like the Israel of old, the nation may be multiplied, but the joy not increased. God has called his people for a different purpose:—

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises [margin, virtues] of Him who hath called you out of darkness into his marvelous light." 1 Peter 2:9.

Those who are truly converted to God, who have the love of Christ in their heart, will recognize this truth by the new life that is in them. They will be burdened for others as was Christ. And thus it was in the early history of this people of which we are speaking. The plainly-taught message that Christ's coming is near, the light on the holy but down-trodden law of God, the sanctuary question revealing God's mercy, and the proximity of the judgment, brought light and hope and strength to their hearts; and like Philip of old, they would say to friends as well as all others, "Come and see." John 1:43-46.

But how should they do this? Preachers were sent out, missionary visits were made, a few tracts and pamphlets and papers were printed and distributed. But it was indiscriminate and individual work. Thoroughness of work demands order and system. Where many engage in it, this is demanded much more; and in order to have order and system, union is also necessary. Union comes by truth; order and system by education. Seventh-day Adventists saw the need of this. In fact, the work of God forced them to more thorough organization. To do effectual work, they must organize. The organization must be for that purpose. And it must be in harmony with God's design, which is that all who had tasted of the goodness of God, all who were Christ's servants, might have a part in carrying forward his work. See Matt. 25:14, 15; 1 Cor. 12:7-11.

From the necessity of the case (for souls who are burdened for souls must labor), the tract society organization sprang up among them. The first State tract society was that of New England, organized in 1871. The next year organizations were perfected in New York, Michigan, and Vermont. In 1873, State societies were organized in Illinois, Minnesota, and Maine. In most of these States, partially organized local societies had existed before.

This step of organization and method in work, gave a new impetus to the cause. Wherever possible, local societies were organized in

the various churches and companies of believers throughout the various States where the truth had gone.

The organization is simple. Each State is divided into districts, over which is a director and secretary. Each district includes one or more local societies, the head of which is a librarian. The officers of the State society are president, vice-president, secretary, and board of directors. The directors and other lower officers nearly always serve without compensation.

The payment of one dollar constitutes one a life member, unless forfeited by change of belief, apostasy, or otherwise. The funds of the society are made up of membership fees, sales of publications, and donations from the members, and all others who are interested in the work. These funds are used for the purchase of tracts and papers, for missionary use among neighbors, in adjacent towns and cities, and, in fact, in all parts of the world. Reports of labor are made each quarter to the librarians, forwarded by them to the district secretaries, and by them to the State secretary.

Of course all fields within organized State conferences and tract societies, come within the jurisdiction of these societies. The rest of the world is the field of the International Tract Society, which was organized in 1876. The life-membership fee of this society is ten dollars. It is supported in the same manner as the local societies. Annual meetings of the International Society are held in connection with the General Conference, and before this body are presented the annual reports of the State societies. These reports also appear in the various journals of the denomination.

As soon as these organizations sprang into existence, publications were demanded and began to multiply. The SIGNS OF THE TIMES began to be published in 1874, and has since been, and still is, a messenger of precious truth to all parts of the world. Papers are also published in the Scandinavian, German, French, Roumanian, and Holland languages, besides the English in the Old World, the Colonies, and this country. These will be noticed more fully in the publishing work. Many tracts and books were also printed.

These societies have proved great blessings to many as well as mighty levers in carrying forward the truth of God. Many precious souls have been reached by them that have never heard the living preacher, and greater blessings still have come back upon those who have engaged in this missionary work. It has ever kept before this people the importance of the work of God, by making them feel and know that it is their work; all talent has thus been utilized, and the work of God has been greatly advanced. Those who could not spend time in purely missionary work, have been able to do more in donations. God will reward both.

The influence of this work has gone to all parts of the world. There are twenty-eight State societies in America, and eight similar organizations in Australia, New Zealand, Central Europe, Great Britain, Norway, Sweden, Denmark, and South Africa; while the International Society has penetrated to many countries and islands of the sea. The total receipts of the societies last year aggregated \$131,598.68. There were distributed 33,589,137 pages of reading matter, besides 1,469,

836 periodicals, fifty per cent. more than the preceding year. The membership is about 15,000. To God be all the praise that he has enabled them to do so much.

CONDENSED REPORTS FROM THE FIELD.

FROM Germany, Brother L. R. Conradi writes that the blessing of God is over the work, which is steadily moving forward. The canvassing school which has been held in the mission rooms at Hamburg, has closed, in order that some might attend the annual conference and camp-meeting in Switzerland. In Hamburg and Altoona over 600 orders for books were taken by those who composed the class, and not one-fourth of the territory was canvassed.

Many interesting cases have been found by Bible workers, and many invitations are received by them. Nine have thus far accepted the truth, and have signed the covenant. A great interest has been aroused among the Irvingites. Among those who have accepted the truth is an Armenian from Constantinople, and a Lutheran, who had prepared himself for mission work. Twenty-five dollars have been received from Sabbath-keepers not as yet connected with our work there. The work is spreading among the ships. Thus the work is extending in the great German empire. That section which received the light of the Reformation is receiving the additional light of the third angel's message.

From Nebraska, Brethren T. H. Gibbs and J. E. Jayne write that seven have signed the covenant at Oxford, that the interest is still good, and that they have much hope for others.

Brother John Gibbs writes that five were recently baptized at Preston, Kansas, and some new ones have united with the church. At Eulison, three were baptized and four united with the church.

Brother Oscar Hill and wife have been holding meetings on the old Iuka battle ground of the late civil war, in Mississippi. There was much opposition, but nine had the courage and love to believe God and obey his truth.

Good interests in tent-meetings are reported from Mongo, Indiana; Wilmot, Dakota, and Pilot Mound, Iowa, the meetings not having progressed far enough to report probable permanent results.

At Atlanta, Illinois, Brethren Merrell and Rothwell have held a tent-meeting. Much opposition has been manifested, the Presbyterian, Baptist, and Christian Connection ministers all preaching against them. These brethren dismissed their meetings on these occasions, that the people might hear the other side. These opposition sermons were reviewed, and the truth triumphed. Ten have accepted the truth, and many more are laboring under conviction.

Brother Purdham has been holding meetings at Hope Villa and Gelsey in Louisiana. A church of fifteen members has been raised up at the former place, and ten or twelve others are observing the Sabbath of the Lord. Six souls were recently buried in baptism. Galvez church, organized a few weeks ago with twelve members, now numbers sixteen. Sabbath-schools have been organized, and are doing well.

Elders Peabody and Mulhollen write from

Huntington, Pennsylvania, that ten have signed the covenant, and more are hoped for.

From East Saginaw, Mich., comes an encouraging report, where Elders Lamson and Burrill are holding tent-meetings. There are now some fifty or more new Sabbath-keepers. For three Sundays preceding the report, they had had baptism. At Belleville, Brethren Leland and Hughes have had excellent meetings, although much opposition has been met from the ministers. The matter of religious legislation was discussed, and many petitions were obtained against anything of this kind. Those not of our people were quite active in securing names for this purpose. Thirteen signed the covenant to keep the law of God and the faith of Jesus.

Elder S. H. Lane, president of New York Conference, writes that the work throughout this State is more encouraging. This conference has been drained of laborers for years for foreign and other fields, and some have been somewhat discouraged, but new ones are coming in and the work is onward. The camp-meeting at Rome was a great blessing to the cause. More than twenty have accepted the message during the past season. The canvassing work is increasing, and the laborers are of good courage.

Good camp-meetings are reported from Ohio, North Carolina, Maine, and Tennessee. Considerable attention was given to the National Religious Liberty Association, and many members were enrolled. The Missouri annual Conference, held at Kingsville, August 13-20 was a prosperous one. Elder R. S. Donnell was elected president.

The *Weekly Summary*, of California, reports the book sales through canvassers for the two weeks ending September 15, to be \$681.35, an exceedingly good showing for the time employed. In fact, the canvassing work is becoming more and more an efficient agent for the spread of the truth. Our hearts took on new strength at the encouraging omens from all parts of the field.

MISSIONARY MURMURINGS.

GATHERED FROM LEADING MISSIONARY JOURNALS.

THE American Presbyterians have 34 missionaries and 170 native laborers in Syria, with 19 churches and 1,500 members.

THE first recorded donation (£100) for missionary purposes, by an English Protestant, was made by Sir Walter Raleigh, in 1588.

THE Church Missionary Society has decided that for the future, all unmarried missionaries sent out by it, must serve for a term (ordinarily three years), before they can marry. This is not with the intention of encouraging celibacy, but is to be considered a probationary period. Fifty-nine new missionaries engaged in work under this society, during the past year.

THE story is told of Fred Arnot, that when he was a small lad he heard David Livingstone address a meeting. Said the speaker, "The smallest boy here can resolve to go to Africa." Looking around and seeing that he was the smallest boy present, the young fellow thought, "That means me," and he made the resolve. How it has been carried out, those who are keeping themselves posted on current missionary news will know.

The Home Circle.

REST.

"Come ye yourselves apart, and rest awhile."

O thou who feel'st life's journey long,
And fain would'st, with a listless song,
The time beguile,
Leave thou the world, its gain, its loss,
Come sit beneath the Saviour's cross,
And rest awhile.

O thou poor, weary, anxious one,
Toiling from morn till set of sun,
Nor yet one smile
To soothe that dull and aching heart,
Oh, come now from yourself apart,
And rest awhile.

Thou child of pleasure, bright and gay,
Happy and thoughtless day by day,
Thou, too, need'st rest;
Lest in thy joy and selfish pride,
Thou should'st forget the One who died
To make thee blest.

And thou, e'en though thy life hath been
One long and unrepented sin,
So dark, so vile;
Though all the world oppress and hate,
He calls thee now, ere 'tis too late,
To rest awhile.

—Grace S. Brown.

DON'T READ THEM.

"THERE'S a tiptop book, Ellis, you can take to read if you want to. I've just read it, and it's a splendid story."

"Then I should like to read it. I don't very often get a chance at a new book. But I think books are the best of anything, and when I'm a man I mean to have stacks of them. Mother and I read together, and then we talk over what we've been reading about; so it's twice as good as if I read it alone."

"Is that the way you do?"

"Of course it is. Why shouldn't I? Mother and I are all the family there is left, and we do everything we can together. I tell you, my mother is the best company I ever had. She is as good as she can be. She goes singing around the house, making a fellow feel rich no matter what he has for dinner.

"Ain't she old?"

"No, and it wouldn't make any difference if she was; she'd be my mother all the same."

"To be sure she would. But if you take this book, you must keep it out of her sight and read it on the sly."

"Why must I?"

"Because she won't like it. My mother'd make a great fuss if she knew I read such a book."

"Then what do you read it for? What is the matter with the book? You said it was splendid."

"So it is, but your mother would not think so."

"Then it is not so, for I tell you my mother knows. I will not read anything on the sly. I do not do business that way, and I advise you not to. My mother knows best."

"If you think so, I do not suppose it is any use to try to make you think different."

"No, sir, it is not; and I advise you to do as your mother wants you to. You have a bad book, or you would not talk about it as you do, and you had better burn it up."

So one boy was loyal to his mother and to his own higher nature; but two others were found who could be more easily influenced.

They read the book, though, and talked of the exciting scenes described in it, and were thus prepared for further reading of the same kind. Lessons were neglected, and occasionally there was a day's truancy from school. The evil did not stop there. Absolute falsehoods followed fast upon deception; and then a petty theft was committed in the village. It was charged at once to the three boys who were constantly together and who were known to be habitual readers of highly sensational books and papers. They were suspected of reading even worse books, and all this told against them.

For their parents' sake they were saved the disgrace of a public trial. Upon acknowledgment of their guilt and promise of amendment, the prosecution against them was withdrawn and every effort was made to reclaim them from their evil ways. But the die was cast. Vile books had done their work of pollution. These boys grew up reckless, dissipated men, with low tastes and gross manners, while the boy who trusted his mother was honorable and honored.

Don't do anything on the sly, for be sure your sin will find you out. Don't look at a picture you would not be willing to show to mother.

The boys tried in our courts for the commission of crimes, are those who have read bad books; the boys who are serving out sentences in houses of correction and State prisons, are those who have read bad books.

Don't read them. Don't trust yourself to read one.

Evil communications corrupt good manners, and evil words upon a printed page corrupt both soul and body. Do not read them.—*National Presbyterian.*

THE BURMESE BIBLE.

THE Bible was translated into the Burmese language by Dr. Judson. It takes many years of study and labor to translate the whole of the Scriptures into any language, and it was twenty years after Mr. Judson reached Burmah before he finished this work. By this time he so well understood the hard Burmese tongue, so well knew all the shades of meaning, that I believe this Burmese Bible is one of the best and most faithful translations of God's word that ever was made. Just before Mr. and Mrs. Judson went to live in "the golden city," he had finished the New Testament. A part of it had been printed, but the larger part was only in writing.

On the 8th of June, 1824, early in the war between England and Burmah, Mr. Judson was taken from his home in Ava, and thrust into prison. Mrs. Judson then took this precious manuscript, and, with her silver and a few things of value, buried it in the earth under the house. But it could not long stay there, for it was the rainy season, and the dampness would soon cause it to mold.

It could not be returned to the house, for, if found by the Burmans, it would be destroyed. When Mr. and Mrs. Judson, three days later, met at the door of his prison, and were permitted to speak a few words to each other, one of the first questions asked by Mr. Judson was, "Where is the New Testament manuscript?" When told, he said he would try to take care of it. So Mrs. Judson put

the treasure inside of a roll of cotton, carefully sewed it up, then put on a cover, and Mr. Judson used it for a pillow. It looked so poor and hard that not even the keeper, who wanted almost everything, coveted it.

When the missionary had been a prisoner seven months, suddenly a change came. The little bamboo room, which Mrs. Judson had been allowed to have made for her husband in the prison-yard, was torn down, the pillow and mats were scattered, and Mr. Judson, with the other white prisoners, hurried into the inner prison. Two more pairs of fetters were put upon their ankles,—they already had three pairs,—and there fastened to a bamboo pole, more than a hundred men expected to be killed before the morning.

Mr. Judson afterward said that, even during this terrible night, he thought of his pillow, and wondered if its precious contents would ever fall into the hands of his wife; and he even thought how he might have better translated some passages of the divine word.

The keeper, to whose share the pillow fell, gladly exchanged it for a good one brought by Mrs. Judson, with, perhaps, some wonder that the white man should prefer the poorer to the better one. Later in the season, when Mr. Judson was hurried away to Oung-pen-la, he, in common with the other prisoners, was robbed of nearly all his clothing, and allowed to take nothing with him. One of the jailers untied the mat which was used as a cover to the precious pillow, and threw into the yard what he thought was worthless cotton.

A few hours later, Mung Ing, one of the native Christians, in looking about found the roll, and took it home with him as a relic of the prisoners. Months after, the manuscript was found within the cotton and not at all hurt. Soon after the close of the war the New Testament was printed and given to the Burmans; and, in 1834, the whole of the Bible was in the language of the country. The day it was finished, Dr. Judson knelt down with the last leaf in his hand, and asked God to use it in "filling all Burmah with songs of praise to our great God and Saviour, Jesus Christ."—*Little Helpers.*

HOW TO TRIM A LAMP WICK.

If a lamp wick is trimmed by shears, cutting it across just below the charred part, one end will almost certainly be left higher than the other. In such a case the wick cannot be turned up enough to give much light, because the higher end of it will begin to smoke before the remainder of it gives out one-quarter of the light which it should. If the wick is cut straight across, the flame will be irregular. This kind of a flame is caused by inequalities of combustion at the sides and ends of the wick. To cut a wick exactly square across is almost impossible, even if it were best; and a flame with a low center and a tall, flaring, smoky horn on each end is a bad flame. It is bad for the lamp chimneys and for the eyes. No lamp which has such a flame is properly trimmed. If one tries to avoid the horned flame by rounding off the ends of the wick, an imperfect flame will result. This flame may not crack chimneys, but it will give out but little light. It shows an honest attempt to trim the lamp properly, but an unsuccessful

ful one. To secure a good flame, the lamp trimmer should be instructed to turn the wick up until about one-eighth of an inch projects above the brass sheath. Next, let him take off the charred portion. Let this be done with the forefinger and thumb.

Cutting with shears, besides the mischiefs already set forth, will take off more than is necessary. Rubbing off the charred portion with the back of a knife or a blunt edge of any kind, will generally leave fibres which will cause an uneven light. With the finger and thumb just enough can be taken off, and taken off smoothly. All that will not easily break off is good, sound wick, no matter how black it may be. To cut a wick down to the very white every time it is trimmed, results in a waste of one-half of it. After pinching off the burned portion of the wick, take just as little off the corners of it as a sharp pair of shears will take hold of and cut. There is always more danger that too much will be taken off than too little. But if just the right quantity is removed, and the cuts on the two corners are made at the same angle, the lamps will give out a broad, white flame. To trim a new wick, turn the wick down until the loose and unraveled end projects from the brass sheath, and light it before the oil fills it. It will quickly burn down to the sheath, leaving a straight edge, and can then be trimmed as directed above. The end can as well be burned down to the sheath before the wick is put into the oil.—*The Analyst.*

SAYING HIS "A B C" TO GOD.

THE bells were ringing for church, while the little shepherd boy was obliged to keep watch over the sheep. But in his heart there grew up a longing to pray to God, as they were doing in church. He had, however, never been taught any prayer, and kneeling down, he began with closed eyes and folded hands, saying the alphabet, "A B C," and on to the end.

"What are you doing, my little man?" said a gentleman passing on the other side of the hedge.

"Please, sir, I was praying," replied the boy.

"But why were you saying your letters?"

"Why," said the little fellow, "I didn't know any prayer, only I felt I wanted God to take care of me and help me to take care of the sheep. So I thought if I said all I knew he would put it together and spell all I wanted."

"Bless your heart, my little man? He will. When the heart speaks right, the lips can't say wrong," wisely answered his questioner.—*Sel.*

CONTRASTS.

A MAN who climbed to the top of Pike's Peak one July day found the signal service officer melting snow for his water supply, his only resource. The officer said: "Sometimes I stand at the window with my telescope. The wind without is keen and cutting as a knife. I can see the houses of Colorado Springs, twenty miles away, the visitors sitting in their shirt sleeves sipping iced drinks to keep cool, and ladies walking about in white summer robes. I lower the glass; the summer scene is gone. Green trees, animal life, men and women fade away like creatures in a dream, and I am the only living thing in a world of eternal ice and snow and silence."—*Northwest Tribune.*

Health and Temperance.

EVILS OF IMPROPER EATING.

DISREGARDING the legitimate use for which he should eat and drink—that is, that he shall eat and drink to build up a healthy body, or to live—man has perverted this department of his being, or has come to live to eat and drink for pleasure rather than for health, and to make the attainment of such gratifications one of the chief objects of his life; and not satisfied with plain, wholesome, nourishing food, he seeks out those substances which stimulate his perverted passions. As a result, gluttony and drunkenness cover the land, and degrade man, the noblest work of God, beneath the brute; for he sacrifices, to gratify his unhallowed cravings, his freedom, and becomes an abject slave to his appetite; his rationality, and becomes a fool; and even his instincts, and thereby sinks himself beneath the brute, at least for the time being.

A large share of the diseases, which the physician is called to treat, have their origin in the perversion of the appetites by which man's body is nourished and sustained. We see then, that directly or indirectly, diseases are but an effect of the evils in the heart of man; and these evils are a perversion of God-given faculties and appetite; not always with the individual suffering, for diseases are sometimes transmitted from parents to offspring; and a tendency to diseases similar to those which have afflicted parents, is generally transmitted to their offspring. The child has thus to suffer physical consequences which result from the evils of his parents. So the child inherits a tendency to the predominant spiritual evils of his parents; but this inheritance is not his fault, and he only becomes evil when he voluntarily does evil, or that which he knows to be wrong himself. If the hereditary inclination to do evil is so strong that the child or man cannot avoid acting it out, or doing evil, and therefore he is not in freedom to do or not to do, he is either insane or a fool, and not responsible for his acts.—*John Ellis, M. D.*

FALLING HAIR.

THE hair, like the nails, is very much affected by the various conditions of the physical frame. One of the first indications of failing vigor is the dryness of the hair, its falling off, or its turning gray. It is said that washing the head with sage tea will prevent its falling; some recommend water with a little ammonia in it; a diet of coarse food, of bread made of the whole grain, and of the great variety of mushes, is said to improve the color of the hair. Iron and sulphur, which give the hair its color, iron predominating in black hair, and sulphur in red and chestnut, are found in the husk of the grain, the part rejected by those who eat only fine flour.

Unventilated hats and head-gear, which is heavy as well as warm, are apt to make the hair fall. Italian, Greek, and Spanish women, who never wear hats and are much in the open air, have an abundant and luxuriant growth of this much-prized ornament of woman.

But we warn our readers against all patent nostrums that pretend to restore or stimulate

the growth of the hair. They contain Spanish flies, or bismuth, or lead, which are poisons—the minerals producing paralysis and sometimes death, and the cantharides raising minute blisters or irritating the surface, and ultimately doing more harm than good.—*Christian Advocate.*

THE GREAT MAJORITY BENEFITED.

SUPPOSING a man can get a glass of whisky in Des Moines, if he works like a burglar to get it, what of it? For every man who knows where to get it, there are 5,000 young men who don't know. For every man who sneaks like a thief through some blind alley or into some barn to get a drink, there are 5,000 who walk the street like honest men and are never tempted by the sight of an open saloon. For every man who drops a dime or a dollar in a hole-in-the-wall, there are 5,000 workingmen whose weekly wages now go to buy food and clothing and the comforts of life for their families, and not a cent into the tills of saloon keepers.—*Iowa State Register.*

THE following item from the *Metropolitan Sun*, of Austin, Texas, is a sad but forcible answer to the assertion so often made that liquor hurts only those who drink it:—

"On the 7th of August a drunken white man in Waco, shooting at another white man, killed little Rosa Roberts, a dear, bright girl of ten years, and daughter of our good brother, B. W. Roberts, presiding elder in the Central Texas Conference.

"What a calamity to the family, their dear daughter passing along the street, molesting no one, is suddenly shot down, and after four days of agony, dies."

A good cleansing mixture may be made with two ounces of liquid ammonia, two ounces bar soap finely shaved, and two teaspoonfuls powdered saltpeter. Put these ingredients into a large, open-mouthed bottle, and add one and one-half pints of warm water. It will be ready for use in two or three days. It is well adapted for washing delicate-colored articles, also to add to the water for shampooing the head. Mixed with water and sprayed upon plants, it will kill any insects infesting them, and also act as a fertilizer.

THE belief that smoke from soft coal may have beneficial sanitary effects is gaining ground. It is claimed that the sulphur in the coal, when burned, becomes sulphurous acid gas, a well-known disinfectant. Further, that creosote and its allied products are thrown off with the fumes of bituminous coal, and that an atmosphere charged with carbonic acid must be freer from germs of disease than an apparently purer air.—*Public Opinion.*

DRUNKENNESS is not only the cause of crime, but it is crime; and if any encourage drunkenness for the sake of the profit derived from the sale of drink, they are guilty of a form of moral assassination as criminal as any that has ever been practiced by the braves of any country or of any age.—*Ruskin.*

News and Notes.

RELIGIOUS.

—There are now in France only about one hundred and thirty McAll missions; about one-third of them in Paris and two-thirds in the provinces; and yet they secured a total attendance of nearly 1,200,000 persons at the gospel preaching service alone in the last twelve months.

—Dr. A. T. Pierson thinks that the world could be evangelized—not converted, but have the gospel preached—in eleven years. He says: "If Ahasuerus could send a decree through 127 provinces (2,000 by 1,200 miles) in less than nine months, surely we can cover thirteen times the space in eleven years."

—The largest building for Sunday-school purposes in Brooklyn will be the new edifice connected with the Tompkins Avenue Congregational Church. Its cost will be \$80,000. Included in the accommodations of the building will be reception rooms and rooms for committee meetings, which will hold about twelve hundred persons.

—The Protestant Episcopal diocese of Indiana presents the following statistics: Clergy, 34; lay readers licensed, 34; parishes, 39; organized missions, 13; churches and chapels, 56; families, 1,824; communicants, 5,554; Sunday-school teachers, 234; scholars, 2,797; value of property—churches, \$539,560; rectories, \$66,000; total, \$605,560. Total of offerings, \$75,426.33.

—The Canadian Missionary Mackay, on the Chinese island of Formosa, is very strongly advocating the training of native preachers for the work among their countrymen. One of his reasons is an economical one; an American, even if he lives like a native, will cost \$1,000, whilst a genuine native will live on \$100. Still, the training of a native ministry must be done by foreigners.

—The *Jewish Times and Observer* says that "the existence of a colony of Jews in China has been long since established, but their isolation leaves us in general ignorance of their history, their government, their habits or customs." It is stated, however, that Rev. Dr. Glover, of Cambridge, Mass., who has made the Jews of China a special study, is endeavoring to learn something more definite concerning them.

—A year or two ago the Protestant Episcopal Church of the Holy Trinity of New York City imported a pastor from England, and for so doing was fined \$1,000. During the present month a number of foreign professors for the new Roman Catholic University at Washington, D. C., will arrive in this country. Protestants are anxiously watching to see, whether the law will be impartially enforced in their cases.

—Lieutenant Wood of the U. S. navy, who has recently returned from the China station where he had served for several years, has made the statement that he believes "that there is not a Chinese convert of sound mind within the extent of China." He unhesitatingly pronounces Christian missions a failure. The Lieutenant's statement has provoked a great deal of sharp criticism from both Protestants and Catholics, the latter being especially caustic.

—According to the *Christian at Work*, thirty-four missionary societies are at work in Africa, and all its 200,000,000 souls are practically within the reach of Christian missions. Thirty-three societies have begun work in China, and all its 350,000,000 souls may be visited with the message of the gospel. More than fifty societies have entered India, and the light is dawning upon its 250,000,000. Turkey and Persia and Japan are filling with mission churches and mission schools. Practically the whole world is open to the gospel.

SECULAR.

—The new fortifications of Paris have cost \$750,000,000.

—China has just negotiated a loan in Hamburg of \$40,000,000.

—M. Stevanoff, president of the Bulgarian Sobranje, died the 15th inst.

—September 16 was the seventy-ninth anniversary of Mexican independence.

—The Boutin sugar refinery near Bordeaux, France, was burned the 15th inst., at a loss of \$250,000.

—It is reported that twenty-five thousand families in Montenegro are threatened with famine.

—Louisville, Ky., had an \$800,000 fire the night of the 15th inst. Six firemen were killed by falling walls.

—An overissue of fraudulent bonds of 1880, amounting to nearly \$1,000,000, has been discovered in Louisiana.

—A riot recently occurred on Navassa Island, in the Caribbean Sea, in which a number of Americans were killed.

—The safe of the Iron Exchange Bank at Hurley, Wis., was blown open the night of the 20th inst., and \$44,500 stolen.

—Recent dispatches from Auckland state that King Malietoa has been quietly restored to power in Samoa once more.

—Tsui Kuo Yin, the new Chinese Minister to the United States, arrived in San Francisco from Hongkong the 18th inst.

—Recent prairie and field fires in San Mateo County, Cal., have done heavy damage. Two towns narrowly escaped destruction.

—In target practice with smokeless powder, Italian military authorities say double the usual number of hits have been made.

—Two young ladies were killed by lightning while sitting in a class in Sunday-school near Columbia City, Ind. the 15th inst.

—A colored barber of Lima, O., is said to have fallen heir to a fortune of \$5,000,000 worth of real estate in Logansport, Ind.

—The late Professor Elias Loomis of Massachusetts bequeathed the bulk of his estate, amounting to about \$300,000, to Yale College.

—The Shah of Persia has taken a fancy to Mrs. John W. Mackay, the wife of the millionaire, and offers to purchase her, it is said.

—The extensive oil refineries of Leonard and Ellis at Shadyside, N. J., were totally destroyed by fire on the 21st inst., at a loss of \$500,000.

—It is reported that no less than two hundred people have been killed by the brigands of Macedonia within the past two months.

—The State constitutional convention of Wyoming provides that each voter shall be able to read before exercising the privilege of the ballot.

—A terrible famine prevails throughout the Tigre State of Abyssinia. Bands of starving peasants are ravaging the country around Sokota.

—The Spanish government intends to lay a cable between the Canary Islands and Porto Rico, thus connecting Spain with Porto Rico and Cuba.

—W. B. Webb, the former Territorial secretary of Montana, was arrested at Helena the 17th inst. for embezzlement of public funds while in office.

—The English and Italian governments declare the slave traffic to be piracy, and have pledged themselves to use their utmost efforts to suppress it.

—A London journal states that shirts of chain armor, which cost about £100, are now worn by more than one distinguished person on the Continent.

—An express train ran into a freight at Tioga Junction, Pa., September 15, killing some three or four persons and wounding fifteen or twenty more.

—The Spanish government is much distressed at the steady increase of emigration of able-bodied peasants and the working classes, to South America.

—It is proposed to introduce the cultivation of the sugar beet on a large scale in Pennsylvania. Probably the experiment will be tried in Berks County.

—The thousands of negroes who have removed from the Carolinas to the valley of the Mississippi are to be followed by a colony of 400 families of poor whites.

—A yacht from Detroit, Mich., bound for Cleveland, O., with nine persons aboard, foundered during a storm on Lake Erie the night of the 17th inst. All on board were lost.

—Secretary Tracy has decided to have the two new 3,000-ton cruisers built at the Government Navy Yards, as none of the bids received for their construction came within the limit.

—A Mormon emigrant train containing 160 passengers went through a bridge near Lynchburg, Va., totally wrecking two cars, but, strange to say, doing no serious injury to the occupants.

—A woman and her two-year-old child were burned to death and two other children terribly injured by the explosion of a coal-oil lamp in San Francisco the night of the 16th inst.

—Miss Sallie Bull of Alaska was appointed to a position in the Department of the Interior on the 17th inst. This is the first appointment to the department service on record from Alaska.

—Mrs. Eva Hamilton, a prominent lady in New York society, who stabbed her domestic servant at Atlantic City, N. J., recently, was sentenced to two years in the State prison at Trenton, the 19th inst.

—Jessie Wentworth Payson, chief author of the Payson, Dunton & Scribner copy books, died at Hyde Park, Mass., the 17th inst., aged 74 years. She was known as one of the greatest artistic penmen of the world.

—The Boston Peace Jubilee with cannon and anvil chorus, under the management of P. S. Gilmore, will be reproduced in San Francisco the 11th of November, in honor of the 20th anniversary of the Jubilee at Boston in 1869.

—On account of the burning of a bridge on the Central Pacific near the summit of the Rockies, recently, hundreds of passengers and tons of mail matter were delayed on either side of a gorge in the mountains for several days.

—The Tonga steamer *Wainui*, recently landed at Auckland with the crew of the British ship *Garston*, which foundered in the mid-Pacific ocean recently. The shipwrecked sailors were twenty-two days in an open boat without food or water.

—A justice of the peace at Norwalk, Conn., recently sentenced a little boy only six years of age to the State reformatory for fifteen years, for quarrelling with another child on the street. An appeal has been entered against the ridiculous sentence.

—It is now stated that notwithstanding the paucity of the United States exhibit at Paris, our country will come out in the matter of awards much better than any of the foreign nations, on account of the superiority of American design and workmanship.

—Secretary Noble has directed that the lands in Colorado and New Mexico, upon which are located the prehistoric ruins and mounds of the "cliff-dwellers," shall be withdrawn from settlement until the historical value of these ruins can be ascertained.

—A desperate conflict is reported as having taken place in Mexico, near the Rio Grande, recently, in which four hundred natives engaged in a bloody fight with Mexican officers and soldiers, over the collection of enormous taxes. The soldiers were compelled to retire.

—The American National Colored Baptist Convention, just closed in Indianapolis, passed a resolution asking President Harrison to recommend to Congress the passage of a bill appropriating \$100,000,000 to enable the colored people to leave the South and colonize in the Western States.

—Several thousand tons of rock slid from the promontory known as Cape Diamond, in Quebec, Ont., the 19th inst., falling three hundred feet into the street below, crushing several buildings, and burying over fifty people in the ruins. Up to the date of this writing, twenty-eight dead and eighteen injured victims have been taken out.

—Neagle, who killed Judge Terry recently for his attack on Chief Justice Field, was acquitted at San Francisco the 15th inst. by Judge Sawyer of the United States Court. The State of California has declared its intention of filing an appeal, on account of the trial of Neagle being taken out of its jurisdiction by the Federal Court.

—The official trial of the new cruiser *Baltimore*, took place the 14th inst. The development of 10,000 horse-power, which is 1,000 horse-power above the contract, will entitle the builders to a premium of \$100,000, while in point of speed, her attainment of over twenty knots an hour makes this vessel the fleetest man-of-war in the world.

Obituary.

SALISBURY.—Died in Battle Creek, Mich., August 16, 1889, of cholera infantum, Clara Irene, daughter of W. D. and Belle F. Salisbury, aged 1 year, 11 months, and 8 days. She was a bright child, more than ordinarily winsome, and the blow fell heavily; but the afflicted parents sorrow not as those that have no hope. Remarks at the funeral from Job 1: 21. W. C. GAGE.

CHILDEARS.—Died at Emporia, Kan., July 28, 1889, of nervous typhoid fever, after an illness of only eight days, Nellie, youngest daughter of Abram and Sara Childears, aged 15 years and 4 months. Nellie was a member of our Sabbath-school, and was loved and esteemed by all who knew her; and through her example in patience and obedience in the faithful performance of what her hands found to do, she will live in the memory of those with whom she mingled. She was laid to rest in Lena Valley, Greenwood County. The funeral was attended by a large number of relatives and friends. The services were held in the M. E. church. Text: 1 Thess. 4: 18. J. B. MOORE.

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Mr. Crafts Against the American Sentinel.

The above is the title of the latest number of the SENTINEL LIBRARY. This pamphlet presents the affidavit of W. F. Crafts, charging the Editors of the AMERICAN SENTINEL with "willful and malicious slander." It also contains the

DEFENSE OF PROF. A. T. JONES AND DR. E. J. WAGGONER, together with the REPORT OF THE COMMITTEE OF INVESTIGATION.

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with Prof. Jones' replies. These letters of Mr. Crafts prove that in his affidavit he has perjured himself.

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The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, SEPTEMBER 30, 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.

IN pursuance of our usual custom we will omit one issue of the SIGNS OF THE TIMES during our general camp-meeting. But as the volume consists of fifty numbers our subscribers will lose nothing by this omission while it will afford printers and editors an opportunity to attend this important meeting. Number 39 will bear date of October 14.

A JAPANESE commissioner who was sent to England to report upon the influence of the Christian religion on those islands, recently returned to his home with the recommendation that the Japanese do not adopt the religion of Great Britain, as the prevalence of drunkenness is so common in that country. "Doubtless," says the *Union Signal*, "his decision would have been in no ways reversed if his feet had trodden upon American rather than British soil, for the iniquitous traffic flaunts its hideous colors over the Stars and Stripes even more defiantly than it does over the Union Jack."

It is stated that in Servia a law has been passed requiring all shops and places of business to be closed not only on Sunday, but on all the holy days of the church as well. All told, the number is 180. The law is rigidly enforced. A shop-keeper who supplied a customer with a little rice on one of the interdicted days, was recently fined 100 francs for his crime. But this is only Sunday legislation carried to its legitimate conclusion. If the State has a right to say that business shall be suspended on Sunday, it has the same right to say that it shall be suspended on other so-called holy days.

AN Eastern paper says:—

"Religious newspapers are rapidly multiplying, both in number and extent of circulation. Religious books are issuing from the press in unexampled quantities. Religious essays never before filled so large a space in periodicals."

All this is true, but what sort of religion is very much of that which is taught in those so-called religious books and papers? Not a little of it is only whitewashed infidelity. The time foretold by the apostle (2 Tim. 3:1-3) has come, and having itching ears, men having a form of godliness but denying the power are heaping to themselves teachers after their own lusts.

THE debate between Brother A. T. Jones, and the Rev. G. W. Bothwell, A.M., D.D., was held, as announced in the SIGNS of two weeks ago. Mr. Bothwell prepared the way for his unacknowledged defeat by saying that he had Scotch blood in his veins, and that Scotchmen loved controversy, and never knew when they were beaten. His chief arguments were, precedent and numbers. Sunday(?) legislation had existed from Moses down. The opinions and acts of Constantine, St. Augustine, and other of the early Fathers, and the Reformers, together with the great array of talent and numbers of to-day, and the decision of judges of State courts, constituted his main argument. It is so, because this great number of great men believed it so. National Reformers were placed in the fore front of the friends and supporters of Sunday. Altogether it was a poor argument. There are noted ques-

trians who ride two horses at one time that are going the *same way*, but we never heard of one who ever succeeded in riding two horses at the same time which were traveling in *different* directions. But this is just what Mr. Bothwell attempted to do. He claimed that all that was wanted, all that was designed by the proposed Sunday law, was a *civil* Sabbath, and yet he justified National Reformers, and the *religious* legislation which they propose. Brother Jones replied in his usual clear style, showed the inherent wickedness of all Sunday legislation from Constantine down, and presented some precious gospel truth besides. Is it proposed to publish the substance of this debate, on both sides, as one number of the *Sentinel Library*. It will be interesting reading. We will have more to say on this subject in the future.

THE *Boston Advertiser* relates a circumstance that occurred recently in the suburbs of that city which illustrated the practical working of a Sunday law. The case is stated thus:—

"C. B. Botsford, who lives out on Garfield Avenue, West Roxbury, is a prominent deacon in the Congregational Church. He sold a lot of standing grass to Alvin Spear. Last Saturday the grass was cut, and Sunday, there being signs of rain, Spear, his father, and two other men, proceeded to shake the hay and store it away in a barn. This went against the conscience of Deacon Botsford, and, upon the men refusing to stop at his command, he had them all arrested. In court the next morning the Judge ruled that they were not engaged in a work of necessity, and they were fined \$10 and costs each for Sabbath-breaking."

Perhaps this "good deacon" feels that he has secured the vindication of the law of the State, and also of the divine law of the Sabbath as he understands it, but did he obey the golden rule? did he do unto others as he would have them do unto him?

A LATE New York dispatch tells of a man in that city who, while intoxicated, threw his daughter, aged thirteen years, on the floor and holding her down with one hand, with the other he seized a kettle full of boiling water and began to pour it on her body. The girl screamed, but her brutal father emptied every drop of the boiling water in the kettle upon her before he stopped. Her cries brought up the other tenants, who called a policeman and had the wretched man arrested.

The mother sat stupidly looking on at her daughter being scalded, never interfering to save her. The girl was so badly burned that her recovery is doubtful. When the officer entered the house the mother was lying drunk on the floor in a mass of filth and rags which served as a bed. The infant, sickly looking and suffering terribly from neglect, was being rocked in a broken cradle by a seven-year-old boy. This boy is an imbecile.

And thus another significant comment is added to the many of a like character already written on the assertion so glibly made by the advocates of so-called personal liberty, that liquor hurts only those who drink it.

WE do not know by what terms to characterize such mixing of God's providence with such stupendous folly. Before Graham dared to undertake the feat of shooting Niagara in a barrel, he tried the rapids, and passed safely through. Then, as reported in the *Daily Examiner*, "Standing on the head of the submerged barrel, which shifted about in the uneasy water, Graham lifted a glass of liquor to his lips and said: 'I drink to the health of a greater venture than this, which, God helping me, shall be accomplished before the leaves turn.'"

This shows just what ideas men have of God. To say that such folly is abhorred of God would simply be to utter a truism evident to every man of good sense. "Thou thoughtest that I was alto-

gether such an one as thyself," said the Lord through the psalmist, in speaking of the sinner of the last days, and here the statement is exemplified. And yet what worse is that than for Christians to ask God's blessing upon institutions and preachers not only not ordered by him, but that are directly subversive of his own commandments? Either is but little short of blasphemy.

ROMAN CATHOLICS have two thousand eight hundred parochial schools in the United States, and pressure is again being brought to bear upon Catholics to patronize them. There they are taught the faith of their fathers. Says the *Catholic News*, in a plea for the parochial schools:—

"This faith should be dearer to every Catholic heart than all the wealth, the honors, and the pleasures that the world can offer. This faith we have retained from generation to generation under all the pressure of penal laws, our forefathers suffering death, imprisonment, loss of property, all rather than abandon the truth once delivered by Christ to his apostles. We Catholics of to-day must not show ourselves unworthy descendants of the persecuted Catholics of the past."

And this faith has been maintained by anathema, by malediction, by torture, by fagot, by thumb-screw and rack, by every kind of torture that hellish ingenuity could invent. Persecuted Catholics? Yes, somewhat, but their own record for hundreds of dreary years compelled it, and goaded on their persecutors. Roman Catholics have a right to their belief, but they have no right to carry out that belief in the enslaving of their fellow-creatures by the civil arm, or any other means of compulsion. But we should think that no honest journal among them would ever talk of persecution, when the persecutor over all others combined is the papal church. Yes, we believe it; give them the power to-day, and they would *not* shew themselves unworthy of their ancestors in more ways than one. So tolerant are they when powerless to enforce their dogmas, so cruel when possessing power!

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.

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