

# THE Signs of the Times

Sec. Gen. Conf.

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

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## The Signs of the Times.

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WHAT you are thunders so loud that people cannot hear what you say.

FINDING fault is done on a smaller-capital than almost any other kind of business.

FROM the *Christian Commonwealth*, of September 26, it appears that the English do not take kindly to Mr. Balfour's proposed university for Ireland. They do not fancy an organization composed of four Catholic archbishops, twenty-three bishops, and a certain number of learned members of the professions from various parts of Ireland. It is dangerous. Maynooth is sufficient.

ROMANISTS were never more alive than now; their priests never labored with greater zeal; they were never more successful in perverting souls. According to the *Missionary Annual* of 1889, recently published, Rome's increase in the missionary fields has been great. Since 1886 the increase of Roman Catholic church members in Europe has numbered 118,553 souls; in Asia, 87,113; in America, 486,861; and in Oceanica, 142,807.

THE French Government has recently held a congress, one of the prominent objects of which has been to consider the observance of Sunday in its relation to the social welfare of the people. M. Leon Say, a prominent man and probable future president of the Chamber of Deputies, presided. Delegates were present from other governments. Gladstone and our own President Harrison wrote letters, the latter of whom "took strong grounds in favor of observing the day as one of sacred rest." So says the *Advance*. All these are indications of the near fulfillment of the predictions of the word of God. Great is Sunday, and, sad to say, great is human law, and little is divine law, in the eyes of the multitude of them who profess to be followers of Him who said, "My kingdom is not of this world."

COVETOUSNESS springs from acquisitiveness abnormally developed. Strife comes from abnormal combativeness. Jealousy arises from an abnormal love of approbation. Now if these things exist in the individual, what is his duty?—"Mortify therefore your members which are upon the earth." "If

ye through the Spirit do mortify [put to death] the deeds of the body, ye shall live." All such abnormal tendencies and traits should be repressed, crucified, slain. It is the abnormal traits of a man's character which unbalance him and lead him to sin, or "miss the mark." The Spirit of God is given to every child of God, that these traits may all be brought into harmony, that the weaker may be cultivated, the stronger repressed, and that the individual may become a perfect, well-balanced man in Christ Jesus, "of sound mind."

It is an evil teaching, however plausible it may seem, that these overweening, irregular tendencies are not to be suppressed. It is true that Bro. A is not to repress, or beat out of existence, Bro. B's failings. It is true that his efforts to do so would result in stimulating and increasing them. But it is also true that Bro. B ought by the help of the Spirit of God to repress his own abnormal traits of character. And this kind of repressing and crushing out does not increase the trait, but destroys its abnormality, and makes the individual of a sound mind. To adorn such traits is to make sin attractive, or, in the words of Holy Writ, is to "glory in shame." "But God forbid," says the apostle, "that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world." Gal. 6:14, margin.

It is doubtless true that but few politicians care anything about a Sunday law, and many have no regard for Sunday. They do not believe in religious legislation. Because of this many secular newspapers argue that there is no danger of religious legislation or religious persecution in this country. But this is not by any means a legitimate conclusion. If politicians were all honest and would declare their principles and vote for them, the conclusion would be correct. But, unfortunately, the average politician has but little or no principles to which to stand. He is moved by policy. He is a time-server. If religionists wish to crystallize into cold law some scheme, and he thinks that its advocacy, even though he knows it to be based on a false principle, will insure his election or increase his popularity, he will enthusiastically champion its cause. This is what Dr. Henson said at the recent Sunday Association meeting in Chicago, reported in the *Advance* of the 26th ult.:—

"The politicians are beginning to feel a sort of ground swell from below; it makes them shake in their boots, and they will begin to cry presently, 'Earthquake, earthquake!' and they will swear by all that is sacred that they always were in favor of the Sabbath. I should not wonder if a certain paper in this city should burn its back numbers and insist that it was always a Sabbatarian."

Now is the time for those who are true to show their colors, and now is the time for the friends of religious liberty to do earnest and energetic work.

## MY PAST.

I stood before a portal vast,  
Wherein I knew there lay my past,  
And memory swung it wide aghast,  
When, as I bade her let me to my palace room,  
I thought of robes of honor fair,  
Garments of praise and jewels rare  
Worn by my good deeds living there;  
But lo! I shuddered, for I stood as in a tomb.

The robes, decayed with wet and mold,  
Like cerements did my deeds enfold,  
And tarnish lay upon the gold.  
Within the void I was the only living thing!  
With new-born shame my face was flushed,  
Forth to life's day again I rushed,  
My loud-voiced pride forever hushed;  
And from my boasted past, myself is all I bring.

—William P. McKenzie.

## A PECULIAR PEOPLE.\*

BY MRS. E. G. WHITE.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

In these words is presented before us the work that is required of every follower of Christ. Through the grace of Christ we are to perfect a Christian character. We must not think that we can wait until Christ comes, and that he will then give us the necessary virtue and grace. It is in this life that we are to represent Christ. He gave himself for us that he might cleanse us from all unrighteousness, and purify unto himself a peculiar people, zealous of good works.

We are not to continue in sin that grace may abound; we are to cease from transgression. The love of Christ manifested in the infinite sacrifice which he has made on Calvary, is without a parallel. It is sincere, devoted, measureless, and meets the emergency of the sinner's case, awakening in the heart of those who receive it, respect and reverence for the holy law of God. In the light reflected from Calvary, the law is seen to be holy, just, and good. It cost the life of the Son of God to pay the debt of transgression which the sinner had incurred. It is when the sinner has a realization of the offensive character of sin, a realization to some extent of what it cost the Son of God to redeem him, to give

\*Sermon in Copenhagen, October 12, 1885.



him another trial and probation, that his heart is filled with love and gratitude, and an earnest faith awakens that works by love and purifies the soul. This faith and love will be seen in the soul of him who is truly converted to God; and he who experiences the love of God, will ever feel humiliation and repentance for past transgression. If Christ had to make so great a sacrifice, if he had to endure such sufferings because of my sin, shall I not bow in humility, and regret that I have inflicted such grief upon his divine soul? Shall I not fear lest I shall crucify the Son of God afresh, and put him to an open shame? The soul who appreciates the precious gift of salvation will ever behold Christ dying upon the cross, and the language of that soul will be the language of unselfish sorrow that he has ever committed sin to so wound the Son of God. I shall always grieve that I have sinned, and have cost the Man of Calvary so great anguish. I look upon him whom I have pierced, and I mourn that I have transgressed the law of God. When we have a proper appreciation of the sacrifice that has been made in our behalf, we shall not plead for the privilege of continuing in transgression. We shall put away sin, and our hard hearts will melt under the amazing love of Christ for our souls.

With correct views of Jesus, we cannot allow our affections to be placed upon earth and earthly things, but we shall center them upon heaven and heavenly things. The hours of probation that are granted us here, are very precious hours; and we are to take heed unto ourselves, lest at any time our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and the day of God come upon us unawares. If Christ is formed within, the hope of glory, we shall ever keep in view the fact that he is soon coming; and when we consider the infinite sacrifice that has been made in our behalf, we shall have respect unto the recompense of reward.

If we are thinking soberly, if we are living righteously, we shall have a good influence over those that are associated with us; for we shall be breathing in the atmosphere of heaven. And we should think soberly; for we are not here to bless ourselves only, but as sinners and debtors to God, we are to work out our salvation with fear and trembling, and help others that they, too, may be saved. If we would have the Lord purify us unto himself, we must do on our part all that we can that iniquity may be removed from us. We must have a living experience with Christ; and if we love God, we shall want to talk of him to others, and lead them to the fountain of life.

It may look like a discouraging task to seek to present the truth in a large city like this, when there are so few to engage in the work. But if there is only one to lift up the banner of truth, a great work may be done. Isn't it something that there is one scattering the divine rays of truth? If there is only one to go to work, let him begin, and let his light shine; and if he walks in the light, he will leave a bright track heavenward. God has given us our intellect that we may use it for him. With all our powers of mind, we should exalt the standard of holiness, exemplifying the truth by our own piety and integrity, and thus we shall teach others how to glorify God.

There are many who desire to forget God;

but these will not inherit eternal life. It will be those who walk in harmony with his divine precepts, that God will save in his kingdom. They will often have to endure trial and suffer affliction, but they must remember Jesus, the Lord of glory, who was supreme over all. He was self-sacrificing. He suffered the loss of all things, that he might bring eternal life within our reach. And he has said, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

The lawyer who came to Jesus, asked: "Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." Here are stated the conditions of eternal life; but if you are setting your affections on the things of this life, if you are not loving God with all the heart and your neighbor as yourself, you are not fulfilling these conditions, and cannot expect that you will be saved unless you repent and turn to God with all the soul.

I have spent the last forty years of my life in the service of God, and my only regret is that I have not given every hour of my life to his work. I feel that it is my duty to have every power of my being devoted to him. I often wish that the curtain which separates heaven from earth could be swept back, and that we might behold the glories of the eternal world, and have a more vivid sense of the great sacrifice made for man; that we might understand more fully what high claims heaven has upon us. Says the apostle, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

(Concluded next week.)

#### LIVING FOR CHRIST.

"WHOSE we are, and whom we serve," is one of Paul's pregnant expressions. This apostle never seemed to lose sight of the fact that he belonged to Christ, and ought to serve him with all his powers, even eating and sleeping to his glory. It has not entered equally into the minds of all men that our bodies as well as our souls are the Lord's, and that all our energies and time should be devoted to his service. Very admirable appears the Christian character of Edward Payson, whose life every minister ought to read, who considered himself so much devoted to the Lord that he ceased to deliver any addresses except those in which it would be appropriate for him to honor his Master.

The first item in a consecrated life is holiness. No other sort of life is acceptable to Christ. He wants clean hands and pure hearts; not as Pilate, who washed his hands of the blood of Christ, but had a hand in the shedding of his blood; not a life like Judas, so fairly beautiful outside that the other apostles never guessed he was the betrayer. Veneering may be proper in the furniture

business, but will not answer in morals and character. It is not enough to be free from the grosser sins that constitute a bad life in the eyes of the world, but a devoted Christian renounces the more refined sins, if you can so call them, of envy, ambition, pride, self-seeking, advantage-taking, some shades removed from open dishonesty. It is the hardest thing and the easiest to be a Christian. Set this statement in the white light of the sermon on the mount, in which the thought and motive are forever linked with the action, and say whether it is very easy or not to be a Christian according to Christ's idea. We make the terms of discipleship very easy, and herd people into the church. Christ held out no shallow inducement to secure precipitate adherence to himself. He said, "Count the cost; the cross lies on the way to the crown; my followers must put up with a stone for a pillow; follow me if you can live as I live."—*Rev. W. S. Danley, in Christian at Work.*

#### MATTHEW TWENTY-FOUR.

BY THE LATE ELDER J. H. WAGGONER.

(Continued.)

#### 8. THEIR FULFILLMENT.

1. "THE sun shall be darkened." We have but little to say on this point—not that there is not much to say, but that so much has already been said. "The dark day" is a common phrase to denote the 19th of May, 1780. A few are yet living who witnessed it. The writer well remembers that, in his boyhood, aged people made frequent mention of it in relating notable points in their experience. One testimony only we here give, from an authority of undisputable reliability. It is a publication of the American Tract Society, entitled, "Life of Edward Lee:"—

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived, 'men's hearts failing them for fear' that the judgment-day was at hand; and the neighbors all flocked around the holy man, for his lamp was trimmed, and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—*Tract No. 379 of American Tract Society—Life of Edward Lee.*

Had the author and publishers of this work intended to give a forcible illustration of the fulfillment of this prophecy, they could not better have chosen their language for that purpose. But they had no such intention—they had not this prophecy in view at all, which makes their testimony all the more emphatic as evidence on the question.

Some have questioned whether this was sufficient to fulfill the prophecy, admitting that it must be so fulfilled. Dr. Noah Webster, who was an eye-witness of it, says the sun was darkened fourteen hours. Then it was darkened over *fourteen twenty-fourths* of the earth's surface, and particularly over that part where we believe the most important scenes of last-day prophecy are laid,—the continent of America.



2. "The moon shall not give her light." It was well suggested by Dr. Henry, the commentator, that the moon would fail because the sun would shed no light on her, in the fulfillment of this prophecy. In New England, where the sun's darkening was most noted, the moon, though full, was totally obscured till midnight, when it came out with brilliancy. Here is the evidence that the sun was darkened fourteen hours—from 10 A. M. of the 19th till the midnight following. Many descriptions have been given of the intense darkness of that night. One said that if every luminous body had been struck out of existence, he could not imagine that the darkness could have been more intense. It was startling, and overpowering, and even painful to the senses, because of its intensity. And *learned men say it cannot be explained or accounted for.* We think it admits of just one explanation,—the God of heaven—the Ruler of nature—hung out these signs in the heavens, to teach the student of his word that the Son of God would soon make his second advent to this world. And we are thankful that the warning has not been in vain. The marked fulfillment of the prophecies has led thousands to look, to hope for, and to rejoice in, the "blessed hope" of the coming of the dear Redeemer.

3. "And the stars shall fall from Heaven." We may be permitted to notice this more particularly, as efforts have been made to show that no past fulfillment can meet the requirements of this part of the prophecy. We believe that it was fulfilled in the fall of 1833.

Professor Olmstead, of Yale College, said that they who were so fortunate as to witness the falling stars on November 13, 1833, probably beheld the greatest display of celestial fire-works that has ever been seen since the creation of the world—certainly the greatest that has ever occurred within the time covered by the annals of history. It was more than a "shower," as it has been called. They began to fall as early as 11 o'clock, and increased until they truly resembled a shower, but of many hours' continuance. We witnessed them in all their glory, for nearly three hours, till they were obscured by the light of dawning day. And when the day dispelled the appearance, they were still falling as numerous as ever, as was proved by their being visible in the west when the advancing light of the sun rendered them invisible in the east. During their fall, the largest and brightest would leave a mark of light down the heavens like a mark of phosphorus on a wall in a dark room. When it became so light that the mass of them could no longer be seen, one would occasionally make its presence known by such a penciling of the sky. No description can give one any conception of the grandeur and glory of the scene. As our memory recalls it, we feel that the power of God was manifest to make known to the student of prophecy that the coming of the Son of man is near.

By comparing the testimony of the evangelists we find these signs still more definitely located. We have noticed that the greatest tribulation, or affliction, which ever befell the church of Christ was under the papal Roman power. This power was symbolized by the "little horn" of Daniel 7, into whose hands

the saints of the Most High were given for a thousand two hundred and threescore prophetic days—1,260 years. This period commenced A. D. 538, and ended when the civil power fell from the hands of the papacy by the imprisonment and exile of Pius VI., in 1798. For extended evidence on this point the reader is referred to "Thoughts on the Revelation." The persecution began to wane under the German Reformation, and ended in the first half of the eighteenth century. To this the Saviour doubtless referred when he spoke of shortening the days of the affliction for the elect's sake. The affliction ceased before the expiration of the days spoken of by the prophet. And Mark says, "In those days, after that tribulation, the sun shall be darkened." Mark 13:24. This was actually fulfilled, in that order. The days of the prophecy closed at the very close of the eighteenth century. The power was still in the hands of the papacy, but unused; the affliction was passed; the long, dark night of persecution upon the church of Christ had come to an end; there was a respite "for the elect's sake," lest no flesh should be saved—lest the faithful witnesses for Jesus should be exterminated by the power and malice of the Inquisition. And in this time of respite, while yet the power lingered in the hands of the man of sin, the sun was darkened—God's signs "in the heavens above" commenced their fulfillment. The darkening of the sun in 1780 was the greatest that ever was known, and it took place at the very time specified in the "sure word of prophecy."

We have now considered the signs of Matthew 24 in connection with a class of evidences which we consider fully sufficient to disprove the current idea that the coming of the Lord referred to the destruction of Jerusalem. We will answer a few objections, and make the application of the prophecy.

(To be continued.)

### THE LAST APOSTASY.

THE WEDDING OF CHURCH AND STATE.—AN ALLEGORY.

(Concluded.)

ALL throughout the realm the Princess made a stir. Men wept, and loved her Prince for all his love. With lowly looks they passed among the proud, bearing the word of life, teaching the laws of God, till Church and State were roused to jealous hate, and took cruel measures to restrict their power.

They brought the Prince's maiden to their palace, and flattered her; but she stood firm. They punished, persecuted, tortured her; she would not yield. Her face grew sweeter, her spirit more like his she loved, her beauty rarer and more heavenly.

Then there was born one night within the hall the first-born child of Church and State. His eyes were wild and dark, his brow was old. They named him, with great christening ceremony, "Theocracy." But he was but of man, and not of God, a false theocracy of ignoble mind and perverse will. He thought of nought but his own exaltation. A petty tyrant in the halls of State, his stubborn will bent all the subjects to a vassal cringe, and made them slaves to his desire and whim. But men, long free, could not so soon submit to tyranny without rebellion. Strife tore the nation, and debate was rife, whether they

would obey the will of this strange tyrant son, or no.

But while the strife still waged, another son was born, and with still greater pomp they christened him "Infallibility." His face was sharper yet. His piercing eye read men as books, and searched with devilish wisdom all their plans. No man was free to think his thoughts again. He ruled all thought, prescribing the very limits men might, or might not, swing to from his tether. His eagle eye swept soul and body of that organic thing called National Government. He marked its heart, its pulse beat, saw its veins, and pricked them at his will to thin the blood, lest it might rise against his ordained rule, and shake off his iron chains. Sometimes it throbbed, and dealt a heavy blow against his power, and gave him yet uneasiness and trouble.

But while he struggled, came another son—a little, wiry, weason-faced imp called "Inquisition." He was more pious than his brothers even, and with scrupulous care gave heed to all religious doings in the land. The Church herself, now matronly and burdened, found much relief since this last son was born to take her work, and she was left more free for banqueting and pleasure.

The parents took great joy in this last pet, and smiled at his wise ways and cunning wit. "Ah!" said his mother, "if we have not true Christian subjects now, 'twill be because our son cannot find means with all his wondrous genius to invent measures to wring men's hearts dry of all heresy and atheism. Bless his pure papal heart! Do see him! He has a moment from his duties, and is pulling the wings from all the flies in the palace. His destiny is in him."

Theocracy, Infallibility, Inquisition, made a triumvirate more absolute than did Cæsar, Crassus, and Pompey in their day. Then every day long trains of dissenters came, handcuffed with irons. Then might be heard, from darkened cells, the moanings of the prisoners. When once these tyrants were accused of persecuting, they rose in righteous wrath to deny the charge. They cried: "He alone persecutes who forces to evil. But to restrain men from doing evil, or to punish those who have done it, is not persecution or cruelty, but love of mankind. These men are law breakers, church despisers. They will not submit to the powers that be, that are ordained of God."

It was a court-day, and, among the rest, the Prince's maiden was brought forth for trial. Her face was pale, but calm. It showed the traces of her tears and sufferings, but lit with holy light as she looked up, and took her place upon the criminal stand.

Both Church and State were there on royal thrones. Both had grown old and coarse. Their forms were gross with great obesity. The Church was decked with gold and precious gems, in purple and in scarlet. The State was arrayed in velvet and gold, his sword in glittering scabbard at his side. Theocracy, Infallibility, and Inquisition each had seat of power, and the great hall was filled with hypocrites, knaves, and fools, with every foul and unclean bird of prey. Alas! alas! how is the fine gold changed! How is the gold grown dim! Those who had once been manly citizens were cowards now, and tools. Like a great leach, the Church-State government had absorbed the vital tides of all the world. The



law had not reformed society. The system had worked out its abominable sequel to the past. The image of the past was about to speak, and cause that as many as would not worship it, should be destroyed forever.

The Prince's espoused one would not consent to the iniquity of the land, nor break God's law to keep the human code. In vain they made their arguments, adjuring her by all solemnities to cease her course, and submit to the powers that be, that are ordained of God.

She calmly held their power was not of God, but was a perversion of his good, and therefore evil. She claimed 'twas only hers to do as the three Hebrews did in Babylon, when called to bow before a golden image at a great king's decree. They would not worship though the furnace smoked. She spoke of Daniel, who trembled not to bow three times a day to pray to Heaven for help, although a royal mandate bade all men ask favor of no man or God, save of the king, for thirty desolate days. She cited the apostles when arraigned before authorities for preaching Christ, and gave as hers their answer: "Ye ought to obey God rather than men." Since they had chosen to force a law contrary to his, she trembled not to answer that she'd not obey it.

The assembly were enraged at her calm speech. They spit upon her, beat her with their thongs. The three sons took their turns in arguments, according to their power to make her yield, but she stood firm. She remembered how her Lord had suffered for her, how his life-blood had flowed, how his heart had been broken with reproach. And in her hour of trial he did not leave her helpless, comfortless. Around her, though unseen, walked his ambassadors, and noted her faithfulness. Her Prince's heart thrilled with o'erflowing love, and yearned for her release; and when the King, his Father, satisfied as to her truth, gave the command, the royal train went forth from the imperial palace.

Down the long fields of azure, where stars bloomed on every side, came the resplendent pageant. Most rapturous music burst from heavenly harps, and awful glory swept the sky and earth. In the midst of the work of death the fearful glory swept, and struck men down with horror. Only she, who was so lately pale, looked up with rapturous joy. Her beloved came. Her face was flushed with joy and immortal beauty. And her enemies fell, consumed by the glory of her Prince.

She was borne up in angels' arms to meet her Prince, and with her came her friends and kin, the dissenting sons of earth, who were ripe for heaven. She saw her Prince, for whom she had lived and suffered, and in a moment all was cloudless light. He bore her to his palace, clothed her with light and glory, set her as his fair consort for all years, his church redeemed, whom he had loved, and washed in his own precious blood.

But Babylon was lost, consumed, destroyed, made ashes under the soles of the feet of those she strove to humble in her pride; and all the universe gave glory unto God, and to his Prince, and saw his church with wonder and with love. \*\*\*

"GREAT peace have they which love thy law; and nothing shall offend them." Ps. 119: 165.

#### THE ROMISH PRIESTS AMONG THE LEPERS IN HAWAII.

[The following article, which we take from the *Occident* of August 28, the leading *Presbyterian* paper of this coast, explains itself, and should, in the interests of truth and justice, have a wide circulation.]

THE following paper was read a few days ago before the Ministerial Association of Riverside, and is published at their request. The article was written in February and printed in the *Herald and Presbyter*, Cincinnati, Ohio, before the death of Priest Damien, over whom the papers, particularly the Catholic papers, have pronounced such eulogies. This priest died of leprosy April 10, 1889, and many secular papers indulged in exceedingly laudatory accounts of him, drawing their information evidently from Roman Catholic sources, which have made much of him as a martyr, both in Europe and the United States.

I would have only words of praise for any person, priest or nun, who labored to alleviate sorrow and suffering, or who braved danger and disease for their fellow-men. But there are some things to be said about the Romish priest at Molokai which are not generally known.

It is generally known that a Romish priest is a *Romish* priest, and does what he does for Rome. If anyone doubt this, let him learn a little of history, or read the books and writings of the "Nun of Kenmare," or let him post himself concerning the working of the priests now in Boston and New York City, in the city government and the public schools.

The priest at Molokai is no exception to the rule. While in the Hawaiian Islands last summer I met many who knew Father Damien personally, and have observed his workings, and Romanism as developed under his teachings among the lepers. There are less than one thousand lepers on the island, and not one in ten is a Romanist before he goes there. About four-fifths of them are nominally Protestants.

The lepers are under the care of a government superintendent and his helpers, who are not lepers. Also a government physician and his assistants. So there is no use of a priest to look after the lepers so far as bodily care and nursing are concerned. The priest is not there as a nurse, nor is he there as a teacher, nor is he there as an instructor in civilization. The priests in the islands give the natives no more religion, education, and civilization than the old padres gave the Mission Indians in California.

Again, there are two Protestant churches among the lepers,—one in each valley, about five miles apart,—so the lepers are not destitute of the means of grace, the Bible and the ordinances of the church. These two churches are supplied by native pastors who have become lepers. They have regular preaching on Sunday, Sunday-schools, prayer-meetings, day-schools, books, papers, as well or better supplied than any other community of natives in the islands. There are plenty of places larger in population, and more destitute in every way, to whom no priest is ever sent.

I became personally acquainted with the government physician to Molokai, and had several long conversations with him, in the course of which I learned the following: This

doctor is not a missionary, nor is he in any way connected with the Protestant missions. He was surgeon on one of the steamers plying between San Francisco and Honolulu before he received this government appointment.

(a) He had no hesitation in saying he believed the priest was among the lepers "for the money there is in it." "When you remember the lepers are the pets of the kingdom, and more money is expended on them than is spent on the same number of natives who are not lepers themselves, you can see the priest's chance. The lepers have more money than those who are non-lepers, and with fewer opportunities of using it, and their slow disease and death is a priest's opportunity to secure "so much paying for so much praying." Penance, masses, and extreme unction are *paying* and *preying*.

(b) A priest has very little to sacrifice in going to the lepers, as compared with a Protestant. He has no wife, no children, no home, and he lives at Molokai with every comfort and luxury supplied. He has little to leave, and every motive urged by Romanism to live a martyr and die a saint. It is well to remember too that Protestant missionaries have gone to the Lazarettos in Palestine and in India, where they could not have the comforts, much less the luxuries, of common living.

(c) He had reason to believe that the priest was making large money for Rome, as we all know the priests do in poverty-stricken Ireland and Mexico. It is no slander to say that disease and death are the Romish priests' harvest season.

(d) The physician said there was no reason for Damien's becoming a leper, "except his own dirty habits. He lives, sleeps, and eats with the lepers. His housekeeper and cook are lepers, and he himself is uncleanly." There is no more use of his living so than for a surgeon or a chaplain of a hospital living with the worst cases of disease. The lepers have two farming settlements, and live in homes and families just as they do in any thickly settled country neighborhood. The surgeon said he visited each settlement daily, but he neither eats nor sleeps in their homes, and he uses all the same, or similar, precautions against contracting the disease that surgeons do in fever or small-pox hospitals. The priest becomes a leper (so the doctor thinks) of his own neglect of common sanitary precautions. The new priest, who had just recently come, confessed that it was more than he had bargained for, when he found how Damien had contracted the disease, and expected him to dip his hand in the same dish into which he (Damien) was putting his leprous hands.

(e) The physician assured me again that the priests favored those lepers who were Romanists, in the distribution of government supplies, and used this same power to influence people to become papists, and those who remained firm Protestants were often made to suffer for it. To such an extent was this true, he said he was using, and should continue to use, his official position to protect Protestant lepers against imposition from the priests. Rev. Dr. C. M. Hyde, who has charge of the native theological training school in Honolulu, gave me substantially the same facts, as he had gathered them during eleven



years' residence in the islands, knowing Damien personally, knowing the native pastors who had become lepers, and in visiting the leper settlement as he had done, and in preaching and visiting among them. Every one of the missionaries told me the same story in substance. Romanism is Romanism, whether in Italy, poor Ireland, Quebec, America, or the islands of the sea. H. B. GAGE.

Riverside, Feb. 20, 1889.

P. S.—Since the above article was printed in our local paper, I have received a letter from Dr. C. M. Hyde, which I will copy in full.

HONOLULU, August 2, 1889.

REV. H. B. GAGE—*Dear Brother*: In answer to your inquiries about Father Damien, I can only reply that we who knew the man are surprised at the extravagant newspaper laudations, as if he was a most saintly philanthropist.

The simple truth is, he was a coarse, dirty man, headstrong and bigoted. He was not sent to Molokai, but went there without orders, did not stay at the leper settlement (before he became one himself), but circulated freely over the whole island (less than half the island is devoted to the lepers), and he came often to Honolulu. He had no hand in the reforms and improvements inaugurated, which were the work of our Board of Health, as occasion required and means were provided.

He was not a pure man in his relations with women, and the leprosy, of which he died, should be attributed to his vices and carelessness. Others have done much for the lepers, our own ministers, the government physicians, etc., but never with the Catholic idea of meriting eternal life.

Yours, etc.,

C. M. HYDE.

Certainly such testimony is greatly damaging to the cause which the Romanists are trying to foist upon both our country and England. Yours, H. B. GAGE.

Riverside, August 12, 1889.

### THE SECRET OF VICTORY OVER SIN.

THE mistake is often made, that the actings of the flesh are the cause of the low spiritual life of believers. The truth is that the low spiritual life of believers is the cause of the actings of the flesh. Let the soul come into a higher spiritual atmosphere, by being "married to another;" let Christ be trusted, and enjoyed, and fed upon through his word, and the flesh is kept subdued. Engaged with Christ, the mind makes "no provision for the flesh," and it is kept under. So that it is not by fighting our sins in detail that we get the victory—indeed, in this way, we find that the sins get the victory—but in coming into closer fellowship with Christ. Treat and trust him as a loving wife would treat her husband; as Ruth, the Moabitess—who found grace in the eyes of Boaz, who became her redeemer and husband—trusted him to pay all her debts, and provide for all her needs. It would have grieved him, a mighty man of wealth, to have had her worried in the slightest degree about either.

Alas, how often we have grieved our blessed Lord by our doubts and suspicions as to whether he has really redeemed us from all our sins, or by unbelief as to the grace he has promised for all our needs!

The exhortation of Rom. 6:13, to yield ourselves unto God, is very simple. Rebecca, the bride of Isaac, was asked the simple question, "Wilt thou go with this man?" and she said, "I will go."

Made alive in Jesus Christ, our risen Head,

shall we not yield ourselves up to him? The exhortation is based upon the truth of the fourteenth verse, "For sin shall not have dominion over you; for [or because] ye are not under the law, but under grace." You are free from the dominion of the law of sin in your members, though not free from its existence.

The old slave-master, sin, that has ruled you so long, has no right to claim your service further. Jesus Christ has purchased you. He—not sin—is your Master. Yield yourself to him. Assert your liberty; claim his protection. He will give it to you. He will sustain you, as you say, "In the name of the Lord Jesus, I am free. I will no longer yield in this or that, wherein I have been in bondage. Lord Jesus, I yield to thee."—*Life, Welfare, and Victory.*

### VISIBLNESS OF THE RELIGIOUS LIFE.

CONSECRATION to Christ must reveal itself and justify itself in the visible conduct of life. Our Christ is a revealed Christ. He is a Christ of the world and for the world. He is not a cloistered Christ; he does not keep himself in the clouds, nor in the dazzling light of heaven. His work, his great redeeming work for us, was done in the sight of men, in the conspicuous places of the world. . . . Gethsemane and Calvary have inspired poetry of the people by their voices of pathos and agony beyond any other great endurances of heroes and martyrs, because the memory of his voluntary and priceless sufferings reverberates and thrills in their enduring and unforgotten names. He was in the world; he was seen among us. The tones of heaven were in his human voice. The light of heaven was in his pitying eyes. The help of heaven was in his hand. We beheld his glory, the glory as of the only Begotten of the Father.

Since he went away, his followers, by open confession and conduct, have reproduced his life, in lowly and unworthy ways it may be, but in methods and experiences which he has graciously accepted and blessed. . . .

It is not enough to experience religion in the closet. It is not enough to come alone to God in repentance and faith, and to make loyal vows in private. They who follow the Master will follow him openly, before kings and populace, in country and in city, in the temple and by the well-side. He would have no disciple ashamed of him. He would have all who love him confess him before men.

St. Paul's life was a life of declaration. He said: "I stand unto this day, having obtained the help that is from God, testifying both to small and great." He was an open confessor. He wanted to know Christ and the fellowship of his sufferings. He would have gone into another Gethsemane and borne a cross up another Golgotha. He said: "I fill up on my part that which is lacking of the afflictions of Christ for the church." He knew what was meant when he wrote, "I bear in my body the marks of the Lord Jesus." Gal. 6:17.

We, too, if we are Christ's, must know something of this. Our Christian life must be lived out before the world. As, in olden time, men saw him on their streets and in their homes and in their assemblies, and knew that the Christ was visible, so must

they see us in places of business and study, in all places where men are, and must know that the Christ, in the person of one who loves and serves him and represents him to them, is verily present. They must see him in us. We must speak his language. Such words as these that reached the intellect of Nicodemus and the conscience of the woman of Samaria; as revealed the young ruler to himself and made Pilate fear; as fell on the sad hearts of the multitudes, who in their hunger and thirst hung on his lips; as led officers, awed by his language, to say, "Never man so spake," must be our words to our associates and to strangers. We must speak the language of heaven amidst the Babel tongues of the world. Christian songs have often awakened responsive tones in dull souls, and Christian testimony has convinced gain-sayers of the reality of personal faith in Christ.

We must also interpret the meaning of discipleship by the visible fruits of discipleship. From us men must learn that it means Christ reproduced in his loving spirit, in his tender sympathy, in his attractive grace. They must see that religion is not mere profession, but that it carries a large, generous, winning practice. Light must so go out from us into darkened and wretched souls that duty shall be made clear to them; that they shall see the peril of sin and the way of deliverance, the attractions of the cross and of heaven. There was profound meaning in the words of Him who was the Light of the world, to his disciples, when he told them, "Ye are the light of the world."

Moreover, we must make it clear that our religion is one of helpfulness. Help was laid on One who was mighty to save, when our salvation was laid on Christ, and the pitiful cry of the heavy-laden to him was, Lord, help us. Men need it now. Involved in sin, tangled in the meshes of worldliness, taken captive by Satan at his will, they want the helping hand of a brother for their rescue. It is for us to give it in his name.

The joy of giving it, the joy of helping to save a brother, is the sweetest joy this side of heaven; it is akin to the joy of Christ, who for the joy that was set before him endured the cross. Jeanie Dean's words, in the "Heart of Mid-Lothian," are, "It is na when we sleep soft and make merrily oursels, that we think on other people's sufferings. But when the hour o' trouble comes to the mind or to the body, and when the hour o' death comes to high or low, then it is na what we hae dune for oursels, but what we hae dune for others, that we think on maist pleasantly." This is the Christian way to live; and, so living, we shall never die.—*Rev. Burdett Hart, D. D., in New York Observer.*

THE silly notion has been recently republished, that the sun never sets on American land. That is nonsense. Our domain, from Quoddy Head, in Maine, to the Western Aleutian Island, comprises 120 degrees, 46 minutes of longitude, and the globe has 360 degrees of course. In midsummer the sun is visible somewhere in our domain for 35 days of the year, when the north pole is turned toward it. The other 330 nights the sun sets. On December 21 the sun does not shine on American territory for 7 hours and 50 minutes—a pretty long lap.—*Selected.*



# The Signs of the Times.

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

EDITORS,

E. J. WAGGONER, M. C. WILCOX, C. P. BOLLMAN,

SPECIAL CONTRIBUTORS,

ALONZO T. JONES, S. N. HASKELL.

OAKLAND, CAL., SECOND-DAY, OCTOBER 28, 1889.

## THAT BLESSED HOPE.

"BUT I would not that ye should be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." There are several points that may be noted on this text: 1. Those who are dead are represented as asleep. The term is very common in the Bible. Read Job 7:21; Dan. 12:2; John 11:11-14, etc. The righteous are asleep in Jesus. 2. This being the case, it follows that the dead are unconscious, for a sleeping man knows nothing of what is going on around him. The general tenor of the inspired writings is in harmony with this idea. For examples see Job 14:14-21; Ps. 6:5; 88:10-12; 115:17; 146:3, 4; Eccl. 9:5, 6, 10. 3. It is folly to say that we cannot know anything of the future. Paul said that he would not have his brethren ignorant; if we believe his words, we must admit that something can be known of man's future. 4. It is not wrong for Christians to sorrow; the only sin is in giving away to uncontrollable grief, as did the heathen. They, having no hope, indulged in the most extravagant expressions of sorrow—tearing out the hair, rending their garments, uttering loud shrieks, cutting their flesh, etc. A Christian's grief may be even more acute than that of the heathen, for Christianity tends to elevate, and to quicken the sensibilities, but it will always be tempered by hope.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." From what place will God bring them? "From heaven," many persons say. But the apostle says that those whom he brings have been *asleep*, and if the view of our friends be true, it must be that the saints in heaven do nothing but sleep, and that is absurd. The psalmist says, "In thy presence is fullness of joy; at thy right hand there are pleasures forevermore." We think it will need no argument to convince any rational person that David's conception of "fullness of joy" and "pleasures forevermore," would not be met by a long period of unconscious sleep. Those who are asleep are in the grave, and from thence God will bring them, even as he did our Lord. Just as surely as Jesus died and rose again, so surely will God raise from the dead all the sleeping saints.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent [precede] them which are asleep." Paul says, "We which are alive and remain unto the coming of the Lord." From this some have supposed that Paul expected that the Lord would come in a very few years, and that he would live until that event; but this was not his expectation. Paul received his instruction directly from Heaven. Now to say that Paul was mistaken in regard to the time of Christ's second advent, is equivalent to saying either that he was not inspired, or that the Holy Spirit was mistaken. Neither of these positions can be taken by those who believe the Bible. That Paul had a correct idea of the time of the second advent, is clear from 2 Thess. 2:1-8. In his vivid narrative, Paul speaks of things to come as though they were present.

The word "prevent" is from the Latin words *pre*, before, and *venio*, to go, meaning, "to go before," and was formerly used in this sense. It is so used in King James' version. See Ps. 88:13; 119:147, 148. But as one who went before another was able to "head him off," as it is commonly expressed, the word finally became restricted to its present signification, to hinder. The Revised Version has the passage in harmony with modern usage.

"For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." We cannot regard this text in any other way than as a description of an actual occurrence to take place in the future. If the expression, "the Lord himself," does not mean Jesus Christ in person, but is a figure of something else, what words could the apostle have used to express the reality? If this be figurative language, then there is no literal language in the Bible. It agrees, however, with the words which the angel spoke to the disciples at the ascension of Christ. Acts 1:9-11. The last clause of the verses quoted settles an important point: "And so shall we ever be with the Lord." How shall we be with the Lord?—By the descent of Christ to raise the dead and change the living. Can we not be with him before that time?—No; for so he told his disciples when on earth. The ardent Peter said, "Lord, why cannot I follow thee now? I will lay down my life for thy sake" (John 13:27); but still Jesus did not reverse his former sentence: "As I said unto the Jews, Whither I go ye cannot come; so now I say to you." Then he comforted them with these words: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." This is the "blessed hope;" with these words the apostle Paul commanded Christians to comfort one another. Men should be careful how they attempt to improve on the methods laid down by Inspiration.

Some time ago a religious journal of note made an admission on this text, that was fatal to the popular view (the one which it also holds), that all men have inherited immortality. It said: "It is hard for us to understand how those converts could have imagined that it was peculiarly unfortunate to die before Christ's second coming. It was because they imagined, and Paul too, perhaps, that Christ was to come soon, in the life-time of some of them [we have already shown that he did not imagine any such thing], and that his coming was physical; and they did not understand the doctrine of immortality of the soul." That is, the doctrine of the immortality of the soul is so opposed to the doctrine of Christ's second coming, that those who hold to the former necessarily ignore the latter. We believe that this is the case. But the doctrine of Christ's second coming is one of the most prominent in the whole Bible, and it must therefore follow that the Bible is opposed to the doctrine of the immortality of the soul. It was well said that "they did not understand the doctrine of the immortality of the soul;" but if Paul and his co-laborers did not understand nor teach it, whence is it that our modern teachers have learned so much about it? Have they a later revelation in which Inspiration has corrected its former mistakes? Away with a doctrine which leads men thus to treat God's word. Such teachers would do well to ponder upon Paul's words to the Galatian brethren. Gal. 1:8.

"But of the times and the seasons, brethren, ye

have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." No argument can be drawn from this to prove that Christians cannot know anything about the Lord's coming, for the next verse shows that he comes as a thief only to those who cry, "Peace and safety,"—those who are not watching. The brethren, Paul states, are not in darkness that that day should overtake them as a thief. Christ gave his disciples very full instructions in regard to the times and the seasons (see Matt. 24), and as the whole gospel was revealed to Paul by the Lord himself, he had imparted the same information to the Thessalonian brethren. The prophecies of the Old Testament, especially the book of Daniel, give much light on the times and the seasons.

On 2 Thess. 5:10, Dr. Barnes makes the following comment:—

"Whether we wake or sleep." Whether we are found among the living or the dead when He comes. The object here is to show that the one class would have no advantage over the other. This was designed to calm their minds in their trials, and to correct an error which seems to have prevailed in the belief that those who were found alive when he should return, would have some priority over those who were dead. "Should live together with Him." The word rendered 'together' is not to be regarded as connected with the phrase 'with Him,' as meaning He and they would be together, but it refers to those who wake and those who sleep, those who are alive and those who are dead,—meaning that they would be *together*, or would be with the Lord *at the same time*; there would be no priority or precedence."

That is exactly the truth on this important subject. Happy would it be for Christianity if the churches had never departed from it.

E. J. W.

## WHAT IS THE STATE OF RELIGION?

THE *Advance* of October 3 is called a "church work number," because of the information it presents on the condition, needs, and work of churches, in their various phases. Most of this matter has been written in reply to inquiries sent out by the *Advance*. The particular phase to which we wish to call attention at this time is the character of present-day preaching, and the condition of the churches as a consequence.

THE SIGNS OF THE TIMES believes that we are living in the last days, that the Lord is soon to come. It believes this because no less than thirteen different lines of prophecy testify to a demonstration that it is true; and because a multitude of independent signs now fulfilled, or fulfilling, indicate, by absolutely unimpeachable testimony, the same thing. Jesus said, "When ye shall see *all these things*, know that it [margin, *He*] is near, even at the doors." Matt. 24:33. This time is come, and these things can be seen. Shall we disregard the injunction of our Lord?

Among the indications of the last days was predicted great spiritual declension. Upon this point we note the following texts, among others, all referring to the last days, as the passages or their contexts will show:—

"And because iniquity shall abound, the love of many [R. V., *the many*] shall wax cold." Matt. 24:12.

"This know also, that in the last days perilous times shall come. 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, high-minded, lovers of pleasures more than lovers of God; having a form of godliness [piety], but denying the power thereof." 2 Tim. 3:1-5.

"For the time will come when they will not endure sound doctrine; but after their own lusts



shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4.

Notice these texts. The waxing cold must be among those who were once warm in God's love. The *abounding lawlessness*, or disregard of God's law, has been the cause. By the continual transgression of one command of God, men soon come to look upon all in the same way. "This is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3. But iniquity, or disregard of God's law, everywhere abounding, has led men to look upon sin as not so very hateful after all. This very thing leads to the condition of things named in the second passage quoted above. Every sin of the carnal heart (compare with Rom. 1:29-32 and Gal. 5:19-21) is held among those who have "a form of godliness, but deny [in their lives] the power thereof." This is what makes the times perilous. These sins among worldlings do not much injure the church of God unless they are given a place inside. Where men would *shun* sins practiced by the world, they will *copy* when practiced by the church. Multitudes have been brought into the churches who have no connection with God, who know nothing of conversion, or practical Christianity. Thousands have been brought in through pedobaptism and infant regeneration. But there is no such thing in the Scriptures as infant regeneration or baptism. Many more join the church as a business policy, or because it is fashionable; and, as the old proverb runs, "Like people, like priest." Therefore they "heap to themselves teachers, having itching ears," who are turning them from truth to fables.

Now we do not wish our word to be taken as to whether the above scriptures are or are not fulfilled in our day. We do not wish to testify ourselves alone. We are actuated only by the kindest feelings toward all sects. But what are the facts? Here are the predictions; what are the proofs? We quote from various writers in the journal mentioned above. James Brand, D. D., on the "Coming Man," thus presents the defects in the church:—

"The doctrine which the 'coming man' will specially emphasize, will depend upon the defects of the church when he comes. The great men of God, like Augustine, Luther, Wesley, and Finney, became religious leaders because they had understanding of the times, and brought to the front *neglected* truths. . . . What will the coming man find to-day? If I am not mistaken he will find, first, a feeble and defective sense of the moral government of God; second, a decayed sense of the guilt of sin; third, a luxurious church, lacking the self-denying spirit of the cross."

Says Dr. P. S. Henson (Baptist), of Chicago, in reference to skepticism:—

"The church suffers from a double liberalism. It is letting go its doctrines. There is a superficiality and gush in a certain kind of liberalism, a happy-go-lucky sort that says that everything is all right, so long as you are happy. And then there is the Christian conformity with worldly ideas. 'No odds how you live, Puritanism is dead, thank God,' they say. 'We have found how a religious man can live like a worldly man.' But there is a limit."

Certainly the words of Dr. Henson do not present before us a growing church in the matter of piety, devotion, and faith.

Says Dr. J. L. Withrow (Presbyterian):—

"And as to special dangers to Christianity, I think they are far greater as arising from a *spirit of criticism and pecking at the Bible* by *professing Christians, preachers, teachers*, and editors, than from either agnosticism or atheism."

The times are perilous, because the sins are among the people of God, and yet they are satisfied. Well did the prophet say, "My people love to have it so; but what will ye do in the end thereof?"

The Rev. George Lansing Taylor is a minister of high standing in the Methodist Church. He has

this year visited five camp-meetings; and this is the way the *Lutheran Observer*, of October 14, quotes him from *Zion's Herald*:—

"I have learned more than ever to sympathize with the Lord's poor sheep who are hungry for good gospel hay, and get shavings foddered out to them instead! But when 6,000 hungry souls are looking up to a stand full of over a hundred preachers, many of them eminent and godly men, and then the shavings peddlers are trotted out, instead of those who could feed the flock—well—I'll stop here! I might wax uncharitable!"

And the following is how some of the laymen look at it, as printed in the *Advance*:—

"We do not want esthetics, nor even ethics, merely as such. We do want the religion of Christ, downright, positive, strong. Give us more Bible—the 'sincere milk of the word,' that word of God which 'is quick and powerful, and sharper than any two-edged sword.' We want a masculine, muscular, manly Christianity, which shall commend itself to mind, heart, and judgment of strong, busy men, who are sturdily grappling with the problems of life."

The above call is evidence that this kind of religion is not preached. Thus writes another:—

"Our church, from a worldly standpoint, I should say is prosperous. In numbers at the morning service we have nothing to complain of. The Sunday-school is good, the prayer-meeting is fairly attended. But the growing tendency in all our churches to worldliness is a most deplorable fact, and we are not exempt from it. And yet if you speak to the young people about it, they will tell you that our minister doesn't think it wrong to play cards and dance if not carried to excess, and that it doesn't hurt anyone to go to a good theater. I suppose they themselves are to be the judges. The result is that very few join the church on confession. Are we not reaping bad harvest from this kind of seed sown? Can it be that a minister is blind to the evil effects of such things? Or is it fear, or place, or position? It certainly is not scriptural, if I understand the teaching of the Bible."

Says another voice from the pews:—

"A large number of popular preachers have either lost their convictions, or the courage of their convictions, in presenting the teaching of the Bible in regard to sin and its punishment. The pulpit has, to a certain extent, been shorn of its power to move and save men, because its preaching seems to lack the *earnestness of conviction*, both in regard to the nature and importance of the truth uttered."

From the above testimony, who will not say that Mr. Spurgeon was right when he said the churches were on the "down grade." Who can say that the prophecy does not apply to the Protestant churches, "Babylon is fallen" (Rev. 14:8), the term "Babylon" showing the confusion existing among the denominations as regards doctrines, and the fall denoting a moral fall. Dr. J. L. Withrow, before quoted, indicates that the Bible is but little preached, when he says:—

"We ought also to preach more of what is in the Bible, and not so much of everything outside of it, of science and literature."

Why should there not be confusion? And when churches should be fed on the word of God, and are not, what is there to hinder them from becoming weak and poor, spiritually? They are brought into that condition that they reject God's word when it is preached, because they do not know it.

We would that the picture were otherwise. We do not mention these things to point out the faults or failings of any, but to show that the current of religion is drifting far away from God and his word; that these indications show that Christ's coming is near; that the doctrine of the world's conversion is but a pleasing fable of Satan; and that man's only hope is to return to the word of God, accept of his truth and message for these times, and live.

Christ is coming. He wants to meet a people free from sin, and, through the grace of God and the power of his Christ, obedient to every commandment. That they may know this, he has given the last threefold message of Rev. 14:6-14, winged

and supported by numerous others of the same import throughout his sacred word. Will men heed this message? or will they cleave to the chaff? Will they lay hold upon the power of God by faith, and thus obtain the substance? or will they clamor for religious legislation, and obtain only a form which hides sin and corruption? Thank God, some will accept the truth; few have the courage to cry out against the wickedness and license now cloaked by religion. But it is sad to know that the present indications are that the many will reject God's gracious warning; and the prophetic word confirms it. But "fear not, little flock [says the Master's voice, ringing through the centuries]; for it is your Father's good pleasure to give you the kingdom." M. C. W.

### GROWTH OF SPIRITUALISM.

THE editor of the New York *Sun* thinks that Spiritualism is a fraud, and has recently published some of his reasons for thinking so. Nevertheless he says:—

"That it is a fraud has been the usual verdict of science from the beginning, and yet Spiritualism has gained some of its firmest converts among scientific men who entered upon its investigation with a profound skepticism. One of the latest of these, we are told, is a distinguished professor in a New England college, and the list includes men of scientific renown in England, in Germany, and in other countries of Europe. There was no more acute intellect at the bar of New York than the late Judge Edmunds, but he was ready to sacrifice even his reputation for sanity in order to preach Spiritualism. The same may be said of Luther R. Marsh, who accepted the paintings of Mrs. Diss Debar as the work of the disembodied spirits of Rubens, Titian, and Raphael, wretched as they were in every artistic sense. The handsome reward offered in the *Sun* by a physician for a scientific test of the authenticity of the so-called spiritual manifestations, has only stirred up Henry Kiddle to pity for him as lacking in the inner enlightenment necessary to perceive the supernatural character of the phenomena.

"The number of devout believers like Mr. Kiddle, and of those who are almost convinced, now reaches millions in the world. After Spiritualism was first carried to England by Mrs. Hayden from Boston, in 1852, it spread all over Europe, and when Home appeared in London, coming also from this country, it received a new impulse, and not so much among the ignorant and the humble as among the educated and exalted. The medium, Dr. Slade, has also secured many converts, and the Spiritualists now publish about one hundred journals, forty of which are in Spanish and printed in Spain and South America. In French and German they have fifteen or twenty. There are twenty-six in this country, and even in Australia there are four. The English Spiritualistic organs advertise Sunday meetings in sixty towns and eighty rooms.

"The tendency to refer material results to supernatural causes seems to increase rather than decrease under the influence of the scientific criticism which is strengthening agnosticism in the other direction. On one side we have no belief, and on the other a belief in spiritual agencies which equals, if it does not exceed, such faith during any past period of modern history. Men and especially women of intelligence and culture are unquestioning in their reliance in the faith cure and the prayer cure, and the movement to create the anomaly of a spiritual science receives ardent support from thousands of people who take much pride in their reasoning faculties. Theosophy, too, despite the exposure of Mme. Blavatsky's impudent impostures, is still flourishing, and the progress of Buddhism in this country, and especially in Boston, is due to the fascination which the occult and the mysterious have for so many minds."

And again, after referring to the findings of the Seybert commission, and other scientists, the *Sun* says:—

"But even scientific men trained to the closest observation of facts, are among the most deceived, and men who have been devoted to the sifting of evidence during a life-time with minds of extraordinary natural and acquired acuteness, are surrendering to the power of Spiritualism."

And thus it appears that notwithstanding all the so-called exposures, Spiritualism, that great,



overpowering delusion, goes marching on, numbering its converts by millions, not of the ignorant, but of the educated. And so it will be till the churches, instead of teaching the immortality of the soul and its continued consciousness in death, accept and teach the Bible doctrines that "the dead know not anything," and that the spirits which appear are "the spirits of devils." But this the popular churches will never do; consequently Spiritualism will grow until it gathers within its foul embrace all who receive not the truth of God in the love of it.

## The Sabbath-School.

### Notes on the International Lesson.

#### SIN, FORGIVENESS, AND PEACE.

(October 27; Ps. 32.)

"BLESSED is he whose transgression is forgiven, whose sin is covered." The psalmist here uses the present tense. He is speaking from experience. It is, then, a possible thing to know in our everyday life the blessedness of the forgiveness of sins,—a condition which nothing short of actual faith and experience can appreciate. The idea here expressed of sin being "covered" does not imply hidden by a deceptive cloak from the knowledge of anyone. On the contrary, it may be notoriously public. As no sin can be hidden from God, who is the Judge of all, it follows that he must do the effectual "covering," and the blessedness resulting from the covering is a blessing from God.

PAUL refers to this psalm in Rom. 4:6-8, after speaking of the justification of the ungodly by faith, and stating that "his faith is counted for righteousness." Therefore when one is counted righteous by the Lord, he unquestionably is righteous, no matter what his previous condition may have been. Nor is it a condition of which one may boast; for this righteousness is imputed without works. It is a free gift, through the manifold grace of God, "lest any man should boast." Then he who boasts of his righteousness, or sinlessness, is self-deceived. The glory belongs to God.

"BLESSED is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." This verse carries the thought a little further than the previous one. Here the sinner is not only forgiven, but he has a new heart. There is no guile about him. He is in perfect harmony with the law of God; for iniquity (sin) is the transgression of the law (1 John 3:4). If there is no iniquity imputed to him, no guile in his spirit, he is a new creature, conformed to the will of God; for "the carnal mind is . . . not subject to the law of God, neither indeed can be." Then the new creature, or spiritual-minded man, is subject to the law of God. What says the New covenant? "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Jer. 31:33.

WE see, then, that God's people will have his law written in their hearts. And in the first psalm is a blessing pronounced upon the man whose "delight is in the law of the Lord;" and because the ungodly are not so, they "shall not stand in the judgment." Some will ask, therefore, does righteousness come of keeping the law? No, walking in the counsel of God is the result of the righteousness which is imputed because of faith in Christ. The sinner is justified by faith, and the Christian walks by faith, the Spirit having transformed the carnal mind, which was against the law (Rom. 8:7), to a mind upon which the law could be impressed.

FROM the foregoing considerations we learn that the keeping of the law of God is the result of righteousness, and not the cause. The law is the standard by which righteousness is tested. See Rom. 3:21: "But now the righteousness of God without the law [that is, imputed to the sinner through faith] is manifested, being witnessed by the law." Where God does not impute sin,—on account of the sinner's faith in Christ,—the law is satisfied; it does not condemn. The law witnesses that such an one is righteous. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1. Why is there no condemnation? Because, being spiritual, the law is written in their hearts, and they walk—live, continue—in harmony with it.

"I ACKNOWLEDGED my sin unto thee, and mine iniquity have I not hid." If David's sin was "covered," it was not because he endeavored to hide it; it was because he frankly confessed it. "I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." It is plain that where pardon is full and free, the law witnesses that the offender is no longer deemed guilty. But there are two important conditions which must be borne in mind: "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." Here is additional evidence that God must do the covering which brings the blessing.

How much is involved in the matter of the forgiveness of sin! There is nothing that stands between mortal man and eternal life, with all that is comprehended in that term, but sin. This one barrier out of the way, and man is in full harmony and communion with Heaven. Sin removed, and the joint heirship with Christ, with all which that comprises, is established. Truly does the psalmist add: "For this shall everyone that is godly pray unto thee in a time when thou mayest be found."

"MANY sorrows shall be to the wicked; but he that trusteth in the Lord, mercy shall compass him about." Here are but two classes brought to view, evidently including all there are upon the earth. There is no half-way ground. He that trusteth not in the Lord—does not walk by faith—must be classed with the wicked. This reference is, manifestly, to the final reckoning, as the same writer represents the two classes as being in just the reverse condition prior to that time: "As for me, my feet were almost gone; my steps had well-nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked." "They are not in trouble as other men; neither are they plagued like other men." Ps. 73:2, 3, 5. And the rich man in the parable had his good things in this life, while Lazarus had his evil things. The immutable promises for the future welfare of the faithful give force to the expression in the last verse of the lesson: "Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart." W. N. GLENN.

## Letter to the Hebrews.

HEBREWS 3:13; 4:1-5.

(Lesson 6, November 9, 1889.)

1. WHAT warning did the apostle give to his brethren in Heb. 3:12?

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

2. What did he direct them to do?

"But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin." Verse 13.

3. What did he say would befall them if they failed to do this?—*Ib.*

4. What is the nature of sin?—*Ib.*

5. How was it that the first sin on earth was committed?

"And Adam was not deceived, but the woman being deceived was in the transgression." 1 Tim. 2:14.

6. On what condition are we partakers of Christ?

"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3:14. Compare verse 6.

7. Did all provoke the Lord who came out of Egypt?

"For some, when they had heard, did provoke; howbeit not all that came out of Egypt by Moses." Verse 16.

8. How many were so faithful as to go into the promised land?

"Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun." Num. 14:30.

9. Why could not the others enter into this rest?

"So we see that they could not enter in because of unbelief." Heb. 3:19.

10. How did they regard Caleb and Joshua for their faithfulness? Num. 14:6-10.

11. What fear is held before the brethren?

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. 4:1.

12. What rest is spoken of in this verse and in chapter 3?

13. Was the gospel preached to them that fell in the wilderness?

"For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Verse 2.

14. Are the same gospel and the same promise preached to us?—*Ib.*

15. Why did not the word preached profit them?—*Ib.*

16. Was the same faith required of the Israelites that is required of us? See note.

17. What is said of those that believe?

"For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of the world." Verse 3.

18. Is this rest now received? or is it a matter of promise?

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." "There remaineth therefore a rest to the people of God." Verses 1, 9.

19. When were the works of God finished?

"For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest; although the works were finished from the foundation of the world." Verse 3.

20. How is this proved?

"For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works." Verse 4.

21. What relation has this fact to the rest promised to us? See note.

22. What is the meaning of the expression, "If they shall enter into my rest" (verse 5, and margin of 3:11)? *Ans.*—It is a Hebrew method of expressing a strong negative, and in this sense is transferred to the Greek. It is correctly rendered, "They shall not," etc.

### NOTES.

WHEN the house of Israel is spoken of in distinction from the household of faith, we shall greatly mistake if we suppose that faith was not required of Israel. It will be seen by the whole argument in this letter that it was. There have never been two systems of salvation. As children



of the covenant of Abraham, of which their circumcision was the token (John 7:22; Gen. 17:10-14), they were under covenant obligation to have the faith of Abraham.

THE rest to which the children of Israel were journeying, was the land of Canaan. To the two tribes and a half who chose their land on the east of Jordan, Moses said: "The Lord your God hath given you this land to possess it; ye shall pass over armed before your brethren the children of Israel, . . . until the Lord have given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan." Deut. 3:18-20. Again: "For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you." Deut. 12:9. The rest and the inheritance are the same. Joshua led them over Jordan, and to the two tribes and a half he said: "The Lord your God hath given you rest, and hath given you this land. . . . Ye shall pass before your brethren armed, all the mighty men of valor, and help them; until the Lord have given your brethren rest, as he hath given you, and they also have possessed the land which the Lord your God giveth them." Josh. 1:13-15. When all was accomplished, the record says: "And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers; and there stood not a man of all their enemies before them." Josh. 21:43, 44. The rest unto which the Lord was leading them, and which they who fell in the wilderness never entered into, was the peaceable possession of the land of Canaan—the land of promise.

#### THE REST THAT REMAINS.

A FRIEND asks an explanation of Heb. 4:9. We accordingly give the following, which, although brief, will, we think, be found a sufficient key to the entire chapter. That God made to Abraham a promise of an inheritance, is well known. We will quote only two texts. The first is Gen. 13:14-17: "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

Again the Lord said to Abraham, after he had ordered Isaac:—

"I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies." Gen. 22:17.

Putting these two texts together, we learn that the inheritance promised to Abraham contemplated peaceable and quiet possession of the land; not simply of a few square miles, but of the whole world. Rom. 4:13. Now it was in pursuance of this promise, that the Lord delivered the children of Israel from Egyptian bondage. See Ex. 6:1-8.

Passing by the wanderings in the wilderness, we come to the address which Moses made just before his death. Speaking to the tribes of Reuben and Gad and the half tribe of Manasseh, who were allowed to settle on the east side of Jordan, he said: "The Lord your God hath given you this land to possess it; ye shall pass over armed before your brethren the children of Israel, . . . until the Lord have given rest unto your brethren as well as unto you, and until they also possess the land

which the Lord your God hath given them beyond Jordan; and then shall ye return every man unto his possession, which I have given you." Deut. 3:18-20.

From this we learn that the giving of them rest was nothing more nor less than the establishing of them in their possession. The same thing is also shown by the following words:—

"For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you. But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; then shall there be a place," etc. Deut. 12:9-11.

In further confirmation of the idea that the promised rest comprehended quiet possession of the land, we read 2 Sam. 7:1, which says that "when the king sat in his house, and the Lord had given him rest round about from all his enemies," then he thought to build a house for the Lord. In refusing to allow him to do this work, the Lord made great promises to David, and said:—

"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime." 2 Sam. 7:10.

It is evident, then, that the "rest" promised to the Israelites was the inheritance. Into this rest Joshua led them, as it is written: "And the Lord gave them rest round about according to all that he swore unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand." Josh. 12:44. Yet in the face of this declaration, the apostle declares (Heb. 4:8, margin) that Joshua did not give them rest, and that the Lord afterward spoke of "another day," in which they might secure rest. We have just read from 2 Sam. 7:10 the promise of that rest. If Joshua had given them that rest, then another day could not have been spoken of.

Although God did give to the Israelites the land of Canaan, Abraham had no part in it (see Acts 7:5), neither did Isaac and Jacob, to whom the promise was made as well as to Abraham; and the apostle, after mentioning these patriarchs, and many other worthies, says: "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40. This shows that the possession of the land of Canaan by the Israelites did not fill all the specifications of the promise. This is still more evident from the fact that they were at peace when the Lord renewed the promise in 2 Sam. 7:10.

But how shall we explain the statement in Josh. 21:43-45, that God gave to the Israelites that which he promised? Simply on the ground that the partial inheritance which they had might have been made complete if they had obeyed and trusted God. That they did not have the complete rest and inheritance that was promised to Abraham, is evident from the fact that the promise to him included nothing less than the possession of the whole world. Rom. 4:13. Now from Jer. 17:19-27, we know that God designed that the Israelites should be forever established in the land of Canaan, whose capital, Jerusalem, was to be the capital of the whole world, even as the New Jerusalem will be the capital of the earth made new. But although they were given possession of the capital of their inheritance, they entered not into the full possession thereof, because of unbelief; so that it was the same as though they had never had any of it.

But the "Lord is not slack concerning his promise," and so "there remaineth therefore a rest to the people of God." This rest is the same as that

promised to Abraham, namely, the whole earth; for, after evil-doers have all been cut off, "the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37:11. The fact that some could not enter into rest because of unbelief, does not invalidate the promise that those who will now believe shall enter into it, for the rest was prepared and completed from the foundation of the world; and God will not allow his original plan to be frustrated. With the knowledge that the earth is the rest that was promised to Abraham and to his seed, and which remains for us who believe, it is very easy to understand Heb. 4:3, 4, and the relation which the facts there stated bear to that rest. Thus:—

The apostle says, "And God did rest on the seventh day from all his works." This is positive proof of the statement made just before, namely, that "the works were finished from the foundation of the world." Gen. 2:3 says that God "rested on the seventh day from all his works which he had made," and that his blessing pronounced upon the seventh day was "because that in it he had rested from all his works which God created and made." He made the earth "to be inhabited" (Isa. 45:18), and gave it to man for a peaceful abode; and the fact that he rested on the seventh day was a proof that the works were finished and the rest prepared. The Sabbath, therefore—the memorial of God's rest—a day in which to be glad through the work of God, and to triumph in the works of his hands, as we meditate upon their greatness (Ps. 92:4, 5), is an assurance that God has prepared a rest for his people, and that they will share it just as surely as he is the great Creator who changes not.

When Christ shall descend in glory, sitting upon the throne of his glory, having received the uttermost parts of the earth for his possession, that he may rid it of all that corrupt it, he will say to the righteous who have kept the faith, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34); and when they, with him, shall have executed upon the wicked the judgment that is written (see Jude 14, 15; Ps. 149:5-9), then will be fulfilled the promise given through the holy prophet: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." Isa. 32:17, 18. Then shall the people of God enjoy the rest which was prepared for them from the foundation of the world.

E. J. W.

#### WORK AND WORRY.

A WRITER in the *Christian Union*, in speaking of Paris and its people, has the following:—

"The London and the New York laborer works always under protest. This is plainly written in every word and look. When he is not complaining of his hard lot, he is making demands upon one's sympathy by his dolorous appearance. He uses every means to create the impression that he is a miserable and altogether unhappy creature. How different the French laborer or worker of any sort! He is never on evidence in his own behalf, but endeavors in every possible way to disguise the fact that he is hard at work."

Whether this is true or not, there is a lesson in it. The picture drawn of the New York and London laborer is all too true throughout the world. With cheerfulness, double the amount of work can be performed at the same wear of nerve than with gloom and moroseness. It is worry and gloominess and moroseness that break down the nerves and cause unhappiness more than any amount of hard work. It pays to be cheerful, from a purely physical point of view, and it is much more satisfactory. A cheerful heart is an elixir of life to its possessor, and it "doeth good like a medicine" to others.



## The Missionary.

### CALIFORNIA CONFERENCE PROCEEDINGS.

THE eighteenth annual session of the California Conference was held in connection with the Oakland camp-meeting, commencing September 26, the president, J. N. Loughborough, occupying the chair.

Delegates to the number of 170 were present from 32 churches.

The new churches of Susanville, Lockwood, Laytonville, and Pasadena were admitted into the Conference.

The following were the committees appointed:—

On Nominations—Frank Brown, B. F. Winkler, and W. N. Glenn.

On Resolutions—W. M. Healey, H. A. St. John, and M. C. Wilcox.

On Credentials and Licenses—W. M. Healey, H. A. St. John, and Wm. Ings.

On Auditing—N. N. Lunt, Frank Brown, P. Sczighini, Joseph Leininger, M. J. Church, and Geo. C. Martin.

On National Religious Liberty Association—W. C. White, A. T. Jones, W. M. Healey, Geo. H. Derrick, and D. C. Hunter.

To consider a communication received from Dr. J. H. Kellogg, president of the American Health and Temperance Association—C. P. Bollman, W. C. White, and G. K. Owen.

Officers for the coming year were elected as follows: For President, J. N. Loughborough; Secretary, E. A. Chapman; Treasurer, Pacific Press Publishing Co.; Educational Secretary, R. S. Owen; Executive Committee, J. N. Loughborough, W. C. White, W. M. Healey, N. C. McClure, R. S. Owen.

The following resolutions were brought before the Conference and heartily adopted, the first two being indorsed by the congregation by a rising vote:—

WHEREAS, We are again permitted to meet in our annual conference, and in reviewing the past year can see much advancement in the cause,

Resolved, That we acknowledge the guiding hand of God in this work, and offer to him our sincere gratitude for the part he has given us to act, and will endeavor by his aid to be more efficient and faithful.

WHEREAS, The Lord has given us a message to all the world, and we see in Utah and Arizona an unoccupied field; therefore,

Resolved, That we annex those Territories to this Conference as requested by the General Conference Committee.

Resolved, That the interesting address of our president be published in the SIGNS OF THE TIMES.

WHEREAS, Our message is to the world, and to more readily reach all minds our work needs a careful preparation; and,

WHEREAS, The Healdsburg College is well adapted to this purpose; therefore,

Resolved, That we urge all our people to support said college by their prayers and patronage as far as consistent.

Resolved, That we approve of the establishment of schools in our different churches where the same is practicable.

WHEREAS, God has been pleased during the past three years to bless the Bible work in the California city missions, increasing the result of the labor performed, bringing many souls to the light of the truth, and assisting and encouraging our churches and tent laborers; and,

WHEREAS, There is no lack of opportunities to reach the people, but rather an increased demand for this class of work; therefore,

Resolved, That we give our moral and material support to those who engage in Bible work, and will encourage those to enter the work who may be fitted to do so, that souls may be saved and God glorified.

WHEREAS, The publishing work is recognized by us as a people to be one of the most important

agencies in giving to the world the last threefold message of warning; and,

WHEREAS, The Pacific Press Publishing Company, which has done so much in this direction in the past, and whose main office is located in our midst, has felt called upon to greatly enlarge its work to meet the demands of the message by establishing branch offices in the great literary and commercial centers of the world, New York City and London, England; and,

WHEREAS, This enlargement calls for an additional outlay of means (1) in maintaining a separate corps of workers at each one of these offices, and (2) in carrying a large and varied stock of all publications demanded by this time of the message and adapted to the different fields; therefore,

Resolved, That we approve of the action taken by the stockholders in establishing these branch offices, and that we will heartily respond to the call of the directors for more means with which to carry forward the good work, (1) by taking stock in the Pacific Press Publishing Company and urging others to do so, as far as is consistent, and (2) by reducing to practice the recommendation of the General and State Conference that we should make this office a place of deposit.

Resolved, That we request the Executive Committee of our Conference to publish, at their earliest convenience, in pamphlet form, the proceedings of the Seventh-day Adventist Conference of California for the Conference year ending September 1, 1889, and that they decide as to the number and expense of the same.

Resolved, That it is the judgment of this Conference that its ministers, when actively engaged in labor for the salvation of souls, should briefly and frequently report their labors and experiences to the SIGNS OF THE TIMES for publication, that we may feel a closer sympathy and deeper interest in their labors.

Resolved, That we extend our thanks to the daily papers of Oakland for the full reports published in regard to the meetings held in connection with this Conference.

The committee to whom was referred the letter of Dr. J. H. Kellogg, president of the American Health and Temperance Association, submitted the following:—

WHEREAS, Health and temperance principles are an important part of present truth; and,

WHEREAS, It is desirable that our character as an aggressive and consistent temperance people should be everywhere known; and,

WHEREAS, The circulation of health and temperance literature is an efficient means of preparing the minds of the people to receive the truths of the Third Angel's Message; therefore,

Resolved, That we encourage suitable young persons to fit themselves to engage in the work of canvassing for health and temperance publications, and to teach to others the true principles of Christian temperance.

Resolved, That we employ Brother G. K. Owen to devote himself to the health and temperance work during the coming year, and instruct him that in so doing he co-operate with whosoever shall have charge of the canvassing work for health and temperance literature.

The following amendment to the constitution of the California Conference was adopted:

ARTICLE 3, SECTION 2.—In case of surplus funds at the close of an annual settlement the Executive Committee shall have the power to invest two-thirds of the same as they may deem for the best good of the cause, provided, in such case at least \$5,000 shall remain in the treasury.

Resolved, That section 2 of article 3 of California Conference Constitution shall be numbered section 3, and section 3 shall be numbered section 4.

It was voted to request the chair to appoint a committee of three to draw up a set of rules for the government of the deliberations of this Conference, the same to be printed in a convenient form for reference, before the next session.

It was voted to request the church at Lafayette to disband and unite with the Oakland church, and that the company of Sabbath-keepers at Dayton, Nevada, unite themselves with the church at Virginia City.

Credentials were granted to the following: J. N. Loughborough, N. C. McClure, W. M. Healey, J. H. Cook, E. A. Briggs, H. A. St. John, A. W. Bartlett, M. C. Wilcox, J. W.

Scoles, John Fulton, Sanford Rogers, E. R. Jones, E. P. Daniels, Wm. Ings, R. S. Owen, and G. K. Owen. G. H. Derrick was ordained and received credentials.

The following-named persons were granted ministerial licenses: Geo. Hollister, L. A. Scott, A. S. Hickox, Frank Lamb, Mrs. G. K. Owen, D. C. Hunter, Frank Thorp, and Philip Kent.

Five meetings were held during the session, and the resolutions called out many interesting remarks, which lack of space forbids us to give.

E. A. CHAPMAN, Sec.

### ANNUAL SESSION OF THE CALIFORNIA TRACT SOCIETY.

THE nineteenth annual session of this society, consisting of five meetings, was held in connection with the Oakland camp-meeting, September 25 to October 7, 1889. After the opening exercises of the first meeting a brief summary of the proceedings of the society during the year was given by the secretary. This was followed by an address from the president, W. C. White, in which he spoke of the general workings of the society. He said that the experience of the past year had been an instructive lesson as regards the possible results of united and harmonious action, in the circulation of literature, and by the various means adopted to defeat the efforts being made to secure religious legislation. The Tract Society should be ready to act quickly in any emergency where truth, principles of justice, and the honor of God, are at stake. The society was organized for this purpose, and its members should ever be ready to enter heartily into the work wherever and whenever duty calls.

At this annual session we are called upon to decide how the work shall be carried forward. Among the questions that should receive consideration are:—

1. Will the California Tract Society annex the Territories of Arizona and Utah? If so, can it send an active and efficient corps of workers into those Territories?

2. Will the society adopt the plans proposed in the August Extra of the *Home Missionary*, for the thorough canvass of every place where it has a branch?

3. Shall the society offer to take charge of the canvassing work in Arizona, Utah, and Nevada?

4. Shall we employ a canvassing agent to give his entire time to the health and temperance publications, selecting and training agents for this work, and employing, as far as possible, a good local agent in every city and town in the State?

5. Shall arrangements be made to put four or five men in the field to give their time to the work, each one to be a vice-president of the society?

6. What shall be done in the ship and city mission work the coming year? and what provision shall be made to meet this expense and the present debt?

7. What shall be done at the expense of the State society in sending the *Sentinel*, and other literature upon the relation of civil governments to the church, and the evils of religious legislation, to the State and territorial legislators, lawyers, judges, editors, and other prominent citizens?

These questions, in connection with other important matters, were carefully considered in counsels composed of the board of directors and ministers, and the results of the deliberations presented in subsequent meetings of the society.



In accordance with the resolution passed at the last annual session, the financial and statistical portion of the report of the society had been printed. Copies of this were placed in the hands of those present at the meeting. It is as follows:—

REPORT OF LABOR.

NUMBER OF	Tract Societies.	Conf. Workers and Canvassers.	City & Ship Mis'ns.	Total.	Increase over last yr.
Subscriptions rec'd	714	682	189	1,585	134
Visits made.....	141,860	631	13,948	156,439	132,452
Readings held.....	2,485	5,101	4,109	11,695	1,722
Letters written.....	14,173	.....	.....	14,173	3,629
Periodicals dist....	387,922	3,610	65,561	457,093	36,372
Pages circulated....	1,358,416	3,326,536	312,110	4,997,062	405,849

TREASURER'S REPORT.

CASH RECEIVED.	THIS YEAR	LAST YEAR	INCREASE
Membership.....	\$ 169 25	\$ 139 00	\$ 30 25
Fourth Sab. Dona.....	1,507 02	1,940 95	.....
*Other Don. and Pledg's	5,571 43	3,092 39	2,479 04
Sales.....	1,594 40	808 76	785 64
Individual Acc'ts.....	658 55	532 77	25 78
City Missions.....	1,953 47	2,306 61	.....
Total Receipts.....	\$11,454 12	\$8,820 48	\$2,633 64

CASH PAID OUT.	THIS YEAR	LAST YEAR	INCREASE
Pacific Press Pub. Co....	\$10,571 28	\$7,113 36	\$3,457 92
Good Health Pub. Co....	250 61	97 14	153 47
Review and Herald.....	.....	1,200 00	.....
International T. S.....	246 67	136 35	110 32
General Conference.....	.....	41 40	.....
Individuals.....	57 15	73 05	.....
Office Furniture.....	19 50	30 40	.....
Postage.....	233 51	99 73	133 78
Incidentals.....	42 45	29 05	13 40
Publications.....	32 95	.....	.....
Total.....	\$11,454 12	\$8,820 48	\$2,633 64

FINANCIAL STANDING.

Assets.

Due from Local Societies on Account.....	\$4,615 28
“ “ City Missions.....	4,278 39
“ “ California Conference.....	16 60
“ “ Individuals on Account.....	492 83
Publications on Hand.....	367 43
Other Stock (supplies, etc.).....	116 55
Office Furniture.....	390 22
Total.....	\$10,277 30

Liabilities.

Society owes Pacific Press Pub. Co.....	\$3,145 26
“ “ Review and Herald.....	2,774 16
“ “ Good Health Pub. Co.....	15 95
Total.....	\$5,935 37
Assets-over Liabilities.....	\$4,341 93

\* This includes donations of the local societies.

The society has 45 local branches, 5 of which were added during the year. The approximate membership of the society is 1,600.

The use of the *Sentinel* in the Tract Society work has surpassed that of the SIGNS, as the copies taken in clubs of the latter is 4,588, while the SIGNS is but 2,860. (At two different times during the year, a special edition of the *Sentinel* was issued to meet the demands of our work. Of these, about 61,500 copies were circulated. The local branches responded nobly to the call for means to defray the expense of printing these papers; the sum of \$875.45 was realized.

The society has furnished the *Sentinel* to the newspapers of California, Nevada, Arizona, and Utah; as the result editorials favoring our position, as well as selections from the *Sentinel*, have appeared in many of these journals. The *Sentinel* has also been sent to members of Congress and to California State officials. Copies of the "Civil Government and Religion" have been donated to the senators of this State. The number of public libraries, reading-rooms, etc., furnished with our various periodicals, is as follows: SIGNS OF THE TIMES, 27; *American Sentinel*, 27; *Pacific Health Journal*, 23; *Good Health*, 36. The

book sales for the year, not including the work of field canvassers, have amounted to \$2,253.14.

A new feature introduced into our work during the year is the circulation of petitions to Congress opposing Sunday legislation. The number of signatures obtained in this Conference is now about 45,000. The truth has in this way been brought before thousands. Men of influence not only gave their own names but united with us in securing the signatures of others. Our own people entered into the work heartily, and many have gained a valuable experience. Our field of usefulness has been broadening from year to year, and especially during the one just closed has the Lord opened the way for a more varied and aggressive work. A more hearty co-operation of the members has been secured, and God has added his blessing to the efforts made. The prominence with which our position and work as a people has been brought before the public, has been largely due to the activity of the society.

Committees were appointed by the chair as follows:—

On Nominations—W. M. Healey, F. V. Harmon, B. R. Nordyke.

On Resolutions—H. A. St. John, W. N. Glenn, C. P. Bollman.

The Committee on Resolutions submitted the following:—

Resolved, That the constitution of this society be amended by substituting the following:—

CALIFORNIA TRACT SOCIETY—CONSTITUTION.

ARTICLE I.—NAME.

This society shall be called the Tract and Missionary Society of the California Conference of Seventh-day Adventists.

ARTICLE II.—OBJECTS.

The objects of this society shall be: (1) The publication and circulation of religious, temperance, and educational literature; (2) the dissemination of information in regard to home and foreign missions, and the raising of funds for their support.

ARTICLE III.—MEMBERSHIP.

Any person of good standing in a Seventh-day Adventist Church, or who is recommended by such a church, may become a member by the payment of one dollar.

ARTICLE IV.—OFFICERS.

The officers of this society shall be: (1) A president; (2) a first vice-president, and as many additional vice-presidents as the society shall deem necessary; (3) a treasurer; (4) a secretary; (5) a board of directors, of which the president, vice-presidents, treasurer, and secretary shall be members *ex officio*. These officers shall be elected at each annual meeting of the society.

ARTICLE V.—MANAGEMENT.

The board of directors shall have the general management and oversight of the work of this society.

ARTICLE VI.—DUTIES OF OFFICERS.

SECTION 1—*President*. The duty of the president shall be to preside at all meetings of the society, and of the board of directors, and to have general oversight of the work of the society.

SEC. 2—*First Vice-President*. It shall be the duty of the first vice-president to act in place of the president in his absence, and to work in connection with the president at his request.

SEC. 3—*Additional Vice-Presidents*. It shall be the duty of the additional vice-presidents to personally superintend the field work of the society, under the direction of the board of directors.

SEC. 4—*Treasurer*. The treasurer shall have charge of the funds of the society, and shall render account thereof to the society annually, or when requested so to do by the board of directors.

SEC. 5—*Secretary*. The secretary shall keep the records of the society, conduct the correspondence, and perform such other duties as usually devolve upon such officers.

SEC. 6—*Directors*. It shall be the duty of each director to labor for the promotion of the objects of the society in his entire district; and to visit the several branch societies at least once a quarter, to encourage, assist, and instruct them in their work. It shall also be his duty to appoint in each branch society in his district, a chairman, who shall preside

at all meetings of the society; a librarian, who may also act as secretary; and an agent for foreign missions; the three to constitute the Executive Committee of the branch society, to plan for, and to direct its work, and appoint such assistants as may be necessary.

ARTICLE VII.—FUNDS.

The funds of this society shall consist of money received on membership fees and sales of publications, and also free-will offerings.

ARTICLE VIII.—AMENDMENTS.

This constitution may be amended at any annual meeting, by a vote of two-thirds of the members present.

Resolved, That we give expression of our gratitude to God for his blessings during the past year, and for the success with which he has crowned our feeble and imperfect labors in his holy cause.

WHEREAS, Our annual reports show a marked increase over the previous year in almost every line of work in the society; therefore,

Resolved, That from the encouragement of this showing, as also from the momentous character of the times, we redouble our diligence, and, the Lord helping, prosecute the good work with renewed vigor during the coming year.

Resolved, That we will encourage by our prayers and moral support, those who qualify themselves for, and engage in, the canvassing work.

Resolved, That contributions be solicited every missionary Sabbath by each society, as formerly.

Resolved, That, as workers' meetings, where faithfully and fully tested, give satisfactory proof of practical utility, we recommend our directors to inform themselves at once, as to the best method of conducting them, in order that they may be efficient and instructive, and establish the same in each branch society where practicable.

WHEREAS, There has been a lack of uniformity in securing funds to sustain the work in the different districts, and debts have accumulated, to the discouragement of the members; therefore,

Resolved, That we recommend that weekly pledges be made by all the members, according to their ability, and paid as often as once a quarter.

WHEREAS, It is demonstrated beyond question, that the *American Sentinel* is a powerful agent for good in connection with the Lord's work for this generation; therefore,

Resolved, That all our branch societies be solicited to make special efforts to place this important journal in the hands of the people.

WHEREAS, The SIGNS OF THE TIMES has been established in the providence of God as a medium for the dissemination of his truth for the last days; and,

WHEREAS, It is proposed to make it more and more not only a teacher of righteousness, but a teacher of true religious liberty, and to show the connection of this liberty with Bible Christianity—thus well fitting it to follow the work of the *American Sentinel*; and,

WHEREAS, This paper is furnished to the societies at a loss to the publishers; therefore,

Resolved, That we as a society will heartily support the SIGNS OF THE TIMES, and give it as wide a circulation as possible, and pay the regular single subscription price per copy for our own.

WHEREAS, The California Conference has annexed the Territories of Arizona and Utah; therefore,

Resolved, That these Territories be accepted as a part of the California Tract and Missionary Society.

Resolved, That we approve of the plans proposed in the August Extra of the *Home Missionary*, for the thorough canvass of every place where we have a branch society, and will endeavor with divine aid to carry them out.

WHEREAS, The ship and city missions have already accomplished great good in bringing the truth before thousands of the traveling public who could not have been reached in any other way; and,

WHEREAS, Greater demands are now being made on the society for extending its work into new fields; therefore,

Resolved, That a fund of five thousand dollars be raised to sustain the work for the coming year.

Resolved, That we instruct the secretary to have two thousand copies of the new constitution, together with the list of officers, and the resolutions passed at this session of the society, printed immediately, for gratuitous distribution to the members of the society.

Resolved, That we request the board of directors to arrange to take charge of the canvassing work in the California Conference, as soon as practicable.

Resolved, That we request the California Conference to employ the five men chosen by this society as vice-presidents to devote their entire time to the work of this society.

(Concluded on page 655.)



## The Home Circle.

### NOBLESSE OBLIGE.

If I am weak and you are strong,  
 Why then, why then,  
 To you the braver deeds belong;  
 And so, again,  
 If you have gifts and I have none,  
 If I have shade and you have sun,  
 'Tis yours with freer hand to give,  
 'Tis yours with truer grace to live,  
 Than I who, giftless, sunless, stand,  
 With barren life and hand.

We do not ask the little brook  
 To turn the wheel;  
 Unto the larger stream we look.  
 The strength of steel  
 We do not ask from silken bands,  
 Nor hearts of oak in willow wands;  
 We do not ask the wren to go  
 Up to the heights the eagles know;  
 Nor yet expect the lark's clear note  
 From out the dove's dumb throat.

'Tis wisdom's law, the perfect code  
 By love inspired,  
 Of him on whom much is bestowed  
 Is much required.  
 The tuneful throat is bid to sing,  
 The oak must reign the forest's king,  
 The rushing stream the wheel must move,  
 The beaten steel its strength must prove;  
 'Tis given unto the eagle's eyes  
 To face the midday skies.

—Selected

### FAMILY STANDARDS.

No stream can flow higher than its source. The combined honesty of any family will not be higher than the laws governing its training.

The individual who was born and trained in a family where strict integrity and truth were unknown has that much harder battle to fight in overcoming the tendencies of his nature. It is this that makes the training of young children such a tremendous responsibility.

Is there a sadder sight than the puzzled expression in a child's face when the mother whom it loves with the whole strength of its being utters a social falsehood in its presence?—and yet it is not so rare a sight as it should be. Can there be a standard of truth in a family where the daily life of the family is an untruth, where the effort to appear is far greater than the effort to be? To give a child the right standards there must be harmony in his life, and there can be no harmony without truth. The small boy in an infant class struck the very foundation of life when he exclaimed to a little girl covered with shame and confusion because her cap had been knocked off, revealing a smoothly cropped head and the row of curls sewed fast to the ruches of the cap on the floor, "Ha! ye needn't be so 'shamed if ye hadn't made believe!" It is the "make believes" that cause the mortification. The man whose house is built on the rock truth has a sure foundation; he commands respect without question, and need fear no man's comment. "Electricity cannot follow a broken wire, nor success a lying life." "I teach my children to speak the truth," is but a small part of a moral education. Are they taught to live it? Is the home life, by example as well as precept, a life of truth? Within a few days the daily

papers have recorded five heavy embezzlements. The principals concerned, as far as their histories have been revealed, were men who had peculiar social advantages; at least three of them were born into homes of wealth, and all were men who had had every educational advantage. The partner of one said: "I always knew he was careless, but supposed he was honest." Will a strictly honest man be careless where money matters are involved? Will a man to whom truth is more than a tongue accomplishment be careless to criminality? You may say he is weak, but "there is a weakness that is as criminal as wickedness," and it is this weakness that is a sure indication of the lack of courage inseparable from truth.

Truth, like love, is universal in its meanings, and a love of it, devotion to it, is a perfect equipment for all of life's battles.—*Christian Union.*

### VISITED UPON OUR CHILDREN.

On a trip up the Hudson, the eminent divine, Dr. John Hall, saw an affecting sight, a tipsy man at whom the crowds were laughing. A decent, middle-aged man looked on so pityingly that the doctor drew him out, and at last he told his own story, about as follows:—

He was born and bred—I use almost his own language—on a farm in Ulster, Ireland. He married a wife, a nice girl, who had served her time in —, to a dressmaker, who shared his feeling, and they set up a little business. It was in the market town close by his own place.

"My people," said he, "were respectable, and I got credit to start with; but I did not know the ways of the trade. My old neighbors used to drop in, and my wife and myself wished to be kindly, and we had a deal of treating, and this cost money, and we soon ran behind in rent, in our bills, in every way.

"I could not bear to go down there, and we managed to sell out, pay part and promise the rest, for our creditors knew who we were, and we moved to Glasgow. Were you ever in Glasgow?"

"Yes," I said, "I know Glasgow very well."

"Then you know how many mills, and works, and shops it has, and how crowded the people are together. You may think what a change it was to us to go into two rooms in High Street, and have nothing but these to ourselves. But necessity has no law. I got work and we paid a little of our debt, and I was getting a raise in wages, and we had two nice children. They have in Glasgow what they call the 'fair' every July; for a week little work is done; pleasure is the only thing; and, oh! it is too often pleasure like that poor fellow's,—drinking, men and women, aye, and children. Why, I have seen men and women in the broad daylight, lying dead-drunk on Glasgow Green, and no one seeming to mind it! Somebody had to stay at the works this week, and I was glad to earn the money. At six I came home, meaning to take Bessie—that was her name—for a walk; but when I came home she was out, and the two children were by themselves and crying dreadfully. I did the best that I could, put them in bed, and went out to look for Bessie. I found her. Like that man, only worse. She did not know me—could not speak. The women

with her were drunk, too. . . . And it killed her. We had a little boy, our baby; and she was found dead when I was at work, with the child—we called him Thomas for my father—sitting on the floor by her, trying to awaken her."

He took longer to tell this than I have done, for he could not keep back the tears. I expressed my sympathy for him.

"Thank you, sir," he replied. "That's years ago, but I can't forget it yet. Only there's one thing, I never said a hard word to Bessie; thank God I never did," said he, and I could well believe it, as I looked at the honest face. "But, oh! when I think of her going before her Maker that way!" he added, with flowing tears.

"Well, I hope," I said, "that the children will be a comfort to you."

There was a long pause before he spoke, and then it was with so much evident pain that I regretted my words.

"One," said he, "the second, is; she is a good child. The oldest is not steady; I can do nothing with her; and my boy, the little boy I told you about, can't be kept from drink. That's my trouble now. I gave up the place I had in Jersey, and am going out to Ohio, to a town where I am told liquor is not to be had, to try to save him. It breaks my heart a second time; and I can't altogether blame him, for at the time I took some, and his mother took too much, and it looks as if it was put into his very nature, so that he couldn't help it. Oh, sir!" he said, turning to me directly, and becoming eloquent in his vehement feeling, "fathers and mothers ought to be told that when they are drinking they are putting the desire into their children that will ruin them, and they will be scourged with the whip they themselves make."

We parted with some words of hope to him, some entreaty that he would not even yet lose heart. If he sees this page he will know that I am trying to act on his honest, true words. Oh, that they could be put into the ear and heart of men and women in Ireland and Scotland—where a "Glasgow fair" is a national disgrace—in England, and in America! Who would not wish for abstinence societies, tracts and books, ministers' sermons, young people's pledges, humane laws? One almost cries out for *anything* that would stop this slow, cruel murder of home love, of men, of women, of little children, of hope, of peace, of eternal life.—*Christian at Work.*

### ABOUT HONEY BEES.

I HAVE seen a single bee clinging to a smoothly-dressed board with its front feet, and supporting a living chain of twenty-five bees, thus supporting twenty-five times her own weight, for an indefinite time. There was a time when I was puzzled to know how the bee could hold onto the smooth board and sustain such a weight. But the magnifying glass reveals a finely curved claw at the extremity of each of the front pair of legs, and these enable the bee to cling to the wood in any position, with its back down as well as otherwise.

But how does the bee manage to run up a pane of glass or a sheet of polished metal? Her sharp claws will not serve her in this case. Well, nature has provided for that in a



wonderful way. I once had a theory to account for this wonderful feat. But when I commenced to study the anatomy of the bee under the magnifying glass, my theory was found to be wide of the mark. The glass shows an infinitesimal gland in the soles of the feet, which secrete a mucilaginous substance of sufficient tenacity to enable the bee to cling to the smoothest surface that it is likely to come in contact with.

The mandible (jaw) of the honey bee, when seen under the glass, is a real curiosity. They not only open and shut, like the jaws of any other animal, but they have a backward and forward movement, and each of the pair is independent of the other in its movements. The old class of naturalists believed that the honey bee, as an artist and a builder, was a "mason." But such is not the fact in the case. The honey bee is a "smith." She draws out her work, using her mandibles in the place of the smith's hammer. It would be a simple impossibility to build a wall as thin as that of the honeycomb by any other process.

Beeswax is the result of digested honey, just as tallow results from the digestion of the food of the ox. But the beeswax, instead of adhering to the flesh, as in the case of fat animals, passes out of the body of the bee, through one of the six false pockets on the under side of the abdomen, in the form of thin scales or pellets, and while they are warm and pliable the bees seize them with their mandibles and weld them to the rims of the cells, and continue to draw out the combs until the proper depth of the cells is reached.

The cell walls are as thin as the finest tissue paper known to the art of paper making, and would not have sufficient strength to support the tiny weight of a tiny bee were they not strengthened by an exquisitely formed rim around them, supporting their frail walls below, precisely as does the wired rim around the top of a tin vessel. That these thin walls are drawn out and not built onto, is proven by the fact that the rim around the cell is as well defined when the work is first begun as it is when the comb is finished, and is present through the whole process of construction.—*G. W. Demaree.*

#### MUSIC IN EUROPE.

SPEAKING of singing, Mr. Brand makes the startling statement that not one public singer in ten in America can read music fluently, while in Europe the children are educated in this direction from childhood. In Stockholm is to be heard the finest chorus in the world—that of the students in the university. A short time before Mr. Brand's visit, an American manager tried to effect an arrangement to bring over 100 of the best singers. In addition to paying their expenses, he offered the students \$1.00 a week for spending money. They didn't accept. The atmosphere, undoubtedly, has something to do with the fine timber of Scandinavian voices. Then, too, the loose gowns worn by the women allow their lungs and voices full development. So well do the people read music, that large assemblages readily sing pieces which they have never seen before. One chorus of thirty voices which sings for King Oscar, and which has practiced together for fifteen years, keeps such perfect time that one who hears without seeing the singers would think that it was only a quartet.—*St. Paul, Pioneer Press.*

## Health and Temperance.

### PURE GRAPE JUICE.

THE pure, unfermented juice of the grape is an article of merit which should be found in every household. It makes a palatable and refreshing table drink, and is much preferable to, and healthier than, tea or coffee. It is the true "wine" that can be used as freely, and with as little evil effect, as water. It is also coming to the front as an article of diet in medicinal treatment of fevers and cancerous diseases. We give a formula for its preparation, which we know to be reliable:—

Take any quantity of grape juice and bring to a boil, carefully skimming off any impurities which may rise to the surface. Allow to settle till cold, and carefully drain off the clear liquid by means of a siphon. Fill long-necked bottles within an inch of the top. Then pour on the top about half an inch of sweet oil. This will effectually exclude the air and keep the juice from fermenting. When desired for use, the oil can be absorbed in a little cotton. There is no danger of forming an appetite for intoxicants from the use of this wine, as there is not a particle of alcohol in it. It should not be kept long, however, after being opened, as it will ferment after being exposed to the air. It is excellent for communion purposes.—*California Prohibitionist.*

### PRECAUTIONS AGAINST TUBERCULOSIS.

At the Congress for the Study of Tuberculosis, held in Paris last year, a commission was appointed to report a series of simple and practical rules for prophylaxis. The commission consisted of MM. Chauveau (president), Bartel, Cornil, Grancher, Landonzy, Lannelongue, Legroux, Leblanc, Nocard, Rossignol, Verneuil, Petit, and Villemin, who presented the report. This had been reviewed, and its conclusions approved by MM. Bouchard, Brouardel, Potain, and Proust. It will thus be seen that the instructions come with the sanction of the highest authority in France. The following abstract gives the essential points contained in the report, presented to the Academy of Medicine, on July 30:—

Adverting to the fact that more than one-fourth of the deaths in Paris were due to tubercular disease, not pulmonary affections alone, tuberculosis was pronounced a parasitic malady, virulent, contagious, transmissible, caused by Koch's bacillus, which enters the body by the digestive canal with the food, by the respiratory tract with the inspired air, by the skin and mucosa through various solutions of continuity. Certain maladies and constitutional states predispose the individual to tuberculosis.

The parasite is to be found in the milk, the muscles, and the blood of animals which serve as food for man. The use of meat, raw or slightly cooked, and blood, which can contain the living germ of tuberculosis, should be prohibited as food. Milk should only be used after being boiled. The tuberculous mother should not nurse her child, which should be brought up by a healthy wet-nurse in the country. If milk be used as the infant's food, that of the ass or the goat is to be

preferred. A rigorous inspection of animals slaughtered for food should be enforced. The only absolutely certain means of avoiding the danger of meat from tuberculous animals, is to submit it to such thorough cooking as will affect the interior of the piece as well as the surface.—*Times and Register.*

### ANTS, MOLASSES, AND PARIS GREEN.

I TOOK a saucer about half full of molasses, and to this added a tablespoonful of paris green, and stirred well, placed one in the cellar-way and another down cellar, and any time for a week or two, I don't remember just how long, if I went to these saucers, I would see the shelves nearly black with ants coming and going. I left them there until there were no signs of any ants around them. I never found one dead ant. It has been four years since I fed them on molasses and paris green, and yet, strange as it may seem, I never have seen one since. I will say further, that our house is an old one and has been overrun with them for years. Care should be taken to keep all eatables out of the way. The ants disappeared from all parts of the house before they did from around the saucers. This has been my experience with ants.—*Maine Farmer.*

### LIME-WATER.

LIME-WATER, when one understands how to use it, is very useful in housekeeping. Prepare it for use by putting a stone of fresh lime as large as desired into a large stone jar, and pour over it slowly a tea-kettle of hot water, and stir it thoroughly, repeating this three or four times during the day, so that the water can absorb and hold the lime in solution. Let it settle, and then bottle carefully all of it that can be poured off in a clear state. It is useful for cleaning bottles or milk vessels. A cupful mixed in the sponge of bread or cakes set overnight will prevent souring. A little put into milk or cream, after a hot night, will prevent its turning when put into tea or coffee. A little put into milk that might curdle when heated, will prevent curdling, and the milk can be used for pudding or pies.

### ICE IN THE SICK-ROOM.

"A SAUCERFUL of shaved ice," says the *New York Medical Times*, "may be preserved for twenty-four hours with the thermometer in the room at 90° Fahr., if the following precautions are observed: Put the saucer containing the ice in a soup plate and cover it with another. Place the soup plates thus arranged on a good, heavy pillow, and cover it with another pillow, pressing the pillows so that the plates are completely embedded in them. An old jack-plane set deep is a most excellent thing with which to shave ice. It should be turned bottom upward, and the ice shoved backward and forward over the cutter."

If a man has evening prayers asking for health, and then sits down to a full supper of indigestibles at eleven o'clock at night, his prayer is a mockery. A man has no right to pray for the safety of his family when he knows there is no cover on the cistern.—*Tal-mage.*



## News and Notes.

## RELIGIOUS.

—The Order of St. James is the name of the proposed Church of England monastic order.

—The Six-Principle Baptists held their 219th annual meeting at Usquepaugh, R. I., September 4 and 5 last.

—At a recent M. E. State Conference at Beaver Dam, Wis., a resolution was adopted discouraging the giving of entertainments for the purpose of raising funds for the church.

—A self-styled Messiah has made his appearance in Sana (Yenien). He is a Jew named Joseph Abdalah, and pretends that he has come to lead his co-religionists from Arabia to the land of their ancestors.

—New Orleans, among a population of 216,000 people, has but 50 houses of worship. Oakland, Cal., has as many churches for less than 60,000 inhabitants. But then New Orleans has a Sunday law, and Oakland has not.

—A further batch of Jewish families numbering four hundred and fifty, have been expelled from Kamenetz Podosk, in consequence of the enforcement of an old law forbidding Jews from living within fifty versts of the frontier.

—In a certain interior California city a popular denomination is building a new church edifice, to cost probably \$70,000. It is founded on an elaborate ground plan of kitchen, dining-room, and other paraphernalia for catering to the "lusts of the flesh."

—The Protestant Episcopal Convention now in session at New York has passed a resolution providing for a committee to prepare a standard prayer book for 1892. It will require an unusually wise committee to forecast in detail the needs of the whole church so far in the future.

—The tenth annual convention of the American Interseminary Alliance began in Chicago on the 17th inst. The alliance is composed of theological students of every Protestant denomination except the Episcopalian, and has for its aim the union of all those denominations in home and foreign missionary work.

—The way the world understands the modern church social "for the benefit of the church," may be inferred from the fact that a San Francisco daily paper sandwiches a glowing account of one amidst a lot of popular entertainments, under the heading, "In Pleasure's Paths." It was a "fan drill" of "intricate mazes," etc.

—Thibet is said to be virgin soil for missions. It is the stronghold of Buddhism. Lhasa, the capital, is the Rome of the Buddhists, and the Dalai Lama is the Buddhist pope. He is supreme in both temporal and spiritual things. One monastery has about 5,000 Buddhist priests, and there are about 60,000 in the country. Thibet is tributary to China.

—The Baptist Theological College, to be established in this city, is in process of incorporation. Mrs. Dr. Grey has donated a ten-room building, on a 50x100 lot, value \$15,000, to the enterprise. The school can be opened as soon as the incorporation is completed. The present Baptist College at Highland Park was also set on foot by Mrs. Grey's benefaction.

—In the recent Episcopal missionary meeting in New York, Rev. W. B. Gordon, who has been laboring in Mexico, said: "There are but two classes in Mexico. The higher class are infidels and the lower class are infidels. If any man wants to see the need of missions, let him come with me to Mexico. If he cannot see the need for overcoming the ignorance and superstition of its inhabitants, he is unconvinced."

—The Evangelical Alliance for the United States will hold a national meeting in Tremont Temple, Boston, the 4th, 5th, and 6th of December next. A most attractive program has been prepared, including the names of many eminent clergymen and laymen. The meeting is expected to equal in interest and influence the great Washington Conference of 1887. Information concerning special rates of travel and entertainment will be given to the public in due time.

—"The color line and the Southern question" seems to be uppermost in the Congregational mind as a topic for consideration at their next national council. People of the North would fain ignore this question, and treat the color line in the South as wholly imaginary; but the theory does not work practically. However much they may desire it were otherwise, those who go South find that the line is there in reality, and sufficiently marked to compel some sort of recognition.

## SECULAR.

—Thirteen tons of postage stamps were sold in New York last year.

—Over fifty liquor saloons have been started in Johnstown, Pa., since the flood.

—A national silver convention has been called to meet in St. Louis on the 26th of November.

—It has recently been discovered that the treasury of Mexico has been robbed of \$2,650,000 in bonds.

—A cable to the Maritime Exchange announces that Hippolyte has been unanimously elected President of Hayti.

—Gen. Green. B. Raum, of Illinois, has been appointed Commissioner of Pensions, *vice* Tanner, who was asked to resign.

—The Vatican is appealing to the European powers for their moral influence against the aggressions of the Italian prime minister.

—English capitalists continue to make large investments in the United States—land, mines, and breweries being the favorite lines.

—Paraguay, it is reported, is negotiating with parties in California for the establishment of an immense sugar-beet farm in that republic.

—The king of Portugal died on the 19th inst., aged 51 years. His son, the Duke of Braganza, succeeds him under title of Carlos I. Louis I. has reigned twenty-eight years.

—The senior class of Harvard has elected Clement Garrett Morgan, a colored man, class orator. The election was hotly contested, but Morgan received a substantial majority.

—The sultan has ordered the imperial yachts to meet Emperor William upon his arrival at the entrance to the Straits of Dardanelles, and to escort him to Constantinople.

—On the night of the 12th inst., at Encinitas, San Diego County, 7½ inches of rain fell in as many hours, completely inundating the lowlands, with considerable damage to property.

—Frank Whitney, a San Francisco pioneer, for many years chief of the fire department, and the organizer of the once popular Dashaway Temperance Association, died at Piedmont on the 18th inst.

—The contract has been let by the Denver and Rio Grande Railroad Company to construct a cog-wheel railroad from Manitou to the summit of Pike's Peak. How much money is involved has not been stated.

—A distinguished citizen of the State of New York, General Faulkner, has been sent to the State prison for seven years for issuing false statements concerning the condition of the bank of which he was president.

—Dr. R. H. McDonald, of San Francisco, has sued Leland Stanford for twenty-five shares of Central Pacific Railroad stock, valued at \$1,221,000. The plaintiff claims that the stock was stolen from him and sold to defendant for \$10,000.

—The future friendly relations of Chile and Peru seem to be assured, the evidence being the very cordial congratulations between the representatives of the two countries now in attendance upon the All-Americas Congress in the United States.

—It is reported that our minister to Hayti, Fred Douglass, is commissioned by Secretary Blaine to try to convince the powers in Hayti and San Domingo, while maintaining their autonomy, to place themselves under the protectorate of the United States.

—A Washington (D. C.) dispatch of the 17th inst. says: "In an address before the Boys' and Girls' National Home Association to-day, Alexander Hoagland, the president, made the startling statement that there are 60,000 boy tramps in the United States."

—Mail advices from the Congo Free State contain a report made by the Governor-General to the effect that eighty chiefs have recognized the authority of the Congo State, and have promised to furnish men to assist in maintaining order and suppressing human sacrifices.

—The great sugar refinery of Claus Spreckels at Philadelphia is about completed. Its capacity is 4,000,000 pounds, or 11,500 barrels, per day. This immense establishment bids fair to materially regulate the extortions of the Sugar Trust, whose stock is fast depreciating in value.

—An international marine conference is now in session at Washington, with Admiral Franklin, U. S. N., as chairman. The conference was called by an act of Congress passed in 1888, and has been responded to by all nations laying any claim to be called maritime powers.

—Pelee Island, the great fishing resort in Lake Erie, has been cut off from all communication with the mainland or other islands on account of small-pox. There are about 1,000 inhabitants on the island, and over one hundred cases of the disease were developed in four days.

—The London *Statistician* says 80,000 Americans have landed in England this summer. Their expenses across, averaged more than \$100 each, and upon the lowest calculation they have circulated \$21,000,000 in European railways and hotels, without counting the money spent in purchases.

—City of Mexico advices state that the bulk of the sugar produced in Peru in future will be consumed by Australia. A direct line of sailing vessels to Melbourne and Sydney has been established for its exporting. On returning, these vessels will bring coal for the Pacific Steam Navigation Company.

—A messenger from Bishop Bosse, of the Labrador Coast, has arrived at Quebec with news that the fisheries have altogether failed at Esquimaux Point and over one hundred families are starving. Only a few days ago, an Eastern paper remarked that the annual announcement of starvation in Labrador was about due.

—The convicts of the Tennessee Penitentiary were leased at auction on the 14th ult., for a term of six years. The lease was secured by the Tennessee Coal, Iron, and Railroad Company, which was the only bidder. The consideration was \$100,000 per annum, the minimum allowed by the act authorizing the lease.

—Three months ago the cholera appeared in Mesopotamia, and it has since been propagated in Persia. On August 24th the epidemic was raging at Bagdad. At that place from the 20th to the 31st of August the death rate from cholera was from 200 to 400 persons a day. European nations are becoming somewhat alarmed.

—Unlimited supplies of natural gas are being brought to the surface in Stockton, Cal., and utilized for lighting and heating purposes. Wells have been sunk in different quarters of the city, with invariable success. At the present rate of supply and discovery, it is estimated that a year or two hence they will erect houses without chimneys.

—A prominent winery and distillery near Orange, in this State, has been placed in charge of a government special agent, on account of illicit operations to avoid the revenue tax. Notwithstanding the general tendency to protect the liquor interest by law, it seems almost impossible, with all its enormous profits, for that "industry" to be law-abiding.

—Dispatches from Samoa say a public meeting was held there for the election of a king. All the foreign representatives attended. Malietoa made an address, in which he praised Mataafa and advised the people to elect him their king. As for himself, he was content to be vice-king. This will probably create another dissatisfaction, as the Samoan conference at Berlin expressly agreed to recognize Malietoa as king.

—Of the negroes in Texas, the Atlanta *Constitution* says: "They own 1,000,000 acres of land, pay taxes on \$20,000,000 worth of property, have 2,000 churches, 2,000 Sunday-schools, 2,000 benevolent associations, 10 high schools, 2,500 common schools, 3,000 teachers, 125,000 pupils attending schools, 23 doctors, 25 lawyers, 100 merchants, 5,000 mechanics, 15 newspapers, hundreds of farmers and stock-men, and several inventors."

—Complaint is made that the Johnstown relief commissioners have not a proper understanding of the design of the funds placed at their disposal. They dispense charity on the basis of losses, rather than with reference to necessities. It is said that according to the plan adopted, persons worth thousands of dollars get a much larger share of the benefaction than those who are actually in want. It was the latter class that it was designed to benefit.

—The U. S. revenue cutter *Rush*, which captured the four British sailing vessels in Behring Sea, returned to San Francisco on the 13th. Lieutenant Tuttle reports that the ill-feeling of residents of British Columbia on account of the capture, is mostly confined to sea-faring men and those directly interested in the intercepted vessels. He says, at no time was there any real danger of trouble between the two governments. The officers of the sealers admit their mistake, and say they supposed the President's proclamation was only a bluff.

—On the 16th inst. the U. S. Senate Committee on Subsidized Railroads arrived in San Francisco. The members are Trye, of Maine; Hearst, of California; Dawes, of Massachusetts; Morgan, of Alabama; Davis, of Minnesota; Platt, of Connecticut; and Turpie, of Indiana. It took five cooks, five assistant cooks, five ranges, and five larders, to supply the committee and companions with food while *en route* on the cars. It is reported that every three hours there was a dinner, lunch, or supper in each car, and between times refreshments were passed around.



(Continued from page 651.)

This constitution was carefully considered and adopted by a two-thirds vote of the members present.

The remaining resolutions were discussed and adopted.

The Nominating Committee, before submitting their report, recommended that San Diego County be taken from district number 6 and constitute district 7. The territory formerly known as district 7 be divided, and the counties of Modoc, Lassen, Plumas, and Sierra in California, and the portion of Western Nevada lying north of the Central Pacific Railway, with the exception of Reno, be known as district 9, while Reno and all Western Nevada south of the railway, with the counties of Mono and Inyo in California, comprise district number 10.

These proposed changes were made by vote of the society, after which the following report was submitted:—

For President, W. C. White; First Vice-President, and to have special oversight of districts 3, 4, and 5, H. A. St. John; additional Vice-Presidents—Wm. Ings, Northern California, composed of districts 1, 2, and 8; J. H. Cook, districts 9 and 10; D. C. Hunter, districts 6, 7, and Arizona; G. H. Derrick, Utah and Eastern Nevada; Secretary, Anna L. Ingels; Treasurer, B. R. Nordyke; Directors—District 1, Wm. Ings; 2, Erastus Banta; 3, W. N. Glenn; 4, F. Brown; 5, J. W. Beall; 6, Frank Stubbs; 7, W. S. Swayze; 8, G. H. Gibson; 9, W. K. Ball; 10, L. A. Scott. These persons were elected to office for the ensuing year.

It has been decided that Sister Marian Klaiher, who has acted as assistant secretary of this society for four years, connect with the work in Colorado for the coming year, as one of the secretaries of the Tract Society there. Her labor is needed in that field, and a change of climate was thought advisable for her health.

At a subsequent meeting the following resolution was presented by the Committee on Nominations, and carried:—

WHEREAS, J. W. Beall was elected director of district 5 without being consulted, and the delegates of Fresno and Lemoore represent to us that, in their opinion, he is so situated that he cannot be expected to devote sufficient time to the work; and,

WHEREAS, These delegates suggest the name of J. S. Howard; therefore,

Resolved, That we substitute the name of J. S. Howard for J. W. Beall as director of district 5.

In carrying out the resolution relative to raising funds for the furtherance of the work, the brethren and sisters freely gave for the support of the society to the amount of \$2,807.80; of this \$621.05 was cash, and the balance in pledges, the greater share of which are to be paid on or before January 1, 1890.

Among those who gave interesting experiences of their connection with the work during the past year were D. C. Hunter, E. A. Briggs, J. F. Bahler, C. B. Secord, M. J. Church, and H. P. Gray. Sister White, A. T. Jones, and Wm. Ings also favored us with fitting remarks.

The society was adjourned.

W. C. WHITE, Pres.

ANNA L. INGELS, Sec.

BISHOP TAYLOR says that on the Coanza River, Africa, there is an immense rum distillery named *Bom Jesus*—Good Jesus. By this means *rum* and *Jesus* are associated in the minds of thousands of heathen.

This gives a hint of one of the causes for inferior races succumbing before the *march of civilization*!!

It is also one of the methods by which the fair name of *Jesus* is besmirched among the heathen by minions of Satan.

How long, O Lord, how long?

### MISSIONARY MURMURINGS.

A HANDSOME Bible is to be presented to the empress of Japan, by 500 women in Tokio and Yokohama.

THE Bible has been translated into the languages of nine-tenths of the people of the world. In the early part of this century it could only be read by one-fifth.

DURING the past year £460,000 (\$2,250,000) have been given by the Church of England societies in England to foreign mission work. The Presbyterians in Scotland have given £202,800 (\$184,000).

THREE thousand two hundred and forty-four missionaries are working among the Indians the United States Government is responsible for, and more than half are Roman Catholic missionaries.

IN a recent criminal case in Bellville, Ont., a boy of 18 years was called as a witness. On an examination as to the nature of an oath, it was ascertained that he did not even know what a Bible was. There are heathen at home.

IN 1871, the only Methodist meeting-house in Utah Territory was a hay-loft over a livery stable in Salt Lake City. There are now twenty-eight churches, worth nearly \$300,000. Last year is said to have been a year of revivals in the Territory.

"A COLONY of Jews (now almost extinct) has been living in the interior of China for many centuries." So the *Missionary Echo* reports. Are they not the remains of the Tai Pings, which China tried to crush out some years ago? Sabbath-keeping Christians are often called "Jews."

THE congregation of Rev. W. H. Miller, of Bryn Mawr, Pa., supports Dr. W. J. Wanless in the Kolhapur (India) Mission. He and his wife go as medical missionaries. He was formerly associate editor of the *Missionary Echo*, published in Toronto, Ont., one of our brightest missionary journals.

ACCORDING to Dr. G. F. Verbeck, it cost the missionary boards, about twenty-five years ago, something like \$150,000 for each Japanese convert; since that the cost has been decreasing till now it is about \$40 per convert. Dr. Verbeck believes that by the end of the century it will be no more than \$4.00 each.

AT present there are in connection with the Moravian Church 336 missionaries, 28 being natives. Altogether 2,300 missionaries have been sent out by the Moravians. They have training schools in England, Germany, and America. They have missionaries in 19 different centers, from Greenland and Labrador down through the West Indies (its oldest mission) to Australia, in South and West Africa, and in Central Asia. Altogether they have 29,707 communicants, 223 day-schools, with 18,280 pupils.

### YOU DON'T BELIEVE IN FOREIGN MISSIONS.

You say you do not believe in Foreign Missions. Then there are certain things which you cannot believe:—

1. You cannot believe that God so loved

the world that he sent his Son to save it; or that it is his wish that none should perish, but that all should come to repentance. You deny God's universal love.

2. You cannot believe that the gospel is the power of God unto salvation to everyone that believeth. You deny its efficiency.

3. You cannot believe that he was the Son of God, or has any claim to your obedience, who said, "Go ye into all the world and preach the gospel to every creature." You deny his authority.

For it is as clear as noonday that if you believe these things, then you must believe in Foreign Missions.

Unless you find in the gospel something which makes it worthy of being preached to all men, you have not found in it that which makes it of any worth to you; you have missed its meaning; you do not know its power. The root of unbelief in Foreign Missions is want of faith in the gospel.—*Selected.*

### THE ELEVENTH CENSUS.

IN order to get the fullest information in regard to the various religions and denominations in this country, a new feature has been introduced in the Eleventh Census, namely, "Church Statistics." This department is under a special head, and Dr. H. K. Carroll is eminently qualified for the work. If he can have the assistance of presidents and secretaries of the various organizations connected with the different religious denominations, the work will be a success. We trust our readers will do all in their power to make this feature complete and accurate. The following letter from the Department of the Interior, Census Office, Washington, will explain more fully what the department designs to do in this direction:—

To the Editor of *Signs of the Times*—

DEAR SIR: Having determined to include Church Statistics in the special inquiries to be made for the Eleventh Census, I wish to announce to you, and through you to your readers, my desire and purpose to obtain the fullest and most accurate results possible in this special department. I need not enlarge upon the value of such results to any who are in anywise interested in church work and progress, and wish to know the numerical strength of the various religious denominations of the United States.

The inquiry will be broad enough in scope to embrace every religious body, of whatever name or creed, however few or many its churches and members, and it will be conducted with the utmost fairness and impartiality. The information sought will be arranged under five heads: (1) Organizations or societies; (2) Church edifices; (3) Seating capacity; (4) Value of church property; (5) Communicants. This is as much, in my judgment, as it will be wise to undertake in this direction for the Eleventh Census.

In order to prosecute this plan successfully and to make the results so thorough and accurate that they cannot be impeached, the government will have to count largely on the prompt and generous co-operation of those in each denomination who are in a position to furnish the information desired. This information cannot be gathered by the enumerators. They are already fully burdened; and the appropriations available for the Census will not admit of the appointment of special enumerators for this work. It is necessary, therefore, to make Church Statistics a special inquiry, and they must be gathered chiefly by schedules placed in the hands of some competent person in each of the minor ecclesiastical subdivisions of the various churches.

The conduct of this special inquiry has been committed to a gentleman whose qualifications for the work will, I am sure, be instantly recognized. H. K. Carroll, LL.D., editor of the *Independent*, of New York, has consented to assume the duties of the position. Dr. Carroll is now engaged in preparing plans for such a division of the territory of each denomination as will make it comparatively easy for those to whom his inquiries will be addressed, to give a prompt and faithful response. I ask for him, and I am sure you will heartily second me, such cheerful and generous assistance as he may require from officers of the denomination you represent.

Very respectfully,

ROBERT P. PORTER,  
Superintendent of Census.



# The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, OCTOBER 28, 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.

THE *Jewish Quarterly Review* confesses that religion among the Jews is a dead thing. It says: "In Austria, the Jewish teachers have openly broken with Judaism; in Australia, Judaism is an anemic invalid; in America, even more than in Germany, the boldest, the most liberal, the purest doctrines of natural religion, are preached by salaried Jewish ministers."

THE *Jewish Times and Observer* says:—

"Russia and Spain have in their calendar a great many holy days. Their history is also full of unholy days, mostly devoted to the persecution of the Jews."

Persecuting is a hard word; our Jewish friends should get the National Reform idea of such things, and then they will know that what they now term "persecution" is only "enforcing the law."

A CORRESPONDENT of the *Star of Idaho*, some weeks ago, addressed an open letter to the business men of a certain town, in which, referring to Sunday, he asks: "Will your conscience be less composed by keeping this day as the Lord has commanded?" But what would he say if in turn someone should ask, How has the Lord commanded that Sunday should be kept? Has he ever commanded such a thing?

WE call the attention of our Sabbath-school students, and, in fact, of all, to the article, "The Rest That Remains," in another column. Heb. 4: 3-11 is one of the "hard passages" of Scripture to many; but a careful reading of Brother Waggoner's article will make the passage much more lucid. The text is often brought forward as a Sunday-sabbath proof text; but it has no more reference to Sunday than has Isa. 58:13, or John 13:16.

THE *Christian Commonwealth*, of London, says: "There is a real reaction in some places against the continental Sunday. Sunday rest on the English system is warmly advocated in Russia." We call to mind the fining of two bakers five shillings each for selling a loaf of bread to a family in need, not long since. A million worse things are done every day throughout Britain without rebuke. It would be just like Russia to adopt such laws as exist in England; and it would make them most effectual. Sunday laws will come, and religious persecution will inevitably follow everywhere.

THE famous Brooklyn Tabernacle, of which Rev. T. De Witt Talmage is pastor, was destroyed by fire early on the morning of October 13. The old tabernacle was burned seventeen years ago. It is thought that the fire originated from lightning entering the building on electric light wires during a thunder-storm. Had this been a railroad accident it would no doubt have been pointed to as a divine visitation, because of Sunday desecration, but being the church of an earnest advocate of Sunday sacredness and of Sunday laws, some other explanation must be given. We leave our Sunday friends to suggest one free from difficulties.

THE editor of the *New England Evangelist* has written a labored article on the "Sabbath question," the purpose of which is to show "that the Sabbath was simply and only, as ordained of God, a shadow or type of Christ." Those who are familiar with Sunday-sabbath arguments, so called, need not be told that this conclusion is arrived at solely in the interests of first-day observance. Sabbath-keepers rest their case on a plain *Thus saith the Lord*, and have no use for such sophistry and nonsense as that indulged in by the *Evangelist*.

SUNDAY, October 13, a meeting of about one thousand Chicago Socialists was held in a hall in that city. The janitor of the building unfurled the stars and stripes on the stage, but the flag was greeted with a perfect storm of hisses. A red flag was then unfurled, and was greeted with prolonged cheering. A violent speech was made by a New York Socialist who was loudly applauded. He said that he was proud of Chicago, the city in which the Anarchists were hanged, because he felt that one day it would be the Paris—the city of revolutions—of America. Awful discontent is smouldering in the hearts of laborers, he said, and it is useless and idle to think that the revolution which will soon burst forth will be a peaceful one.

A CORRESPONDENT criticises a selection—"Misconstrued Scripture"—which appeared in our issue of September 23, of the present volume. That article stated that the Scriptures do not state that it was a whale which swallowed Jonah, but a "great fish." Our critic says: "If this is true, why did Christ say plainly it was a whale? Matt. 12:40. Are not the words of Christ to be relied upon?" Yes; the words of Christ are to be relied upon. Heaven and earth may pass, but his words will not fail. But Jesus did not say "whale." Matthew used the Greek word *ketos*, which means, "a great fish," or "a sea monster." The Revised Version has the latter in the margin. "The Greek word," says Kitto, "no more fixes the meaning to whale than does the Hebrew." The word used by our Lord meant shark as much as whale. The term is generic, meaning a great fish of any kind. Our translators were probably better acquainted with the whale, and so translated.

THE *New England Evangelist* thinks that the ancient Sabbath should not now be observed, for the reason (?) that it was only a type of Christ. But extraordinary and unfounded as this opinion is, the editor of our contemporary has the good sense to say:—

"It was not primarily to supply a physical necessity that God gave man a Sabbath, but that man should remember it and keep it. Men may cease from work as often as they may agree, or as may be convenient, and have all the benefit of bodily rest; but when God appointed a day, and sanctified it, and called it his own, it then stood for something more than bodily rest."

This is true; the Sabbath of the Lord stood as the memorial of the work of the finished creation, and there is just as much reason why it should be kept now as there ever was. It was not given as a day of rest for man, but as a day of worship, a day to remind man that God had created all things; and for this purpose it will be observed in the eternal state, as foretold in Isa. 66:23.

IT is thought that the czar's visit to Berlin has greatly improved the peace prospects of Europe. Certain it is that there is a determination on the part of some of the powers to prevent an outbreak if possible. How far they are willing to go in this direction is indicated by a statement recently made, it is said, by the Italian consul in San Francisco, Mr. Lambertenghi. This gentleman is credited with saying:—

"It is considered necessary that the peace of Europe shall be preserved, and it is thought that if necessary even force of arms should be resorted to to prevent war."

That, we suppose, is why every nation in Europe is "armed to the teeth;" it is that, if necessary, they may go to war to preserve peace.

A WRITER who signs himself "A. J. N." (is it Dr. A. J. Nelson?) has an article in the *California Christian Advocate*, of October 9, on "Hades—Tartarus—Gehenna—Aiden," one expression of which we wish to notice, because it teaches an erroneous idea.

"Hades of the New Testament is always the Paradise of the blessed dead, or the abode of the disembodied dead."

It is marvelous that a well-informed writer should make such a statement. Hades occurs in the original, we believe, eleven times, but never once is it used to mean "Paradise;" it always means the place or state of the dead—good and bad. "Paradise" occurs only three times in the New Testament, namely, Luke 23:43; 2 Cor. 12:2,4; Rev. 2:7. By comparing the last text with Rev. 22:1,2, it will be seen that Paradise is where the throne of God is, or, as indicated by Paul in 2 Cor. 12:2-4, in the third heaven. This is a fair sample of the scripturality of the whole article.

IN the *California Baptist*, of September 12, the Rev. Eli Reese uses over two columns to prove that the day of Pentecost always occurred on Sunday; that therefore the day of Pentecost in Act 2:1 fell on Sunday; that the Holy Spirit fell on that day; and, *ergo*, the day Sunday is holy. The support of this argument is Mr. Reese's interpretation of the last clause of Lev. 23:15, "Seven sabbaths shall be complete," which, he says, means that seven weeks, always counting from Sunday, must be complete, or full weeks, as the regular week was counted. The morrow after was Pentecost. Mr. Reese admits that "sabbaths" in the text means "weeks," and this is true, as proved by Deut. 16:9.

But to the argument of Mr. Reese, we will just say: 1. Forty-nine days would be just as much seven complete weeks if begun on Tuesday as Sunday. 2. The Passover and Pentecost fell on different days of the week, the same as our Fourth of July or New Year's day. Many eminent men, among them Dr. Kitto, believe from the same evidence that Mr. Reese had that the Pentecost of Acts 2:1 fell on the seventh day instead of the first. 3. As it was dated from the Passover, and as the Passover always fell on the fourteenth of the first month, both the Passover sabbath and Pentecost would fall on different days of the week in different years. 4. But if Mr. Reese were correct in his argument (which he is not), it would not prove Sunday a sacred day; for if it were Sunday which God designed to honor by the outpouring of his Spirit, he would have mentioned the day. But the only day mentioned is the day of Pentecost, which there met its antitype and perished. So much for Mr. Reese's argument. Sprinkling and infant baptism could be proved as easily and as scripturally as Mr. Reese has proved his Sunday-Pentecost sabbath.

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