

THE Signs of the Times

Sec. Gen. Conf. §

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

VOLUME 15.

OAKLAND, CALIFORNIA, SECOND-DAY, NOVEMBER 4, 1889.

NUMBER 42.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE

International Tract and Missionary Society.

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

Entered at the Post-Office in Oakland.

JUST as surely as the prophecies relating to Christ's first coming were literally fulfilled, just so surely they will be concerning his second coming. If the former were plain, so that the Jews were left without excuse, the latter are no less so. There are ten evidences now to one then. Shall we refuse to heed them?

Do not search the Scriptures for excuses to evade their plain import; search for helps. There are none of the former, there is an abundance of the latter. Always remember that God never gave an excuse for avoiding a single plain duty that he has enjoined; and he who seeks for excuses, turns from God to evil paths. He who searches for helps, in order to do God's will, will be shown the love of God and filled with all the fullness of Christ.

THAT class of Sunday advocates which claims that Sunday is the original seventh day ought to pay the proprietors of "Sapolio" a good round price for educating the public in that count of the days of the week. In their full-page advertisements, in great, staring spheres and letters, they represent no less than three times that Sunday is the seventh day. Of course the advertisement is no proof, but it is as good as any we have seen on that claim.

THE Congregational Council had a very lively discussion on the color line. The colored churches of Georgia had representatives in the Council. Some Independent Methodist white churches also sent delegates and asked admission to the Council, as Congregationists. But the record on the "color line" was doubtful, hence the discussion. They at last were admitted, and the Council affirmed the position (a sensible and Christian position) of Congregationists once more by passing the following resolution:—

Resolved, That this Council re-affirms the historic position we conceive to be characteristic of Congregationalism always—the equality of all believers in Christ Jesus; and that we admit the before-named delegates of the Congregational Conferences in Georgia to membership in this body in the belief that they also stand with us on this ground, and in the expectation that they will use the utmost of their endeavors at home to realize and manifest the fact in the promotion of organic union among all the Congregational Churches of that commonwealth."

"If ye be Christ's, then are ye Abraham's seed,

and heirs according to the promise." "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all." Gal. 3:29; Col. 3:11.

It is the meek that God will guide in judgment and teach his way. Ps. 25:9. He who comes to the word of God with a love of his own opinions, will pursue a vain quest. He may learn a part of the truth, but it will be superficial and one-sided; the fullness of truth lies unrevealed to him. If God should enlighten him, his selfishness would take all the glory to himself. "The secret of the Lord is with them that fear him, and he will show them his covenant."

IN Whittier's poem entitled "Traveler," the good, white-haired old man is made to say:—

"And for the happiness of which I speak,
I find it in submission to His will,
And calm trust in the holy trinity
Of Knowledge, Goodness, and Almighty Power."

What a basis for faith is here expressed! God knows all things, therefore he can make no mistake in his designs. He is incarnate goodness and love; therefore there can be no evil in his plans; he will do only good to the creatures of his care. And he is omnipotent; therefore he can bring to pass all that his goodness and knowledge dictate. Who would not submit to God's will?

F. M. BIRD, in his criticisms on the revised edition of the Protestant Episcopal Church Hymnal, criticises the hymn of which the following is a stanza:—

"Far down the ages now,
Her journey well-nigh done,
The pilgrim church pursues her way,
And longs to reach her crown."

Upon this he makes the following remarks:—

"This is one of those unpractical, sentimental, millenarian effusions of which Dr. Bonar is so fond, and of which the preliminary report contains two (49 and 50), though one of them was happily thrown out in the revision. He holds these views in entire sincerity, and has a perfect right to hold and express them; but they are not our views, and there is no reason why they should be foisted upon us. "Her journey well-nigh done!" How does anybody know that? We are not Adventists, and it is no part of the church's doctrine that the world is coming to an end next year, or during the next century. No congregation in the land, and but few individuals, could sing that opening stanza, or the two that follow it, with intelligence and honesty."

There have been those in the Episcopal Church, and we believe that there are such still, who had not so far departed from the truth and teaching of Christ, that they could not sing such sentiments. It may be that the coming of Christ, or its proximation, is no part of the Protestant Episcopal Church's doctrine, but it is of the true church. "I will come again," says Jesus. "When ye shall see all these things, know that it is near, even at the doors," he says again. And the church, through the prophet, exclaims, "Even so, come [quickly] Lord Jesus."

THE CHILD-LIKE HEART.

Lord, thou wast made a child, and why should I
Think honor only due to hoary age?
Give me a child-like heart, wherewith to try
The doubts and changes of my pilgrimage.
Yet thou didst grow in stature, day by day,
Unto thy perfect manhood, undefiled.
So let me profit, Lord, upon my way,
In wisdom's growth a man, in love a child.
For, when I look for wisdom, thou art wise.
If I would love, thy love perfection is.
Come, weary heart, out of thy place arise!
Thy life, thy love, thy service, all be his!

—I. O. Rankin, in S. S. Times.

A PECULIAR PEOPLE.*

BY MRS E. G. WHITE.

(Concluded.)

ALL Heaven is interested in our salvation, and I would that our minds were spiritualized, that we might fully realize this great fact. Although Christians will experience trials and difficulties, they should be the happiest people on the earth; for if they are obedient children, they can address God as their Father and Friend. "As a father pitieth his children, so the Lord pitieth them that fear him." God has a deep interest in those who are striving to obey his precepts.

Although the children of God may at times be placed in situations that are trying and full of sorrow, they need not imagine that the Lord has forsaken them. Joseph was cast into prison without any provocation, and it seemed that God had forgotten him; but Joseph trusted in the Lord. He had been true to the Lord under temptation, declaring, "How then can I do this great wickedness, and sin against God?"

And the Lord did not forsake him. Heaven gave him wisdom to answer the tempter, and a firm purpose to resist evil. If one of us were called to go through such trial as Joseph endured, would we have borne without complaint and murmuring? He forgot his own trials, and sought to help others. Even in the prison he made himself a necessity and a blessing.

Look at the case of Daniel in Babylon. He was surrounded with all the luxury of the king's court, but he refused to participate in the banquets of extravagance. He would not defile himself with a portion of the king's meat, or take of his wine. When men have

*Sermon in Copenhagen, October 12, 1885.

the principle that will enable them to stand amid temptation, as did Daniel, the God of heaven will look upon them with approval, and will send them needed help and strength at the moment of their trial. If Daniel had weakly yielded to temptation to indulge appetite, he would have placed himself in a position where he could not have received the wisdom and grace the Lord had for him. He would have brought upon himself physical and mental weakness.

God does not take any man into connection with himself, to give him wisdom and grace, unless he places himself in right relation to the precepts and principles of truth. Man has a work to do to close the door against temptation. He must build a wall around himself, and then God will train his powers for the highest use. It is not possible for us to tell what a man may become, and what he may achieve through the power and grace of Christ. The reason why we are so weak in moral power, is that we are continually venturing on Satan's ground. We should be careful where we go, and see to it that we take no backward steps. For when professed Christians do not live up to the light that God gives them, they can do more harm than open sinners.

When Daniel had been-exalted in the court of Babylon, he was not free from trial and temptation. The wise men of the court were filled with envy, and plotted for his destruction.

How earnestly the enemies of Daniel watched for an opportunity to accuse him before the king, but they decided that they could find nothing against him, except in his fidelity to his God. They induced the king to frame a decree, according to the custom of the Medes and Persians, that could not be changed, to the effect that if any man for thirty days offered prayer to anyone except the king, he should be thrown into the den of lions. The king was flattered by this proposition, and as he did not understand the motive that prompted it, he signed the desired decree, and made it a law. Did these men think because they had deceived Darius that they had deceived the Lord also? Daniel knew all about the decree, but when the time came for prayer, "he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

The report was quickly carried to the king, and too late he saw that the decree had been proposed and carried into effect through the envy and jealousy of his court. Daniel had determined that he would be true to God. He would let the world know that no king, prince, or power, had a right to come between his soul and God. God did not forsake him, for though he was cast into the den of lions, the angels of heaven were with him, and he suffered no harm. The king, filled with sorrow, spent a restless night in his chamber, and at early light he came to the den, and cried, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" Then Daniel said to the king, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him innocency was found in

me; and also before thee, O king, have I done no hurt."

Daniel was soon delivered from the den of lions, and his enemies who had plotted his ruin were themselves destroyed.

Through the trial that was permitted to come upon Daniel, great good resulted to the nation; for it gave opportunity to call the attention of great and small to the fact that God was able and willing to save him who trusted in him. Daniel showed to the nation that Jehovah was a living God. He brought out chapters in his experience showing that God had manifested himself to his servant in a remarkable manner. He told them how he had stood before them as a prophet of the Most High God, and that no earthly power had the right to interfere with a man's personal relation to his God. Thus God was manifested above every king, emperor, or statesman, as the one to be honored and obeyed.

Daniel was counted peculiar, and every man who makes God his counselor, and who seeks him in simplicity of heart, will be counted peculiar by the world. But this is the faith we need, this is the experience that we must have; for Christ has died to redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works. We should live with an eye single to his glory, and then we shall be able to gain the victory over the world. We must come out from the world and be separate, if we would be the sons of God, the heirs of heaven. If we do this, we shall enter in through the gates into the city, we shall have a right to the tree of life, and we shall see the King in his beauty.

MATTHEW TWENTY-FOUR.

BY THE LATE ELDER J. H. WAGGONER.

(Continued.)

"ALL THESE THINGS."

It is suggested that there are other things besides the signs in the sun, moon, and stars, which took place, according to this prophecy, and we are to look for "all these things" before we are to expect the coming of the Lord. If the reader will look carefully at the connection, he will see that, following these signs, five things are mentioned before the parable of the fig-tree is given: (1) The shaking of the powers of the heavens; (2) the appearing of the sign of the Son of man; (3) the mourning of all the tribes of the earth; (4) the coming of the Son of man in power and great glory; (5) sending his angels to gather his elect. Surely no one will contend that "all these things" shall take place before we have a right to expect the coming of the Lord as an event near at hand. We cannot say his coming is yet near in the future when he *has come* and gathered his saints to himself in glory.

Thus it is seen that we have to draw a line between those things which are signs of his coming, and those things which take place at *his coming*. Where shall this line be drawn? We say between the signs in the sun, moon, and stars, and the things which follow. All that follow the three signs are connected with the immediate coming of the Lord. We need notice only the first—the shaking of the powers of the heavens.

1. Paul teaches, in Hebrews 12, that as the

voice of God once shook the earth, in the days of Moses, so once more will the voice of God shake both earth and heaven. *Once more* the voice of God from heaven will be heard, and heaven and earth will be shaken thereby.

2. In Revelation 6, following the signs in the sun, moon, and stars, it is said, "And the heaven departed as a scroll when it is rolled together;" and this is accompanied with an earthquake so great that every mountain and island are moved out of their places. Thus the heavens and the earth are shaken, and the people upon the earth call to the rocks and mountains to hide them from the wrath of the Lamb. They will understand at that time that the Lamb of God, he who has been their intercessor, has taken vengeance into his hands, and no probation remains for the impenitent. Compare 2 Thess. 1: 7-10.

3. In Rev. 16: 17-21 we learn that the voice of God is heard from heaven, and the consequent commotion of the elements takes place, under the seventh and last plague, "in which [the plagues] is filled up the wrath of God." Under this plague the battle of the great day is fought. Heaven's artillery is the great hail-storm. Compare Ezekiel 13. Under the sixth plague the Saviour announces his coming as future, but very near.

4. Isaiah, in chapter 2, and also 13, prophecies of the same shaking, and the dismay of the inhabitants of the earth, who seek a hiding-place in the rocks for fear of the majesty of the Lord, locating it in "the day of the Lord."

5. Jeremiah, in chapter 25, locates the speaking of God from heaven at the time of the great battle, when all the kingdoms of the earth shall drink of the cup of God's fury, and fall and rise no more; when "evil shall go forth from nation to nation," because the Lord has a controversy with them, and he "will give all the wicked to the sword." The destruction of the wicked shall be so complete and universal that "they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground."

6. Joel also speaks of the time when the voice of God is heard from heaven, and says it is when the battle of the nations is come; when the sickle is put in because the harvest is ripe. Joel 3: 9-16.

7. Jesus said, "The harvest is the end of the world, and the reapers are the angels;" and also that at the harvest the Son of man shall send forth his angels to separate the wheat from the tares. Matt. 13: 37-43.

8. John also says the harvest is reaped when the Son of man appears upon the great white cloud. Rev. 14: 14-18.

9. A message—a most solemn message—of warning is given before the Son of man appears upon the white cloud to reap the harvest of the earth, and the seven last plagues are poured out after this message and before the advent,—after the message, for the first plague is poured out upon the very ones denounced in the message (compare Rev. 14: 9-12 and 16: 1, 2); and before the advent, for under the sixth plague the Lord warns of his coming near, and the great battle is fought under the seventh, which is just at the period of his coming.

Inasmuch as he comes in the glory of his Father, and all his holy angels with him, it is certain that there will be such glory and splendor as this world has never yet beheld. We

believe the distant appearance of this cloud, of this most resplendent glory, far, far beyond the brightness of the sun, will be that "sign of the Son of man" which will cause all the tribes of the earth to mourn. They will have heard and rejected the evidence of his near coming. Then, when too late, they will realize their terrible mistake and their hopeless condition. This will cause them to seek a hiding-place from the dazzling, and to them fearful, sight.

We do not here take time to fully develop the argument concerning the shaking of the powers of the heavens; but from this brief view we think it must appear conclusive to all that the shaking of the powers of the heavens is not a sign to prove to the waiting church that the Lord's coming draws near, but is an event which takes place in immediate connection with the Lord's appearing. It therefore follows that the signs in the sun, moon, and stars, are the only signs here given whereby we may feel the strongest assurance that his coming is near. And these are already fulfilled. Therefore *now* is the time to watch, for his coming is near indeed.

We do not say there are no more prophecies to be fulfilled before the Lord comes. The warning of the angel of Rev. 14:9-12 must do its work,—must lead the people of God to that perfect obedience to "the commandments of God and the faith of Jesus,"—to that preparation and consecration which will insure their being sealed with the seal of God in their foreheads, that they may be preserved from the evil to come, in the day of the Lord's anger,—in the pouring out of the plagues of his wrath. See Zeph. 2:1-3.

(To be continued.)

"AN OBJECT LESSON IN CHARITY."

RECENTLY a lineman in the employ of a telegraph company in New York City met his death by coming in contact with a charged electric light wire. Referring to this same occurrence, the *New York World* of October 13 tells the following touching story:—

"Yesterday a good-sized money box was fastened to the telegraph pole at the corner of Chambers and Centre Streets, near the spot where poor Lineman Fecks met his fate. Above it was a placard calling for aid for the family of the deceased. At noon, when the working people were going to their dinners, and at the hour their day's labor was ended, it required a sturdy policeman to keep the surging crowd back from the box, and to form them into something like an orderly line so that each might contribute his mite to so worthy a cause.

"It was an interesting and a suggestive sight to see these toilers, evidently possessing no more than they needed for their own necessities, eagerly extending relief out of their earnings to the bereaved widow and children of an unfortunate fellow-laborer. It served to show that men's feelings are most deeply stirred by matters which concern those in their own condition of life; that it is the poor man who feels the most deeply for the poor, the sufferer who has the most sympathy with the suffering, the unfortunate who is the most moved by compassion for the afflicted.

"Of course many broadcloth coats worked their way up to the subscription box, and some bills passed through the opening. But the great majority of givers wore the garb of laboring men, although their hearts were eased in golden sympathy and charity. The spectacle was calculated to make converts to the belief that the poor are more generous than the rich. We have many grand charities in our city, it is true, and our rich citizens are occasionally noble in their benevolence. But is it not also true that great wealth too often creates that insensibility which 'wraps a man up in himself and his own concerns, and prevents his being moved with either the joys or the sorrows of another'?"

THE REST OF FAITH.

BY A. L. ANTHONY.

"Come unto Me, ye weary feet,
Ye heavy laden, sore distressed;
And you shall find a foretaste sweet
Of your eternal heavenly rest.

"In vain, with purpose good and true,
You've tried the heavy load to bear;
Still there is rest and peace for you,—
Come to the cross and cast it there."

I heard the invitation kind,
And I, beset with doubts and fears,
The promised peace of Christ did find,—
Sweet rest and joy of coming years.

"With thankful heart I now can say:
I am the Lord's, and he is mine;
He keeps me all along the way,
And loves me with a love divine."

Oh, come to him, thou weary soul—
Worn and distracted, sin-sick, sore—
He'll heal thy wounds, he'll make thee whole,
And thou may'st fail and fall no more!

He'll give thee rest without alloy,
He'll give thee victory over sin;
And when his saints shall share his joy,
He'll bid thee also enter in.

Yountville, Cal.

SAUL'S VISIT TO THE WITCH OF ENDOR.

In your "Asked and Answered" column of September 26, you gave your opinion of 1 Sam. 28:7-25, relating to Saul's visit to the witch of Endor. This passage of Scripture seems to puzzle more people than a hundred other portions which are more difficult to understand. Why is this so? I believe it is because the number of church members who are secretly believing in the possibility of communicating with departed friends, through some such medium as fortune-telling, or spirit-rapping, is much larger than we think. Suppose we take the Revised Version, though there is but little difference in the two versions at this point, and make a strictly literal interpretation of these statements, the result will show that the record is similar to other records of the present day; that there is no miracle in it, and that Samuel did not appear as represented by the witch, though that which appeared to be Samuel did appear. Notice:—

1. Saul did not come to the witch until all other means of communicating with the heavenly world were apparently cut off from him. Lesson 1. When God refuses to accede to your requests, go to a witch and see if you cannot force him to do so. Lesson 2. By this

means you will also have the prerogative to choose the messenger who shall bring you his message, and this may be of great advantage to you. Saul chose Samuel.

2. When Saul made inquiry for one possessing a "familiar spirit" he specified that it must be a woman. Question 1. Are not all witches women? 2. Are not all witches ignorant women? 3. Are not all witches poverty-stricken women? 4. Are not all witches women who are not Christians? 5. Are not all witches of suspicious moral character?

3. When Saul went to the witch he disguised himself and went in the night. Lesson 1. When you go to a fortune-teller be sure and keep it a secret. Not that it will affect her story, for she will find you out as she did Saul, but it might affect your standing before the world, as it would have affected Saul, had his armies seen him put off his royal armor, and don a beggar's suit to seek counsel of war from a wretched old woman living in the back alleys of Endor. Lesson 2. When you go, be sure and go at night, for the evangelist John, in the third chapter of his gospel, according to the nineteenth verse, shows you the great advantage to be gained thereby.

4. When Saul selected his messenger he also indicated the direction from which he must come. "Bring me up Samuel." Moral: Always select a messenger from the regions below, for he will be more apt to come. Besides, if your messenger should come from above, it would appear as if he came from heaven. That would be a sin against heaven.

5. Saul believed it was Samuel who was speaking with him, although he had no good reasons for believing so. Moral: Always be ready to believe whatever a fortune-teller may tell you, no matter how false it appears to be. She told Saul:—

1. That Samuel came up. Samuel was [according to the popular theology—ERROR SIGNS] in heaven, and therefore ought to have come down.

2. That Samuel was still an old man. If because a man dies in old age he is ever afterwards to be old and decrepit, and walks the golden streets leaning on a cane, then how much better to die young, so you are not too young, so as to need someone to carry you.

3. That he was dressed like Samuel. Are we to infer that in the next world our dress will still have a striking similarity to the style we adopted here? If so, O ye fashionable women, what a striking contrast there will be in heaven between you and your great grandmothers!

4. That his manner of speech was that of Samuel: "Why hast thou disquieted me?" Poor Samuel! He comes against his will, but he is compelled to come nevertheless. He is more of a slave now than when he was on earth, for no witch could have ordered him about then. He is not at rest, as we supposed. He is subject to the summons of all the witches in the earth. If this was Samuel who appeared, the heaven in which he dwells is not the heaven of the New Testament. How do I explain the apparition? Why need I explain? Paul says, "And no marvel; for even Satan fashioned himself into an angel of light." 2 Cor. 11:14, Rev. Ver. Then why could he not have fashioned him-

self into a representation of Samuel? In fact, the prophecy here attributed to Samuel has upon it the stamp of Satanic authorship. For it is part truth and part falsehood, with just enough truth to obscure the lie. Satan knew that God had forsaken Saul, that Saul's army was about to be crushed, that the only hope of success for Saul was in Saul's courage and perseverance, and so both of these are taken away by the message Satan brings him in the name of Samuel. It required but little ingenuity in Satan to predict the defeat and death of Saul, which result men look upon as a marvelous piece of prophecy fulfilled.

6. By going to the witch Saul gained nothing, but lost everything. See his downward steps:—

1. He disobeyed God and God departed from him.

2. God having departed from him, he seeks the companionship of a witch, leaving his royal robes behind as if conscious of his degradation, finds her home in the back alleys of Endor, where his officers who had scoured the country for witches had failed to go. She lives in a stable with her calf, and upon the dirt floor of that hut in that unkept alley the stately king of Israel fell full length upon the ground as the last atom of his courage is taken away by the message he receives. O ye angels, look down upon the scene! The king of Israel is fallen too low! But he has one more step to fall.

3. "He fell upon his sword." 1 Sam. 31:5. The end has come.

I believe it is possible for some men as well as women to become so wicked as to have so intimate a relationship to the devil that he imparts to them some things which his wide-awake eyes have seen in our past lives. He may also tell them some things which his shrewdness enables him to see must come to pass as a result of forces already in operation. But further than this he cannot go. No witch, fortune-teller, Spiritualist, or necromancer, has ever gone further than this. One lesson taught us in the Scripture, however, is that all who turn into this gate are in great danger of speedily committing spiritual and physical suicide, like Saul.—*Rev. J. Bunyan Lemon, in Baptist Examiner.*

GET OUT OF THE CUTTING PLACE.

"It cut me terribly, and I can't stand it. It was so unjust. They knew better, and there was not a bit of truth in it. It was only told to stir me up and make me fret."

Yes, that may be all true; but they did just what they wanted to, and the devil rejoices to see you all stirred up and out of patience. Now, dear children, let me tell you that there is a better place for you. Have the body of sin destroyed, and your life hid in Christ by being dead unto sin; then what now cuts you so will not be felt. A dead man does not feel the knife. "Ye have put off the old man, and put on the new man, which is renewed in knowledge after the image of Him that created him." The new man's life is in Christ, crucified to the world, "kept by the power of God through faith."

"Yes," you say, "that will do for some. They can be kept, but I can't." Why not? Isn't the power of God sufficient? "Yes,"

you say, "but I do not believe." Yes, there is the trouble. We are kept through *faith* by the power of God, not by our own strength. Is not the power of God all you need? Is not he that is in you stronger than the world? Is not his strength made perfect in weakness? Did he not say to Paul that his grace was all he needed? Paul could say, "I live, yet not I, but Christ lives in me." Can't he keep us so we may not feel the thrusts and fiery darts of the devil, so as to give way to our natural propensities?

Yes, praise the Lord. Let the knife cut, we can be still, and we can rejoice and be exceeding glad, because our names are written in heaven. To be dead unto sin, and alive unto God, is just where our blessed Saviour wants us to be, and where we must be to be translated when Jesus comes. If not there, submit at once; lay all on the altar; let it remain until sanctified, body, soul, and spirit.—*H. B. Sevey, in World's Crisis.*

GIVING THE TENTH OF OUR INCOME.

EVERY Christian ought to give a tenth of his gross income to the Lord's work. Gross, rather than net, for if one says, "I will give what is left after I have had my living," he will be very apt to use the lion's share on himself, and the Lord's cause will go begging. We are not to be trusted at that point. Jacob said, "Of all that thou shalt give me I will surely give the tenth unto thee."

1. It is economical.

(1) To keep the promise we may have to live simply.

And that will be the better for us in every sense.

(2) We will have to keep our accounts carefully.

Otherwise, we will never know when we are quite honest with the Lord; so we will be saved from the slipshod way of doing business that is at the bottom of most failures.

(3) It will make us honest.

We will avoid doubtful margins if we know that God has the concern in hand, taking ten per cent. of the gross profits, and liable to withdraw the capital if he is not pleased with our methods.

(4) It will make our business honorable.

The office will become a temple. In England "gentlemen" are above business. In our country "ladies" are. In God's code, work is honorable, though it be as coarse and common as herding cattle, driving oxen, or dressing vines.

2. It is necessary for self-defense.

One of the twelve, after witnessing Christ's miracles, and listening to his teaching three years, fell through covetousness, and died by suicide. Is there a greater hindrance to God's work than the avarice of his own people? We may be able to stand where an apostle fell, but it is well to be on our guard.

3. God commands it.

"Thou shalt truly tithe all the increase of thy seed that the field bringeth forth, year by year." "The first of your dough ye shall give unto the Lord, an heave-offering in your generations."

The Hebrews gave one-third of their income back to God. The firstlings of the flocks and herds were sacred to God. If the owner wished to retain them, he paid for them.

The first-fruits of the harvest were the Lord's. The spontaneous growth of the seventh year belonged to the poor. That year all debtors were released from obligation. The trespass-offering had to be paid, and also the yearly offering of the shekel of the sanctuary, about twenty-seven cents of our money. A tenth of everything was given every year; and the third year there was an additional tithing, when the people made solemn declaration before God that it had been faithfully paid.

If a Jew could give so much, surely a Christian ought not to give less than one-tenth.

4. Neglect of this duty displeases the Lord.

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

5. He is pleased with faithfulness in this matter.

"Ye shall do my statutes, and keep my judgments, and do them, and ye shall dwell in the land in safety. The land shall yield her fruit; and ye shall eat your fill." The apostle orders that everyone shall lay by him in store, on the first day of the week, as God hath prospered him, the means to carry on the Lord's work.

We must not wait till we have a competence in adopting this rule of giving. Jacob left home in such haste that he had hardly the runaway's bundle on a stick. His giving was all in the future. Systematic giving is a safeguard against mammonism, a deadly danger in our country. If all God's people would give by rule, all his causes would soon be taken off the pauper list. There would be no lack in any department of his work.—*Jennie Fowler Willing, in Union Signal.*

THE PEACE OUTLOOK IN EUROPE.

THE following from a leading San Francisco daily, will show how the world regards the peace prospect of Europe. Referring to the late visit of the czar to Berlin, the *Chronicle* says:—

"The emperor, in toasting the czar, said he drank to the continuance of the friendship which had subsisted between their houses for over a hundred years, and which he was resolved to cherish as a legacy from his ancestors; and the czar, in reply, thanked the emperor for his kindly sentiments, and drank to his welfare.

"While all this gush and buncombe was going on, the German Government was submitting to the Bundesrath a bill to authorize the loan of about \$62,000,000, the most of which is to be expended on account of the military. It is a peculiar coincidence, to say the least, that while these two sovereigns were vowing eternal amity, and, metaphorically at least, weeping on each other's necks, the Legislature of one of their countries should be asked to borrow so large a sum for the government to expend for military purposes. This fact is much more significant than the honeyed words of the two monarchs, for words are very much cheaper than bonds.

"What does Germany want of all this money? The recent election in France should have put to rest all fear of attack from that source, for it is certain that the republic means

peace, and that no French Republican leader, be he who he may, would dream of putting himself at the head of the party of revenge, if there be any such party now in France. Bismarck has just said that England had decided to be a fat ox and not a mad bull, so there is nothing to be apprehensive of in that quarter. What power, then, is there except Russia to inspire this new financial departure on the part of Germany, and to cause her to spend so much money for military purposes.

"The net indebtedness of the German Empire, funded and unfunded, is about 420,000,000 marks, and it seems quite certain that it would not be increased by so large a sum as 249,000,000 marks unless the government thought there would be urgent necessity for the money very soon. Germany cannot have been blind to the extraordinary activity of Russia in making preparations for war, and it is certainly not an unreasonable conjecture that this new loan is intended to meet those preparations. The czar and the emperor may hobnob and drink each other's health now, but if next spring a Russian army appears on the border, there may be a struggle which will be just as fierce and desperate as though the love feast at Berlin had never taken place."

AMUSEMENTS IN THE CHURCH.

An evil is in the professed camp of the Lord, so gross, so brazen in its impudence, that the most shortsighted of spiritual men can hardly fail to notice it.

During the past few years it has developed at an abnormal rate, ever for evil. It has worked like leaven, until now the whole lump ferments. Look which way you may, its presence makes itself manifest. There is little, if anything, to choose between church, chapel, or mission hall. However these may differ in some respects, they bear a striking likeness to the posters that figure upon and disfigure their notice boards. Amusement for the people is the leading article advertised by each. If any of my readers doubt my statement, or think my utterance too sweeping, let them take a tour of inspection and study the "announcements for the week" at the doors of the sanctuaries of their neighborhood, or let them read the religious advertisements in their local papers. I have done this again and again, until the hideous fact has been proved up to the hilt, that "amusement" is ousting "the preaching of the gospel" as the great attraction. "Concerts," "fancy fairs," "entertainments," "dramatic performances," "smoking conferences," are the words honored with the biggest type and most startling colors. The concert is fast becoming as much a recognized part of church life as the prayer-meeting, and is already, in most places, far better attended. "Providing recreation for the people" will soon be looked upon as a necessary part of Christian work, and as binding upon the church of God as though it were a divine command, unless some strong voices be raised which will make themselves heard.

Providing amusement for the people is in direct antagonism to the teaching and life of Christ and all his apostles. What is to be the attitude of the church towards the world according to our Lord's teaching? Strict separation and uncompromising hostility. While

no hint ever passed his lips of winning the world by pleasing it, or accommodating methods to its taste, his demand for unworldliness was constant and emphatic. He set forth in one short sentence what he would have his disciples be, "Ye are the salt of the earth." Yes; the salt, not the sugar candy or a "lump of delight." Something the world will be more inclined to spit out than swallow with a smile. Something more calculated to bring water to the eye than laughter to the lip.

Short and sharp is the utterance, "Let the dead bury their dead; but go thou and preach the kingdom of God." "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." "My kingdom is not of this world." These passages are hard to reconcile with the modern idea of the church providing recreation for those who have no taste for serious things—in other words, to conciliate the world. If they teach anything at all, it is that fidelity to Christ will bring down the world's wrath, and that Christ intended his disciples to share with him the world's scorn and rejection.

Jesus pitied sinners, pleaded with them, sighed over them, warned them, and wept over them, but never sought to amuse them. When the evening shadows of his consecrated life were deepening into the night of death, he reviewed his holy ministry, and found comfort and sweet solace in the thought, "I have given them thy word."—*Rev. Archibald Brown, London, England.*

CHRIST IS COMING AGAIN.

CHRIST is coming again. The manifestation of God in humiliation in the incarnation is not the final and consummate manifestation. The disclosure of God to his children by his spiritual communion with them is not the consummate and final disclosure. Paul looked and waited for the coming of his Lord. Peter warned his readers not to be deceived by scoffers asking, Where is the promise of his coming? John bade the children of God purify themselves by the hope that when he shall appear his children shall be like him. James exhorted the disheartened and the discouraged to be patient unto this coming of the Lord. As they understood him we may safely understand him. The first coming of Christ was the spring-time in the divine seasons; the dispensation of the Spirit is the rich and fruitful summer; there awaits our hope the ripened and mellow autumn.

When he comes it will be in such guise that no one can question or can doubt. It will be visibly and palpably. He will come as the flood came; he will come as the lightning comes. As the king comes with the trumpeters that precede him, so will he come, and his advent will be proclaimed and emblazoned far and wide. Now he is *incognito*. Only the spiritual sense, only love and faith, peer beneath his peasant garb and behold a king. Only now and then in his

earthly life does his divinity flash forth so that the temple traders flee from the fire of his eyes, and the soldiers fall to the ground when he comes out from the garden to surrender himself to them. Then Caiaphas, and Pilate, and the centurion, and the guard, and the soldiers, shall recognize him, as well as Peter, and James, and John. All the tribes of the earth shall mourn, seeing him, and the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, shall hide themselves, and call on the mountains and the rocks to hide them from the face of him that sitteth on the throne.

His coming will be unexpected. Men will be buying and selling, marrying and giving in marriage; all the industrial and social life of the world will be going on, and into the midst of it he will break in the suddenness of his glory upon the astonished world.

And if we are humble we shall not pass by, as though it concerned us not, Christ's solemn instruction, Watch; "and what I say unto you I say unto all, Watch." I chiefly object to the common interpretations of the New Testament prophecy as fulfilled in the destruction of Jerusalem and the dispensation of the Holy Spirit, because they rob the New Testament of this solemn warning, and this eloquent incentive to holy, earnest, Christian living. If we believe that to-morrow the trumpets may sound in the horizon announcing the coming of our King, and our buying and selling, and marrying and giving in marriage, may be broken in upon by his second advent, and by the consummation of all things before his judgment throne, we should better understand Paul's mystical exhortation: "It remaineth, that both they that have wives be as though they had none, and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it." So may each one of us be moved to live, henceforth, from the devout and careful study of this hope and warning of Christ; ever looking for the blessed hope and the glorious appearing of our great God and Saviour, with this prayer ever in our hearts, Even so, Lord Jesus, come quickly.—*Lyman Abbott, D. D.*

LITERARY PAY.

It may be of interest to our readers to know what rates New York papers pay for contributed matter, and we have prepared a list. Popular authors and writers with great reputations get fancy prices, but the regular rates are as follows: The *Evening Post* pays \$5.00 a column; the *Herald*, \$8.00; the *Mail and Express*, \$5.00 to \$6.00; the *Commercial Advertiser*, \$5.00; the *World*, \$8.00; the *Sun*, \$8.00; the *Tribune*, \$8.00; and the *Times*, \$6.00 to \$8.00. The number of words in a column is from 1,700 to 2,000. *Harper's Weekly* and the *Cosmopolitan Magazine* pay a cent a word for matter they accept. The *North American Review* and the *Home-Maker* pay $\frac{3}{4}$ of a cent a word. *Outing* pays \$3.00 for a printed page; *Frank Leslie's Magazine*, \$6.00 a page; *Belford's*, \$3.00. The *Batcheller Syndicate* pays $\frac{1}{2}$ cent a word, and *De Grimm* \$10 a column.—*Western Journal.*

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, NOVEMBER 4, 1889.

"WHAT IS THE CHAFF TO THE WHEAT?"

How much less evidence satisfies people when it is in harmony with their desires. The little becomes in their eyes great; the far-fetched inference becomes positively and absolutely conclusive. In fact, they want it so, and are bound to have it so, whether it is truth or not. With no subject is this better illustrated than that of the Sabbath. We have been requested to answer a number of objections against the seventh-day Sabbath, some of which are as follows:—

It is affirmed with great boldness (or bravado), that "the Sabbath was as exclusively for the Jews as circumcision was, and for the Jews alone;" that "the Sabbath was to Israel a memorial that they were once slaves in Egypt; that the first day assures us that the release has come; that the Sabbath looked back from an evil incident to the old creation; that the Lord's day [first day] looks forward with an eye beaming with hope; that the Sabbath was a shadow of good things to come." Ex. 20:2; Deut. 5:15; Eze. 20:12; Ex. 31:16, 17; Col. 2:16, 17.

Let us examine these positive statements:—

1. Not once in all the Bible is the Sabbath called Jewish; nor is it once said to belong to the Jews. It is, however, called "the Sabbath of the Lord thy God," and this Sabbath is the seventh day of the week. Ex. 20:8-11. Circumcision was not exclusively for the Jews. Ishmael was circumcised as well as Isaac; and Esau, doubtless, as well as Jacob. Some Eastern nations still practice it. As a religious rite it was held by the Jews. But when Christ came, circumcision became nothing, as is expressed by Paul: "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God" is something (1 Cor. 7:19), is the ellipsis necessary to supply the text. But where is it once said that the Sabbath of the Lord is nothing?—Not in the Bible.

2. The Sabbath is not a memorial of Israel's deliverance from Egypt. Deut. 5:15 presents an *additional* reason, an appeal to Israel's gratitude, as to why Israel ought to keep the Sabbath. They must remember that while slaves in Egypt they had not the privilege of keeping God's rest-day. Now the privilege was granted, they ought to be doubly grateful and careful to obey. The "therefore" used in Deut. 5:15 does not imply that the seventh day was given to commemorate deliverance from Egypt any more than the "therefore" of Deut. 24:19-22 means that the only obligation resting upon Israel to be kind to the stranger and widow was the fact that God delivered them from Egypt; or any more than the "therefore" of Lev. 19:35-37 means that the obligation to do justice was given to Israel alone, as a memorial of the release from Egypt. But it is the duty of everyone—Jew and Gentile—to be kind to the poor and stranger, and to "do no unrighteousness in judgment, in mete-yard, in weight, or in measure," whether delivered from Egypt or not. It is just as true as regards the Sabbath. Deut. 5:15 is an additional appeal on the basis of gratitude for Israel to always observe the Sabbath, even as Lev. 19:35-37 and Deut. 24:19-22 are appeals on the same basis for

justice and mercy. If, for the reason set forth in Deut. 5:15, it is not the Gentiles' duty to keep the Lord's Sabbath, then, for the reasons set forth in these other texts, Gentiles ought never to pity the widow and stranger, or to do justice in weight and measure. The objection shows how little evidence will satisfy when men desire it so. But the evidence in this case is perverted truth, and perverted truth is error. "What is the chaff to the wheat?"

The Sabbath is a memorial of creation. "Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it." Ex. 20:8-11.

The Sabbath is that which points out the true God, the Creator of the heavens and the earth. God has made his wonderful works to be remembered (Ps. 111:4), and the memorial of these works is his holy Sabbath, so plainly stated in the commandment above. This memorial was not temporary, but for all time. "Thy name, O Lord, endureth forever; and thy memorial, O Lord, throughout all generations." Ps. 135:13.

Again: The Sabbath is based on facts much broader than any temporal deliverance. It is a memorial of creation, that which concerns all men in all parts of the earth. Just so long as men will exist, just so long God's memorial will be obligatory upon them. And this extent of the obligation is shown in the words of our Saviour: "The Sabbath was made for man" (Mark 2:27), that is, for the race.

4. "The first day assures us that release has come." Release from what? It is just stated that the Sabbath is a release from bondage; what more is necessary? But the facts are that the Paschal feast was the great memorial of release from Egypt, and it was also typical of the greater deliverance from sin through the sacrifice of "Christ our Passover." 1 Cor. 5:7. The first day assures us of nothing any more than any other of the "six working days," only as it is read into it through a perverted theology and an un instructed mind. How confidently men assume to teach what God has never revealed.

All these beautiful things about the first day would be of such worth if they did not lack the one thing needful,—truth. They are wholly assumed. Men talk as though the all-wise God ought to have said certain things about that first day, and they will say it for him. God knew best what to say. Was the seventh day holy?—God has revealed it in a marked manner by a foundation and precept as broad as creation. Is the first day holy?—God could have revealed that, but he did not. Shall we, therefore, assume that he ought to have revealed what he has not? "Who hath known the mind of the Lord, that he may instruct him?" It is bad enough to corrupt the word of God, but it is worse to speak in his name, where he has not spoken, and to speak contrary to what he has spoken.

5. Eze. 20:12, 20, and Ex. 31:16, 17 declares that the Sabbath is a sign between God and the children of Israel forever, and that they should keep it throughout their generations. Upon this we remark: (1) Because God gave Israel the Sabbath, and commanded them to keep it, is no evidence that it is not obligatory upon others. God gave them (the Jews) the other nine commandments. Were and are these precepts less obligatory upon us who are Gentiles by birth? He gave them the knowledge of his will, his goodness, his mercy. Is not this knowledge for us? He calls himself the God

of Israel. "Is he not also of the Gentiles? Yes, of the Gentiles also." Rom. 3:29. Of the Israelites, Paul says (Rom. 9:4, 5):—

"To whom pertaineth the adoption, and the glory, and the covenants [new as well as old], and the giving of the law, and the service of God, and the promises: whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen."

And, Amen, so let it be, say we; can our objectors say, Amen? The Sabbath was given to the Jews with the other nine moral precepts, in order that they might be indeed a "kingdom of priests," teachers of the world. See Isaiah 56, where such precious promises are given to Gentiles who will accept of these truths, which so many delight to tell us were exclusively Jewish. "The Sabbath was made for man," and "salvation is of the Jews," are the words of Christ.

(2) The true Israel of God are those who lay hold upon God by prevailing faith. (See the true origin of the name in Gen. 32:24-30.) So the Sabbath will ever be a true sign between God and his people—the true children of Israel. Eze. 20:12, 20.

6. Col. 2:16, 17 refers to the annual ceremonial sabbaths peculiar to the Levitical dispensation, of which there were seven (some say ten), all being a part of the "shadow of things to come," of which Christ was the body. For instance, the Passover (Lev. 23:5) referred to the crucifixion of Christ (1 Cor. 5:7); the offering of the wave sheaf (Lev. 23:10) typified the resurrection of Christ (Matt. 28:1; 1 Cor. 15:20); and the offering of first-fruits, fifty days later (Lev. 23:17), typified the Pentecost, when the first-fruits of the new dispensation were gathered. Acts 2:1. And so with all of these annual sabbaths. They were all connected with the shadow. But not so with the seventh-day weekly Sabbath. In it was nothing typical. It was instituted before types were necessary, before man had sinned. It ever points backward to the creation. It is a memorial, not a type. Where the annual sabbaths are referred to in Leviticus 23, especial pains is taken to distinguish between these and the weekly Sabbath. "These are the feasts of the Lord, which ye shall proclaim to be holy convocations; . . . besides the Sabbaths of the Lord." Verses 37, 38. So when these were abolished, Inspiration was careful to distinguish lest man should misunderstand. The sabbaths and feast days, concerning which no man is to judge us, "are a shadow of things to come; but the body is of Christ." Nothing could make it clearer to a candid, honest, unprejudiced investigator after truth.

The reception of truth depends on the condition of the heart. If men love God, they will love his truth. If they are of God, they will heed the words of God. John 8:47. If the heart loves sin and transgression, it will be satisfied with unlawful inference as evidence, in order that it may disregard a plain, "Thus saith the Lord." When God spoke his law with his own voice, wrote it with his own finger on tables of stone, "added no more," indicating its completeness, declared it "perfect;" when Jesus says that it is easier for heaven and earth to pass than one *little* even of the law to fail, we do not see how man's duty with reference to every precept could be made clearer.

In a letter before us is stated: "No two days are more unlike than the Sabbath and first day. One is the end of the old creation, the other the beginning of the new." The latter sentence is pure assumption. God has revealed nothing concerning it. It is only a little human opinion arrogantly set up against the great, clear facts of Divine Revelation. The first sentence is literally true. Upon no day, upon no institution, has God placed such honor as on the seventh-day Sabbath. From the primal rest, blessing and setting apart of the day (Gen. 2:2, 3), from the threefold weekly miracle

for forty years (Exodus 16), from its proclamation from heaven by the voice of Deity (Ex. 20:8-11), from the many utterances of inspired writers concerning its holiness, from the claim of the Son of God that he was its Lord (Mark 2:28), from the death of the Prince of Life in honor of the law of God, to that prophetic age which knows no end, when and where the redeemed will worship God from week to week, upon his holy day (Isa. 66:22, 23), the voice of Inspiration is the same, that the seventh-day Sabbath is holy unto the Lord. But of the first day there is not a single utterance that it is exalted above its fellows of "the six working days." What are its claims compared with those of the Sabbath? "What is the chaff to the wheat? saith the Lord."

M. C. W.

THE SPIRIT OF GOD.

WE are asked by a correspondent for an expression of opinion relative to the theory held by some that the Spirit of God is the angels. The subject of the being and nature of the divine Spirit is a most solemn one, therefore we approach it with diffidence. Nevertheless, believing all revealed truth to be important, and feeling assured that the view referred to is contrary to the Scriptures of truth, we will attempt to give briefly what we believe to be the teaching of the inspired word upon this important subject.

It seems clear to us that the Scriptures fully warrant the belief that the Spirit of God is essentially divine, that it was the efficient actor in the work of creation, that by that power, directed by the Son of God, all things, including the angels, were created, and that consequently the Spirit of God existed prior to, and is superior to, those holy beings.

That the Spirit of God is an essential part of God, and therefore necessarily divine, is clearly shown by 1 Cor. 2:11, which certainly teaches that the divine Spirit is just as much a part of God as is the human spirit a part of man. The apostle says: "What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." This text shows an intimate connection between God and the Spirit that cannot be understood of the angels, for of them we read (1 Peter 1:12) that there are certain things which they desired to look into, showing plainly that they are finite beings, dependent for knowledge upon revelation and research, just as man is. This alone precludes the idea that they constitute the Spirit of God, that knows the things of God.

That the Spirit of God existed before the creation and was the efficient actor in creation, appears from Gen. 1:2 and also from Ps. 104:30. These texts certainly teach that the Spirit of God is the subtle force by which all things were created; it must, therefore, have been before the angels, and by this power they, in common with all other creatures, must have been created. Of course we understand from Job 38:4-7 that the angels existed prior to the creation of this earth, but that does not weaken in the least degree the force of what has been said, for, as will presently appear, the Scriptures plainly teach that the angels are themselves created beings. They were created by the Son of God through the power of the divine Spirit; this we know from Col. 1:16 and 17, and from Eze. 28:15, the latter scripture expressly stating that Satan was created.

It may be objected, however, that in thus ascribing creation to the Spirit we contradict those scriptures which ascribe creation to the Son. But we do nothing of the kind. It is true that the Bible does ascribe creation to the Son, but, as we have shown, it also ascribes it to the Spirit; we are therefore shut up to one conclusion, namely, to use the words of a former editor of this paper, that "the

Spirit of God is that awful and mysterious power which proceeds from the throne of the universe, and which is the efficient actor in the work of creation and redemption," and that that power was directed by the Son of God, by whom, the apostle declares, "all things were created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." Col. 1:16, 17.

The "all things" of this text must certainly include the angels, and forbids the idea that they are the Spirit of God, unless we are prepared to admit the conclusion that God was without a Spirit until the creation of the angels! God is without beginning, and no matter how long before the creation of the world the angels had their being, there was still back of that an eternity during which God must, if the theory we are examining be true, have existed without a Spirit!

Another insuperable objection to the theory that the angels constitute the Spirit of God, is found in the fact that some of the angels "kept not their first estate," but fell and were cast out of heaven.

Again, the same arguments which are supposed to prove that the angels are the Spirit of God, have even more force to show that one angel, namely, Gabriel, is that Spirit. But the Scriptures teach that the Spirit is omnipresent, while Gabriel is not. Says the psalmist: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Ps. 139:7-10. But that this is not true of Gabriel appears from Dan. 9:21-23; 10:12, 13. It appears from these texts that Gabriel was "sent," and that he went from place to place, and that while with the prince of Persia he was not with the prophet. Certainly these and other considerations which will occur to the careful student of the word, ought to convince anyone that while the angels are only a little higher than man (Heb. 2:7), the Spirit of God is infinitely higher, and a very essential part of God himself.

C. P. B.

THE POWER OF CHRIST.

INSPIRATION, in speaking of that number who shall be translated, or redeemed from among men, at the second coming of Christ, says that "they are without fault before the throne of God." Rev. 14:5. Their virtue is not relative virtue, they are not compared with worldly standards of righteousness, but, standing before that throne founded in righteousness and judgment, before that Judge who can read all hearts and motives, they are "without fault." Wondrous and blessed condition! What brought them there? their own obedience to the law by their own efforts? No; by no power of man are they thus perfected so that God's law finds no fault in them. They sought unto the law for righteousness, but it condemned them. In their pride they strove to obey it, but could not. They found the law good, but their own hearts carnal. Rom. 7:14, 15, 19. Despairing of conquering by human power, by failing in every attempt to do God's will, they are driven by condemnation to the only remedy, the Lamb of God that taketh away the sin of the world. Rom. 7:25. In him they find pardon and peace. Rom. 8:1.

But God's grace does not leave them here. "For what the law could not do, in that it was weak through the flesh, God [did by] sending his own Son in the likeness of sinful flesh, and for sin, condemned sin [overthrew sin] in the flesh; that the righteousness of the law might be fulfilled in us,

who walk not after the flesh, but after the Spirit." Rom. 8:3, 4. "Condemned sin in the flesh" does not mean, as some suppose, condemned sinful flesh, or mankind. Mankind is condemned by God's law, before Christ came as much as after he came. Rom. 3:19. As the law condemned, it could not save. Salvation comes through Christ. He came not to condemn the world (John 3:17), but to condemn sin in the flesh, in order "that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6); or, as expressed in Rom. 8:4, "that the righteousness of the law might be fulfilled in us." That professed Christians do sin, is no evidence that they need to sin. God's grace is as powerful to keep from sin as to cleanse from sin.

Temptations will come just as long as probation lasts. But the Spirit which has changed man's heart will give him power to meet temptation that sin may no longer reign. In fact, the real temptations begin after Christ is accepted. The Christian is then an enlisted soldier; the warfare lies before him. God has given him a new heart; his change comes from within,—by the renewing of the mind. Rom. 12:2. But though his weapons of warfare are not sword and spear and gun, they are nevertheless "mighty through God to the pulling down of strongholds." 2 Cor. 10:4.

It is a mistake to suppose that there will be no temptations, no lustings and clamorings of the flesh, after God has accepted the individual; for there will be. Here is the battle-ground, here the power of Christ in the heart is to be manifested against the power of sin, inherent and cultivated, in the flesh. Before conversion sin reigned. That reigning power of sin is called "the body of sin," "the old man," "the first husband." Rom. 6:6; 7:1-6. This controlling power of sin is destroyed, and is buried by baptism; but lusts remain in the mortal body. Hence the injunction, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6:12. The lusts are there still. If the soul cherishes them, yields to them, lust conceives and brings forth sin. James 1:14, 15. Continuing in this way, a body of sin is soon built up, and the individual turns from Christ, the lawful husband, and chooses a worldly paramour.

The members of the body which once acted in harmony with its lusts, for the heart was then agreed, formed strong and natural habits of sin. After conversion the tendency of the flesh and its members is to act in the same way. The sinful tendencies of the mortal body clamor for the old mastery; but the renewed mind and the Spirit of God are sufficient to put them down, to crucify the deed in its inception. Here are strongholds of sin; here the weapons not carnal through the power of Christ are sufficient to pull down these habits of the past.

The nerves of thought will also tend in the old way, in the sinful imaginations, but grace is sufficient to cast down all imaginations, and every high thing which exalts itself against the knowledge of God, and to bring every thought into captivity to the obedience of Christ. 2 Cor. 10:5. The members which were once yielded to sin are by the power of Christ yielded as instruments of righteousness to God. Rom. 6:13. The law of life in Christ Jesus has made the individual free from the law of sin and death. Where sin then reigned, grace now reigns. The flesh suffers in the conflict, but in suffering gains the victory and ceases from sin. And every victory over tendencies and lust, makes that tendency and lust so much weaker, while it confirms the forming habits of righteousness.

Thus the conflict goes on. Trials manifest the tendencies of the flesh and reveal wrong habits which are unconsciously held by the child of God, till all tendencies are overcome, a righteous char-

acter is formed by right habits, the babe has become a full-grown man in Christ Jesus, and through the latter rain of God's grace and power, the individual is fitted to stand without fault before the throne of God. The conflict of Christian life means agony, strong pleading, strong faith, consecration, and love of God; but he who exercises these beats not the air in his efforts, fights not uncertainly the battles. Victory is sure through Christ Jesus our Lord. Then "be of good courage, . . . all ye that hope in the Lord."

M. C. W.

THE FOLLY OF WISDOM.

THE following question and answer are from the *Christian Union* of October 17:—

"As the world was not created in six days, how could the Sabbath have been instituted by God on the ground that he had rested on the seventh day, as stated in the fourth commandment? Do you believe that the commandments and all the laws in the Pentateuch were given by God, or written by Moses?"

C. P. M.

"Many of them proceeded from Moses' successors, building onto his work, and so were only involved in, or developed from, what 'the Lord said to Moses.' What God said to Moses he probably communicated, as now to us, inwardly, by enlightening the mind and conscience to see truth and feel its imperativeness. The Sabbath is of divine appointment, 'made for man,' as Jesus says, required by the physical and moral nature which God made. That Moses should see this law written in our nature, and assign a fanciful reason for it, only shows that he was like the rest of us in being better able to see what is right than to give the reason for it."

We do not know why the journal from which the above is taken should have any faith in the Bible, or should call itself in any way "Christian." The above is out and out infidelity. If Moses assigned a "fanciful reason" for the institution of the Sabbath, knowing all the time that the only law for it is in man's physical nature, then Moses deliberately lied. And if he lied about that, what reason have we to believe anything he says about the flood, or Abraham, or the miracle of the manna, or the giving of the law, etc., etc.? When Moses said that God spake the law and wrote it on tables of stone, he deliberately told a falsehood; that is, Moses is guilty of all this if the *Christian Union* is right. And the record that the Lord talked with Moses face to face as to no other prophet, is a falsehood. What then of the words of Moses' prophecy in Deut. 18:15-19, which Peter applies to Christ. Acts 3:22, 23. Moses was correct as regards the person of the Prophet, was he wrong as regards his character? If Moses was a notorious liar, and that Prophet, which Peter says was Jesus, was like unto Moses, then what of Jesus' character. We do not know whether these editors realize the evil and inevitable conclusions which spring from such teaching or not, but it is a thousand times more pregnant of evil results than the rantings of Ingersoll or the metaphysics of Madame Blavatsky. Jesus says, "Had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believed not his writings, how shall ye believe my words?" John 5:46, 47.

He who rejects Moses because he does not understand all he says, will reject Christ for the same reason. Such an one has his standard within himself, subject to all his whims and fancies, and "Christian" is but an empty name. Very profound may be the learning of the "higher critics," but it is, nevertheless, well to bear in mind the words of Jesus: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. 11:25. M. C. W.

"THE Lord openeth the eyes of the blind; the Lord raiseth them that are bowed down; the Lord loveth the righteous." Ps. 146:8.

SOUTH AFRICA AS A MISSION FIELD. NO. 1.

IN speaking of South Africa as a mission field it may be proper to say a word respecting the closing work of the gospel of Jesus Christ. In many ways it is the same as the opening work, the task that was allotted to the apostles and their co-laborers. They came in contact with every phase of life and creeds, ranging from the bigotry of the Jews to the idolatrous practices of the Greeks and Romans. As great differences as these have to be encountered to-day, and, added to these difficulties, the facts that the world is more extensively populated, and that population more settled in their ways and hardened by the rejection of the light which God in his mercy has sent them from time to time. But if the closing work is to be attended with more trial and persecution than was the opening work, so God in his love and kindness to his servants now upon the earth will clothe them with greater power, and the grace of Christ will be more manifest.

Wonderful works were wrought by those who received the early rain when the Spirit of God rested on the believers on the day of Pentecost, and yet these works are not to be compared to those which will be performed by the children of God in the last days, when the showers of the latter rain shall have been poured upon them. The work accomplished at that time prefigured the closing work. It brought to maturity the seed that had been sown during the three and a half years of our Lord's ministry by Christ and his disciples in the conversion of thousands of souls. We have been laboring many years, and just as soon as the latter rain is poured forth and the loud cry of the Third Angel's Message goes with power, many will take their stand for the truth that have been convinced of it for a long time.

As a people we will have to guard against the idea that we are the only ones to whom God has intrusted the closing work. As there were many other agencies besides the disciples heralding the glad tidings of the first advent of the Redeemer, so there will be many in the last days. Looking back to Bible times it can be seen that the apostles themselves did not at the time appreciate these agents that God was using. Mark 9:38-42. Then there was the work of John the Baptist even after the Saviour and his disciples had commenced to teach. These were still engaged in fulfilling the prophecy, "Behold, I will send my messenger, and he shall prepare the way before me." "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Nor was the work confined to those who had a full knowledge of the prophecy; the wise men from the East, as well as the disciples, came to worship him. Matt. 2:1, 2.

God weighs moral worth more than intellect, learning, or even a theoretical knowledge of the truth. God works in a wonderful and a marvelous way, which many of his professed people will not believe, though it be declared unto them. Isa. 29:13, 14. At the present time the Lord is sending missionaries of every denomination to the heathen nations of the world, to prepare the way for this message to follow. These are all agents in the hands of God to bring about the closing work, and should be regarded as such. The eighteen different nationalities who shared in the outpouring of the Spirit of God on the day of Pentecost, prefigure the time when the message will go to every kindred, nation, tongue, and people, and the earth be lighted with the glory of the Lord.

In less than forty years after the Saviour had called the twelve disciples, the apostle Paul writes, making the statement that the gospel was preached to every creature under Heaven. Col. 1:23. Af-

rica during this period must have heard the gospel; some of the earliest Christians must have been natives of this continent. However, in Rom. 1:21-32, we have the sad picture of how the Lord cast off the heathen because they obeyed not his voice. But are they any more hopelessly cast off than the Jews who crucified their divine Lord? Will there not be a remnant of the 200,000,000 natives of this land saved in the kingdom of God? Will there not be a few of these teeming millions inhabiting African soil who will help to swell the number of the redeemed? Yes, indeed, there are as precious souls in Africa as there are in all other places on the earth.

Let us consider a few events which have been taking place in this dark continent for more than a century in time past, and see if in them we cannot discern the providence of God preparing the way for the Third Angel's Message. It was in the year of our Lord 1737 that George Schmidt, who, "for conscience' sake," had suffered six years in prison, and who bore, till the day of his death, the marks of the cruel treatment he had undergone whilst there, began to tell the story of the cross to a company of dark-minded Hottentots, in a little nook 130 miles north of the spot where Cape Town now stands, and which afterwards took the beautiful and appropriate name of the "Vale of Grace."

For six long and weary years this lone Moravian missionary strove to enlighten the inhabitants of benighted Africa, and it was not until the seventh year that he began to see fruit of his labor. However, after the first encouraging sign, converts multiplied rapidly. But the whites disapproved of his work, and he was forbidden to baptize, and finally was compelled to leave the country. Nevertheless, the good seed he sowed was far too precious for the Lord of the harvest to permit it to wither and die; it has borne good fruit, and by its influence tens of thousands have been enlightened in South Africa by the story of Calvary's cross. Even when obliged to leave his field he did not relinquish his burden for it, but, like Livingstone, his follower, died on his knees, pleading with God that "Ethiopia might soon stretch out her hands to him."

The seed which the Lord used his servant to plant, although it lay dormant for half a century, has taken deep root and sent up a vigorous stem, from which many of the natives have been enabled to draw of the sap of the love of God. At the present day there is scarcely a Christian nation on the face of the earth which has not missionaries on this continent. Shall we ignore all the work that these men are doing, and say that the hand of the Lord is not in it? No; the Lord has indeed a providence in it.

Fifty years after Schmidt had been driven away, the providence of God opened up the way for others to take up the neglected work. The same spot was visited, and here they found, to their great joy, a few remains of the walls of the mission that he had built, a few fruit-trees bearing fruit, but what was still more precious, some fruit of the spiritual seeds that had been sown so many years before. Among others was an aged Hottentot woman whom Schmidt had taught to read her Bible; she was still preserving the precious treasure which he had given her, and welcomed the missionaries as the brethren of her former instructor. For a time the mission was greatly opposed by the Dutch, but the hand of the Lord has prospered it, and, at the present time, the "Vale of Grace" is able to show a goodly settlement, with a congregation of 3,000 souls. From this center the Moravian mission work has extended, till they are now established in two provinces, with sixteen stations, sixty missionaries, and more than 12,000 converts to the Christian faith.

About the same time that these successors of Schmidt commenced their work, Theodosius Vanderkemp, of Holland, established a mission in one

of the darkest places on all the continent. For thirteen years he labored untiringly, till he fell asleep in Jesus. But the good work has gone forward until the mission has sent out more than 100 native preachers, and brought 6,000 souls into the church.

Soon after, the London Missionary Society and the Wesleyan Society commenced their work. The latter at first located in the southern portion of the continent, and by degrees has extended its operations from Cape Colony to Kaffraria, Natal, and Bechuana. At present they have in their employ sixty missionaries, and these and their predecessors have led to the light of the gospel 6,000 souls. The American Board took the field in 1834, and has now three missions, the Zulu, the West African, and the East African. It has thirty stations, and forty-eight laborers from America, besides forty native assistants. Its church members number 2,000, and there are also, as a result of its labors, 7,000 adherents to the Christian faith. Many other societies might be mentioned, such as the French, the Berlin, the Rhenish, and others, but space will not permit to tell of the faithful work which they are doing. Suffice it to say that it is estimated that in South Africa there are more than a dozen societies, occupying two hundred stations, and employing over five hundred laborers, besides a much larger force of native laborers. It is further stated that there are in all 40,000 converts to Christianity, and 50,000 children gathered into the Christian schools.

Nothing has been said of Central Africa and the Congo, where the truth of God is also being promulgated, as it is in many other far-off districts from which we hear but little. An interesting description of this work is given by Mr. Arnot in his work entitled "Garenganze." From this we can also obtain some idea of the privations and hardships which others are undergoing in order that souls may be saved from African soil to wield the palm branch of victory, and sing redemption's song around the great white throne.

It is a limited idea of the magnitude of the closing work for any one people to think that they, and they alone, are the only instruments in the hands of God to prepare people for the kingdom. Such an idea would not coincide with the plans of the God of the Bible. If God has intrusted to us as a people a special work, it becomes us to carry it forward with all the powers of mind and body that he has bestowed upon us, that at his coming the talents lent may be returned with usury. Ever must we remember that the Lord of the harvest is using other agents in the closing work, that the way may be prepared for the special message. We who are so unworthy in the sight of God should consider that it is the greatest honor that could be conferred upon us to have any part in a work so great and important. When we try to contemplate the infinity of "our Father's" plans we are overcome with their greatness, and our finite understanding sinks powerless, unable to perform such a task. Only with the apostle can we say: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out? For who hath known the mind of the Lord? or who hath been his counselor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things; to whom be glory forever. Amen."

S. N. H.

It is said that a Moslem will not even sell the Koran to a Christian, much less give him the benefit of its teachings. There is just one religion in the world that is based on love for the erring, and that is the religion of Jesus Christ. He only, of all religious founders, could die to save an enemy. Thus is the love of God commended.

DRIFTING.

A REQUEST was presented to the Triennial National Council of the Congregational Churches recently in session at Worcester, Massachusetts, by the Congregational Union of England and Wales for a world's conference of Congregationalists to be convened in London, to "deliberate on questions affecting the faith of the Church of Christ, which at present are in debate throughout Christendom." Commenting upon this fact the *Denver Times*, a secular paper, says:—

"If this universal council be held, an effort will doubtless be made to bring the creed and the pulpit together once more. The pulpit of late years has seemed to be drifting badly away from the creed.

"There has been a good deal of talk about the new gospel preached in these more liberal times. But as yet this new gospel is a rather indefinite, ill-defined thing. The pulpit has made no sharp issue with the creed, but has rather ignored it, or wondered whether some of its severest doctrines were sound.

"The pulpit has for some time been silent on foreordination, election, and predestination, and has touched very lightly on eternal punishment. It has wondered whether men's destiny was fixed, for weal or for woe, at death, and whether he would not have a chance in the hereafter.

"It has toned down the hell of literal fire to a place of mental suffering. It has substituted remorse for the actual flames. It has speculated a good deal on repentance, atonement, and the inspiration of the Scriptures. It has raised the question as to how and to what extent the Bible is inspired.

"The pulpit, however, has substituted nothing for those severe, clearly-defined things in the creed which it ignores or cautiously questions. It definitely answers none of its own inquiries, finally settles none of its wonderings.

"It hints at a gospel of love and mercy, but fails to positively formulate it or clearly define it. It leaves the people in a good deal of doubt as to what is the religion of the times. Orthodox clergymen often preach sermons that might, with perfect propriety, be delivered by Unitarians or Universalists. Hence there is real need of a universal religious council to do a little settling and defining. The proceedings of such a body would be watched with much interest. Would it re-establish the line of faith and doctrine in the old places, or advance them? Would it bring the pulpit back to the creed, or define the advanced position of the pulpit and bring the creed up to it?"

This statement, though from a secular journal, is, we think, not exaggerated, and suggests to our mind the query, How can non-Christians be blamed for not believing when those who profess to be Christians do not know for certain what they believe or why they believe it? It may be that the pulpit has "advanced," but it has been an advance not in the direction of truth but of error; it has been the "advance" foretold in 2 Tim. 4:3, 4. Some of the doctrines alluded to were doubtless unscriptural, but, bad as they were, is the present condition of uncertainty and infidelity any better, or even as good? We doubt it.

THE *New York Christian Advocate* says:—

"Twelve hundred St. Petersburg merchants have declared themselves willing to close their places of business on Sunday, with a view of keeping the day as it is understood in the United States and Great Britain. The movement cannot succeed. The Greek Church compels cessation of work in whole or in part on more than seventy man-made holidays. Until this is reformed the people will have to work on Sunday."

And what is Sunday but a man-made holiday, or a man-made holy day? And why not keep Sunday according to the Bible, instead of "as understood in the United States and Great Britain"? The answer is not far to see, it is simply because the Scriptures know nothing of Sunday observance. Another thought: If the people of Russia cannot keep Sunday because they are compelled to partially keep seventy other days, how can the assertion so glibly made by Sunday-law advocates, be true, that compulsory Sunday observance works no hardship on those who observe the seventh day?

The Sabbath-School.

Notes on the International Lesson.

DAVID'S REBELLIOUS-SON.

(November 3; 2 Sam. 15: 1-12.)

"AND it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him." By the expression "after this," is meant after Absalom's restoration to favor with his father. Some five years previously Absalom had put his half-brother Amnon to death, for causing the disgrace of his sister Tamar, and fled to the king of Geshur, who was his mother's father, for refuge. He remained in Geshur three years, when he was permitted to return to his own house, but was forbidden to see the face of the king. At the end of two years, however, through the good offices of Joab, a complete reconciliation was effected between David and his offending son. It was "after this" that occurred the incidents recorded in the lesson.

ABSALOM was a shrewd politician, and withal was ambitious to be king. He knew that there was no chance for his promotion to the throne excepting through intrigue. He realized the importance of gaining the good-will of the people, and his fine personal appearance was much in his favor. His conspicuous array of chariots, horses, and fifty footmen running before, made such a display as to give him considerable prominence.

IN addition to this ordinary attraction, Absalom affected a great interest in the welfare of the people. As a rule, the masses are apt to be captivated by the personal patronage of one who is popularly noted for wealth and influence. So Absalom would go out early in the morning and, taking his position at the entrance to the city, would familiarly greet people coming in, ask them where they were from, listen sympathetically to their complaints, and in every possible manner ingratiate himself into their favor.

"ABSALOM said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!" It was customary in the East for the king to personally hear complaints, or to appoint a judge to sit at the gate for that purpose. It appears that in David's old age he grew careless and neglected this duty, and Absalom took advantage of the situation by sympathizing with those who had causes to adjudicate. He did not express a desire to be king, but only to be a judge, and that for the people's sake. In this way he "stole the hearts of the men of Israel." And to this day the politician plotting the deepest schemes for selfish interest makes the greatest show of unselfish interest in the people's welfare.

"AND it came to pass after forty years," that Absalom desired to go to Hebron, the former capital when David reigned only over Judah, and pay a vow of gratitude which he had made when restored to the favor of the king. Forty years seems like a long time for a vow of the character here suggested to remain unsatisfied; but there is good reason for the opinion that it should read *four*, instead of *forty*. Boothroyd says: "The common text has *forty*, which is manifestly erroneous. David reigned only forty years; and if we follow the text, the rebellion of Absalom would occur long after David was dead. Some, to get over the difficulty, would date from the time David was anointed by the prophet Samuel. As the versions mentioned [the Syriac, and some copies of the Septuagint and Vulgate] contain the true reading,

there is no need of any subterfuge." In the Hebrew characters the difference between four and forty is very slight, which might easily lead to a clerical error in copying or translating.

ABSALOM'S real character is fully developed after his departure to Hebron. His conscientiousness in regard to his vow (which he probably never had made) was merely a cloak to cover his wicked political aspirations. In all ages men have resorted to the same base hypocrisies to further their selfish ends; and false religions, as well as false assumptions of the religion of Jesus Christ, have received their strongest advocacy from religio-politicians who would don the garb of religion for the sake of secular power and honor. And we are forewarned in the Scriptures that "in the last days perilous times will come," because "men shall be lovers of their own selves." This will have been a profitable lesson to the Sunday-schools, if any shall learn to look with suspicion upon all movements for political power arising through the medium of religious pretense. These scriptures were "written for our learning," and all history proves that human nature is the same in all ages,—like causes producing like effects.

BUT another lesson is also impressed by the rebellion of Absalom. "Whatsoever a man soweth, that shall he also reap," was doubly illustrated in the life of this hypocritical man. In all his wickedness he was brought forward as an instrument for the punishment of sin. He has no prominence in Scripture till after David had committed his great crime in connection with Uriah's death; but he comes to the front in the fulfillment of God's word recorded in chapter 12:11: "Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor; and he shall lie with thy wives in the sight of this sun. For thou didst it secretly; but I will do this thing before all Israel, and before the sun." The culminating fulfillment of all this is recorded in chapter 16:20-22. So David reaped bitterly the result of his sowing, as did also Absalom in a very short time afterward.

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." Eccl. 11:9.

W. N. GLENN.

Letter to the Hebrews.

HEBREWS 4:6-16.

(Lesson 7, November 16, 1889.)

1. WHAT was the rest to which the children of Israel were going when they left Egypt?

2. Has the Lord determined that some shall enter into his rest?

"Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief." Heb. 4:6.

3. Why did they not enter into it?—*Ib.*

4. By whom did he speak concerning his rest long after the time of Moses?

"Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts." Verse 7.

5. Where were those to whom David spoke?

6. If they were then in the land of promise, why were they warned against the example of their fathers, lest they should also fail to enter the rest of God? See note.

7. Did Joshua give the people rest?

"And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they pos-

sessed 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; the Lord delivered all their enemies into their hand." Josh. 21:43, 44.

8. Did Joshua give the people the seventh-day Sabbath?

9. Did the Lord ever declare in his wrath that the people should not keep the Sabbath?

10. Is it not, then, evident that the Sabbath is not the rest spoken of in this chapter?

11. Was the rest that Joshua gave them the true rest promised to the faithful people of God?

"For if Jesus had given them rest, then would he not afterward have spoken of another day." Heb. 4:8.

12. If the true rest had been already given, would he hold out a future hope concerning it?—*Ib.*

13. What is meant by the expression, "Then would he not afterward have spoken of another day"? *Ans.*—Barnes paraphrases this passage thus: "Then God would not have spoken of another time when that rest could be obtained." This must be correct.

14. What is the conclusion from this argument?

"There remaineth therefore a rest to the people of God." Verse 9. See note.

15. Have the people of God yet entered this rest?

"For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Verse 10. See note.

16. To what intent are the brethren further admonished?

"Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Verse 11.

17. What is said of the word of God?

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Verse 12.

18. What is that word of God that will discern every thought and intent of the heart?

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

19. Before whom are all things open?

"Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do." Heb. 4:13.

20. What is the evident intention of these verses? See note.

21. What is Jesus called in verse 14?

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession."

22. What assurance is given in verse 15?

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Compare chap. 2:10, 17, 18.

23. How may we come to the throne of grace? Heb. 4:16. *Ans.*—With confident assurance, but not presumptuously.

24. What shall we find at the throne of grace?—*Ib.*

NOTES.

It has been seen that Moses was typical of Christ, and the house of Israel represented, in like manner, the household of faith. This being so, analogy would prove that the land of Canaan is typical of the true rest which God promises to his people. The children of Israel inherited that land according to a promise made to the fathers; but

the promise made to Abraham and his seed was of the earth, or the world, which God first gave to Adam, and which he lost by sin. The seed of the woman who was to bruise the head of the serpent, became also the seed of Abraham, and heir of the promises—heir of the world. Gal. 3:16; Rom. 4:13. Through him all the faithful become heirs to the promise to Abraham (Gal. 3:29); and they shall inherit the earth. Matt. 5:5. Ps. 37:11 says: "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." When this is fulfilled, then the antitype of the peaceable possession of the land of Canaan by the children of Israel will be fulfilled. Then shall the weary saints of God have rest. The words of our Saviour, the King, at his coming, show the relation that Heb. 4:3 bears to our future rest. Then will he say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:38.

THE apostle has now reached the third point in his argument to the Hebrews. The first and second were the superiority of Christ to angels, and to Moses. Moses was called to lead the children of Israel into the land of promise; but he failed in a single point, and was not permitted to cross over Jordan. Joshua was appointed his successor, and under him the people inherited the land, and obtained rest from their homeless wanderings. But here we learn that Joshua did not give them the rest contemplated in the promise to Abraham and his seed. Another leader must bring them into that rest, when Abraham himself shall inherit the land. See Acts 7:5; Heb. 11:9, 13. This leader, the Captain of our salvation (Heb. 2:10), must be as far superior to Joshua as the antitype is superior to the type; as the peaceable and everlasting possession of the earth redeemed is superior to a temporary residence in the land of Canaan, surrounded by envious foes.

"THE word of God is quick [living], and powerful, . . . and is a discerner of the thoughts and intents of the heart." It may be thought that this applies to more than the law alone. But those who think so forget the exceeding breadth of the law. It is infinite, and includes all revelation, the entire Bible, including the life of Christ, for that is but a commentary on the law of God—an expansion of its principles.

MUCH misapprehension exists in regard to verse 9. If the rest remains, and if the brethren are warned lest they should fail to reach it, the conclusion is unavoidable that that rest is altogether future, and that the saints have not yet entered into it. Yet some claim that it is a present blessing, but contrary to the whole tenor of the apostle's argument. Lange's Commentary says: "From the nature of the rest of God it follows that for the people of God, so long as they are still on their pilgrimage to their final goal, it must of necessity be in the future." The whole argument proves it to be a future inheritance, not a present blessing.

VERSES 12 and 13 are a fitting sequel to the warnings that have been constantly urged upon the brethren, to make sure work to enter the rest of God. No deception can be practiced upon Him with whom we have to do.

ADDITIONAL NOTES.

FOR fuller explanation of that part of the lesson concerning the rest, see article of last week, entitled, "The Rest That Remains."

HEB. 4:8 reads: "For if Jesus had given them rest, then would He [God] not afterward have spoken of another day." "Jesus" in Greek is "Joshua" in Hebrew, just the same as "Carl" in

German is "Charles" in English. Acts 7:45 is another example of where "Jesus" is used for "Joshua." The common version Grecized the Old Testament names or allowed the Grecized names to stand, and thereby many who do not understand this are confused. "Elias" in the New Testament is the same as "Elijah" in the Old; "Eliseus" in the New, as "Elisha" in the Old; "Osee" in the New, as "Hosea" in the Old; "Esaias" in the New, as "Isaiah" in the Old; and many other instances. Wherever an Old Testament name is used in the New Testament, in the Revised Version, it has the same form as in the Old Testament. This is an improvement.

NOTICE the assurances which are given Christians in the person of their High Priest. 1. He is a great High Priest. He said to his sorrowing disciples, as he was about to leave them, "All power is given unto me in heaven and in earth." Matt. 28:18. He is able to save "to the uttermost." Heb. 7:25. He "is able to keep you from falling, and to present you faultless before the presence of his glory [which will pierce every covering] with exceeding joy." Jude 24. He is truly great; for, as we have learned in past lessons, he created all things. Col. 1:16. Certainly, we can trust his power.

He is not only able to do, but he knows how to do; he is wise. He was in the bosom of the Father before the worlds were. John 1:18; 17:5. His wisdom was greater than Solomon's (Matt. 12:42); it even surprised his enemies. Matt. 13:54. God has "abounded toward us in all wisdom and prudence" (Eph. 1:8), but this he did through Christ, "who is made unto us wisdom," who is the manifestation of "the power of God, and the wisdom of God." 1 Cor. 1:30, 24. To sum it up in one sentence: In Christ "are hid all the treasures of wisdom and knowledge." Col. 2:3. Certainly, we can trust the power and wisdom of this great High Priest.

JESUS is not only able and wise, he is also willing. Willing to do implies love and mercy toward them for whom it is done. Christ is loving and merciful. God so loved the world that he gave his Son. John 3:16. Jesus so loved the world that he came down here, was made in the fashion of men, was "made to be sin for us;" "he bore our iniquities," he became obedient unto death, even the death of the cross,—he "gave himself for us, that he might redeem us from all iniquity." See Rom. 5:6-9; Phil. 2:7; Isa. 53:5, 6; Phil. 2:8; Titus 2:14. He can be touched with the feeling of our infirmities; he was tempted in all points like as we; he is a merciful and faithful High Priest. Plentitude of power, of wisdom, of love, is in him. "In him dwelleth all the fullness of the Godhead bodily." Can we not trust this trinity of power and wisdom and love? "Let us therefore come boldly [with confidence] unto the throne of grace, that we may obtain mercy [for all past sins], and find grace to help in time of need." Thanks be unto God for "his unspeakable gift." M. C. W.

The Missionary.

THE PACIFIC PRESS AND FOREIGN MISSIONS.

WHEN the Pacific Press Publishing House was instituted, no one dreamed of the important relation it would eventually sustain to the work of the Third Angel's Message. The Pacific Coast was then recognized as missionary ground, and the new publishing venture was designed merely as a means of building up the Seventh-day Adventist faith in the local field. As such an enterprise, it asked and received material help from those interested in the work. Means was freely given and loaned, because the institution could not at first make money, and its work and its very existence were missionary objects.

In course of time the Pacific Press became self-sustaining; in turn it did missionary work from its own earnings, and was called upon to aid other institutions which were auxiliary to the same general cause. This it has often done, many times to its financial disadvantage, and many times in having its trained

workers removed to other fields. Last year the demand upon its energies necessitated the establishment of a branch in New York, which so far has been an accommodation to the cause rather than a profit to the home office. However, it is expected to carry this branch on a business basis, as the *American Sentinel* will shortly be removed to that office, and other enterprises are in prospect.

But the last call upon the original house for a forward movement is the placing of a branch in London, the world's great commercial center. This is not only a new field, but it is a foreign field, and one demanding a peculiar class of laborers fitted for working it. In short, this step is a missionary effort. London, to Seventh-day Adventists, is missionary ground, and those portions of the world which it is expected to reach from London are all missionary fields. It will require considerable time and much expense to work up in all those countries a demand for Seventh-day Adventist literature and get financial returns for the outlay.

If the establishment of the Pacific Press in California fifteen years ago was a missionary enterprise, the move for a branch work in London is much more so. The territory and the people involved in the two enterprises are hardly to be compared in extent and numbers. The London branch of the Pacific Press stands before the denomination to-day in about the same light as the original enterprise did in its infancy; only this difference,—there is fifteen years less time in which to work than there was then. The Pacific Coast mission then had specially in view little more than one million population; while the London branch contemplates the supply of more than one hundred million. Local papers and cheap tracts may be printed in the various contingent countries, but the London branch will be looked to for supplying standard bound books for Great Britain, South Africa, the Congo country, India, Hongkong, Australia, and New Zealand. Who will suppose for an instant that the Pacific Press can plant a branch six thousand miles from home to carry on such a work as this without help, and liberal help. Especially when the limited time allotted to our message is taken into consideration, the urgency of the case becomes still more apparent. When the Conferences east of the Missouri River, in their comparative weakness of fifteen years ago, could promptly respond to a call for \$10,000 to plant a printing press on the Pacific Coast, what may reasonably be expected for an enterprise fraught with so much greater prospects?

And in grateful remembrance of those primitive favors, what will Californians feel constrained to do, as the unlimited opportunity for doing likewise comes fairly before them. In various ways they have responded to calls for aid to foreign missions; but has it been fully realized that every dollar now contributed, or loaned, to the London work of their home institution is a dollar in aid of foreign missions? Here is a new channel through which to assist the foreign work, and it is a channel through which a double purpose is accomplished. At the recent camp-meeting in Oakland the subject was presented at a session of the Conference; but there was a small attendance even of those who were in the encampment; and the greater portion of the Conference at large, to say nothing of other Conferences, have not had opportunity to be properly informed in regard to the situation.

Were some influential representatives of the faith to travel over the country in the interest of this London branch of the Pacific Press, as was done when the first call was made, no doubt a much larger response would be made, notwithstanding the many other

calls for means. But why should such a course be necessary? Why should it be necessary in such a case as this, among a missionary people expecting soon to give an account of their stewardship, to make extra appeals when opportunities for spreading the message are so apparent. It does seem that a fair presentation of the absolute necessities of the case is all that could be desired, and that anything more would be superfluous. We therefore leave each one to make the appeal to himself, and save to the cause the expense of someone coming around to do it for him. Time is precious, money is scarce, and the day for arguing and impressing by extra measures that which is plainly apparent, ought to be past. "The King's business requires haste."

Donations, subscriptions to stock (\$10 per share), or loans, may be sent by express, by postal money order, or by registered letter; drafts on San Francisco or New York preferred. Do not be deceived with the idea that the amount you are able to put into this grand work is too small to be of any assistance. You cannot afford to stand outside because you have only "two mites," nor does the Lord want you to. The reckoning in all such work is according to that which is at command. A dollar to-day is of more value than five which it may be designed to give next year.

Address, PACIFIC PRESS PUBLISHING CO., Oakland, Cal.; 43 Bond Street, New York City; 451 Holloway Road, London N., England.

NEW ZEALAND.

WHAT is called winter in New Zealand is just past, and summer is upon us. The change, however, is so slight that we who are accustomed to the vigorous winters of the middle States of North America, hardly appreciate the change of seasons. I think the coldest day in the North Island, during the past winter, was about forty degrees above zero. All the native trees retain their foliage, and the grass remains as bright and green as at any period of the year. In fact, this is an evergreen country. The only trees and shrubs which lose their leaves are those imported from foreign countries. I do not think a more desirable climate can be found in the world.

And this is not all that can be truthfully said of this country, standing alone in the midst of the ocean. Tourists who have crossed the Alps, and looked upon the most beautiful and noted scenery of Europe and America, confess that the "Hot Lake District" and the "Southern Alps" of New Zealand are in some respects unrivaled. At the highest altitude in the North Island, there are active volcanoes, hot lakes, boiling springs, and geysers, and beautiful terraces. In the South Island the lakes are cold, and the mountains are covered with snow and ice, and the glaciers equal the Alps of Italy. The plains and alluvial valleys are very productive. In some places the land yields from forty to sixty, and sometimes ninety, bushels of wheat to the acre. Capitalists own large tracts of land, on which feed multitudes of fine sheep and cattle.

In no country has nature done more to make its inhabitants happy than in this. And yet the people are not happy. There is a terrible depression in business, and the finances of the government are in a lamentable condition. Thousands of people are leaving the colony, and but few are coming to take their place. Intemperance and sensuality are prominent in the long catalogue of sins committed here, the same as in other parts of the world. If we are allowed to draw conclusions from these facts, it seems certain that nothing but the grace of God can so affect the

(Concluded on page 671.)

The Home Circle.

BE GENTLE, FORGIVING, AND KIND.

BY J. G. TISDALE.

Oh! why are we always so ready
To hear what another may say,
To canvass the faults of a neighbor,
Forgetting our own by the way?
We know not the hearts that we censure—
Be gentle, forgiving, and kind;
One drop from the fountain of pity,
A wound that is bleeding may bind.

A word, like an angel of mercy,
The sunshine of gladness may bear;
May cheer a lone spirit forsaken,
Or add to the weight of its care.

A word, do we think of its import?
Though uttered perhaps with a smile,
A heart may be writhing beneath it,
Or breaking with anguish the while.

A word that in coldness is spoken
May sever the friendship of years;
The flower of feeling may wither,
And leave them in sorrow and tears.
Then why are we always so ready
To hear what another may say,
To canvass the faults of a brother,
Forgetting our own by the way?

DUTY AND KINDNESS.

THERE was an angry frown on the countenance of Deacon Jonas Browning. There were tears on the sad face of his wife.

"He shall be sent to sea!" said Deacon Browning sternly.

There was a pleading look in the eyes of Mrs. Browning, as she lifted them to the iron face of her husband. But no words passed her lips.

"He shall be sent to sea! It is my last hope."

"Philip is very young, Jonas," said Mrs. Browning.

"Not too young for evil, and, therefore, not too young for the discipline needed to eradicate evil. He shall go to sea! Captain Ellis sails in the *Fanny Williams* on next Monday. I will call upon him this very day."

"Isn't the *Fanny Williams* a whaler?" The lips of Mrs. Browning quivered and her voice had a choking sound.

"Yes," was firmly answered.

"I wouldn't send him away in a whaler, Jonas. Remember he is very young, not thirteen till April."

"Young or old, Mary, he's got to go," said the stern deacon, who was a believer in the gospel of the law. He was no weak advocate of moral suasion, as it is familiarly termed. He went in for law, and was a strict constructionist. Implicit obedience was the statute for him, and deviations therefrom met the never withheld penalty.

Mrs. Browning entered into no argument with her husband, for she knew that would be useless. She had never succeeded in changing his purpose by argument in her life. And so she bent her eyes meekly to the floor again, while the tears crept over her face, and fell in large, bright drops upon the carpet. Deacon Browning saw the tears but they did not move him. He was tear proof.

Philip, the offending member of the Browning family, was a bright, active, restless boy, who, from the start, had been a rebel against

unreasonable authority, and as a matter of course, not unfrequently against authority both just and reasonable. Punishment had only hardened him, increasing instead of diminishing his power of endurance. The particular offense for which he was now in disgrace was, it must be owned, rather a serious one. He had, in company with three other boys of his age, known as the greatest reprobates in the village, rifled a choice plum tree belonging to a neighbor, of all the fruit it contained, and then killed a favorite dog, which, happening to discover them at their work, attempted to drive them from the garden. The neighbor had complained to Deacon Browning, accompanying his complaint with a threat to have Philip arrested for stealing.

"If you don't do something with that boy of yours," he added with considerable feeling, "he'll end his days in the State prison or on the gallows."

Hard words were these for the ears of Deacon Browning—hard words, and with a prophetic conviction in them. He had not a very creative imagination, but in this instance the prediction of his angry neighbor conjured up in his mind the image of a prison and a gallows, causing a shudder to pass along his nerves and the cold perspiration to start upon his forehead. From that moment the resolution of Deacon Browning was taken.

The boy was on the brink of ruin, and must be saved at all hazards. As to the means of doing this it never entered into the heart of Deacon Browning to conceive of any other than involved harsh discipline. The Canaanite was in the land and must be driven out with fire and sword. With him the word duty had a stern signification. He had always tried to do his duty, moving steadily onward in the path of life, and crushing down all vanities and evils that sprang up by the way, under a heel shod with iron.

"He shall be sent to sea." That was the last desperate remedy. In his mind, as in the minds of many like him some years ago, a ship was the great school of reform; and when a boy was deemed incorrigible, he was sent off to sea, usually to have his evil inclinations hardened into permanent qualities.

When Deacon Browning met his son Philip, after receiving the intelligence of his great offense, it was with a stern, angry repulsion. He did not see the look of appeal, the sigh of repentance, the plea for mercy, that was in his tearful eyes. A single word of kindness would have broken up the great deep of the boy's heart, and, impelled by the warmer impulses inherited from his mother, he would have flung himself weeping into his father's arms. But Deacon Browning had separated duty from kindness. The one was a stern corrector of evil, the other a smiling approver of good.

From his home to the wharf, where the *Fanny Williams* lay all equipped for sea, Deacon Browning bent his steps. Captain Ellis, a rough, hard man, was on board. After listening to the father's story and requests, he said, bluntly:—

"If you put your boy on board the *Fanny Williams*, he'll have to bend or break, that is certain. Take my advice, and give the matter a second thought. He'll have a dog's life of it in a whaler. It is my opinion that your

lad hasn't stuff enough in him for this experiment."

"I'll risk it," replied the deacon, "he's got too much stuff in him to stay at home, that's the trouble. The bend or break system is the only one in which I have any faith."

"As you like, Deacon. I want another boy, and yours will answer, I guess."

"When do you sail?" he inquired.

"On Monday."

"Very well, I'll bring the boy down tomorrow."

The thing was settled; the deacon did not feel altogether comfortable in mind. Philip was young for such an experiment, as the mother had urged. And how very opportunely a leaf in the book of his memory was turned on which was written the story of a poor boy's wrongs and sufferings at sea. Many years ago his heart had grown sick over the record. He tried to look away from the page, but could not. It seemed to hold his eye by a kind of fascination.

Still he did not relent. Duty required him to go steadily forward, and execute his purpose. There was no other hope for the boy.

"Philip!" It was thus he announced his determination. "I am going to send you to sea with Captain Ellis. It's my last hope. Steadily bent, as you are, on evil, I can no longer suffer you to remain at home. The boy who begins with robbing his neighbor's garden is in great danger of ending his career upon the gallows. To save you, if possible, from a fate like this, I now send you to sea."

Very sternly, very harshly, almost angrily, was this said. Not the smallest impression did it seem to make upon the boy, who stood with his eyes cast down, an image of stubborn self-will and persistent rebellion.

(Concluded next week.)

COURTESY TO SERVANTS.

THE servant's right to be politely treated is just as absolute and indefeasible as that of the queen. She is a child of the great King, and to her applies the royal law, according to the scripture, "Thou shalt love thy neighbor as thyself." That law which is the highest of all, surely includes politeness. If we are bound to love our neighbors as ourselves, we are bound to treat them courteously at any rate. This is the first and most rudimental of all our duties to them. Your servant, dear madam, is your neighbor—the nearest of all your neighbors. She has a right, then, under this royal law—which is itself the spirit of all just laws—to be courteously treated by you. It is no more condescension for you to use respect and gentleness in your intercourse with her, than it is for her to sweep your floors or build your fires. You are entitled to no more credit for speaking kindly to her than you are for not stealing her pocket handkerchiefs. If you do not govern yourself, in all your conversation with her, by the same laws of courtesy which you observe with the callers in your parlors, you are a very vulgar person. The maid in your kitchen is a woman; the guest in your parlor is nothing more. Will you give to silks and feathers and a purse what you deny to womanhood? That is the very essence of vulgarity. Do not say that the guest never tries your temper

as the servant does. You know that many of those whom you greet with smiles tell lies about you when they are out of your sight. The laws of good manners lead you to treat their deceitfulness with forbearance. Should they not require equal forbearance toward the ignorant servant girl in your kitchen?—*Hearth and Home.*

DAILY SUBMISSION.

"WHY not carry that same spirit of submission into little things?"

"For instance?"

"For instance, in the case of worry this morning."

"What, say, 'Thy will be done,' when John forgets to post a letter, putting me in a most annoying predicament?"

"Why not? It was a trial that cost you a day's serenity. You were unkind to John, he reacted in 'bearishness' to you; just when the 'little rift' will be as before, no one can tell. You think a kiss will make it up, but every such scene injures the delicate bond we call love."

"And would you have me say, 'Thy will be done,' when Bridget burns the bread or little Jack plays truant?"

"I would, indeed."

"Why, it seems almost wicked."

"Does it seem wicked to use the rain to wash our common household vessels? the lightning to carry an unimportant message, concerning the retailing of a few quarts of peanuts, we will say?"

"Why, no; of course not. But that is different."

"Not as different as you suppose. Our Father gives himself in every form for our use. If we should use him in our daily life to procure patience, long-suffering, endurance of little trials, would not that be legitimate?"

The conversation between Mrs. Loomis and Mrs. Osgood had been concerning an experience which Mrs. Loomis had been relating to her friend. She had, years before, lost a beloved child, had submitted heartily to God as to a father, and had found unspeakable peace and uplifting. That wondrous heavenliness of feeling she had lost, and never expected to regain.

As the talk went on, Mrs. Osgood said:—

"Why not make our lives a perpetual surrender in the thousand little ways in which our wills are crossed, a perpetual yielding to God? There is no doubt we should then perpetually receive of his inflowing."

"But," said Mrs. Loomis, "there are so many things that are wrong, unjust, unfair. Ought we to submit to the wrong?"

"We ought to let God work in us toward adjusting and healing the wrong. By submission we allow him to come into our hearts, and work thence outwardly; but by anger and opposition we let badness in, the evil (the evil one), and adjustment even becomes more and more remote and impossible. 'Our weapons are not carnal,' the apostle says. In reality, the weapons we use are carnal; and only some great trial that threatens to crush us if we do not submit, brings us to the use of the spiritual weapons that we might use every day, nay, every minute, of our lives.—*M. F. Butts, in S. S. Times.*

Health and Temperance.

RESULTS OF PROHIBITION IN KANSAS.

WE, the members of the Central Kansas Preachers' Meeting, assembled in Topeka, July 29, 1889, knowing that false statements and gross misrepresentations have been and are now being circulated throughout the East and other sections of the country, relative to the operation and effect of the Prohibitory Amendment of our State upon immigration, business, and morals, and desiring to circulate among all friends of temperance and legal prohibition of the liquor traffic, the facts as they exist, do herein set forth the following:—

Since the law prohibiting the manufacture and sale of intoxicants (save for the excepted purposes of science and medicine) went into effect, though it was opposed for two years with vigor on the part of the liquor element, there is now a vigorous and successful enforcement of the law. There exist no open saloons. Instead of immigration being discouraged and suppressed, our vast country is filling up with a class of sober, frugal, moral, and industrious population. The business interests of our State were never more healthy and prosperous. Large capital from abroad is seeking investment among us. Our cities and towns show an absence of the drunken, idle, rabble class, and the presence of a noble, sober, and trustworthy people. That a low, lawless class clandestinely secrete in cellars and retired rooms small quantities of liquor for their own personal use, and fraudulent sale under the guise of medicine, we freely admit. So also do men with subtlety and secrecy enter the houses of our people and invade their premises for plunder. The officers of the law are with vigilance searching out and bringing to justice the violators of the law with such promptness as to discourage and deter offenders, and consequently the number of violators is very limited. The enforcement of the law has reduced in a remarkable degree the number of convicts in our State prison. It has reduced very largely the number of criminal cases in our courts. It has added greater security and safety to travel on our railroads. It has made it possible for large bodies of people to assemble for all lawful purposes without annoyance from intoxicated persons. It has reduced the number of our county dependents, and in that and other ways has reduced taxation.

The glory of prohibition in Kansas is that the open saloon is forever gone, and drunkard making of our sons and brothers, husbands and fathers, is at an end. A drunken man upon the streets of our capital city of 50,000 inhabitants is of rare occurrence. Our people throughout the State, with a very limited exception, are in perfect harmony with the law, and have no desire to return to the days and doings of the open saloon and free whisky. There are among us a small minority of men, and others upon our borders, whose appetites and business interests lie in the direction of the liquor traffic, who are clamorous for, and are agitating the question of, re-submission, but the great wall of legal prohibition sentiment stands abreast the feeble dashes of this foul spray.

We have tried local option, which worked

good for a time in certain localities, but found it unsatisfactory, it being liable to frequent reversions and uncertainty as a measure for the suppression of the liquor traffic.

That high license would put a stronger and more universal check upon the liquor traffic in any State than legal prohibition, we scout as a trick, a deception, and a fraud upon temperance people, and wholly in the interests of the liquor dealers.

Our observation proves that our expenses for prosecutions, convictions, and confinement in jails and prisons, are far less than the expenses of courts, prisons, jails, asylums, poverty, and loss of time under the reign of the open saloon. Prohibition does verily prohibit in Kansas.

We desire to add a word of advice to States that are pushing the canvass for a prohibitory amendment. Our State stands in the front upon this question, and is appealed to by the friends and foes of prohibition. Select from each county some of your reliable and trustworthy men and send them into Kansas for the purpose of personal observation. You will thereby obtain the facts as they exist, for the encouragement of your people and the contradiction of false representation, and we feel assured that their observations will accord with the facts herein set forth.

P. T. RHODES,
G. S. DEARBORN,
JOHN D. KNOX,
S. E. PENDLETON. } *Committee.*

FAULTS OF MANY MOTHERS.

AMERICAN women of all classes are, as a rule, sinfully negligent of some of the duties which pertain to health, especially exercise in the open air. The excuse that their many cares engross them, and that they, in consequence, have but little opportunity of leaving their homes, is scarcely sufficient. The number who actually cannot enjoy, each day, an hour's outing must be small indeed even among the class forced to work the hardest. Not only do many women fail in this respect in their duty to themselves, but their young children suffer in consequence of the same neglect. From one week's end to another, during the winter, not a few of them keep their little ones in overheated rooms, and the result is, we find them, as spring approaches, weak, puny, and ailing. In such families, colds, coughs, and sore throats are common affections. Mothers should understand that upon the daily enjoyment of fresh and open air depends, in a great degree, the health of their little ones, as well as themselves; it is, in fact, absolutely indispensable to the well-being of all.—*Boston Journal of Health.*

THE following item is being circulated through the press in Germany: "Germany annually spends 430,000,000 marks for its army, but not much less for alcoholic drinks, which cost 406,000,000 marks. The statistics show that the intemperate class furnishes 30 per cent. of all the insane, 50 per cent. of all the poor, and 70 per cent. of all the criminals." These facts neutralize the claim so often set up that in Germany, where beer is used almost universally, little drunkenness exists. The effects of liquor are much the same the world over and in all ages.—*Christian Advocate.*

News and Notes.

RELIGIOUS.

—It is now claimed that there are 350,000 French Catholics in New England.

—In the new State of Washington there are seventy-five Congregational Churches, but only three are self-supporting. Thirty missionaries are employed.

—In the Vatican at Rome, is an ancient Hebrew Bible which is said to weigh 325 pounds. In 1512 some Venetian Jews offered Pope Julius its weight in gold for the book, but the offer was refused.

—A correspondent of the *Advance* says: "There is one county in East Washington which has seventy-one school districts, without any religious privileges whatever." The name of the county is not given.

—The *Venice Gazette* says that the sentence of excommunication was pronounced by the pope in person against the king and queen of Italy, on the occasion of the secret consistory held at the time of the dedication of the Bruno statue in Rome.

—In commenting upon Mr. Moody's criticism of the churches and seminaries, the *N. Y. Examiner* says: "There is such a thing as educating the manhood out of a man, and making of him a mere book-worm. There is also such a thing as conceited incompetence rushing in where angels fear to tread. The latter is the more immediate and serious danger that confronts the American churches to-day."

—The Church Unity Society, which held a meeting in New York recently, has been established about three years, and claims that its efforts so far have been successful. Just what churches have been united we are not told, but suppose they are nearly all united in the one desire for a national Sunday law. Members of the society, besides contributing materially to its support, agree to offer a daily prayer for the unity of Christendom.

—The fact that last year the Catholics received more than three-fourths of all the money appropriated by the government for Indian "contract schools" is accounted for on the ground of the untiring energy of the Romish priest at the head of the Catholic Indian Bureau at Washington. It is expected that General Morgan, the new Commissioner of Indian Affairs, will pursue a more-equable policy in the distribution of funds.

—The Mennonites follow the plan of choosing ministers by lot, as the apostles chose Matthias to succeed Judas. The *Presbyterian* gives the following description of a recent election in Lancaster County, Pa.: "The plan pursued was to place on a table twenty-one Bibles, in one of which had been previously laid a slip of paper. Then the candidates for the position were required to walk around the table, each taking a book. He who secured the one which contained the slip, was declared elected and duly ordained to the work of the ministry."

—The *Buddhist*, a weekly paper, has been established at Colombo, Ceylon, by Mr. C. W. Leadbeater, an Englishman, for the purpose of expounding and propagating the Buddhist religion. "Its object," as is more precisely explained in the prospectus, "is to bring modern European thought into touch with real, practical Buddhism, and to give the leaders of the Southern church a channel through which their ideas may be directly communicated to the English-speaking world." It therefore enters the field for the conversion of Christendom to Buddhism as a co-laborer of the paper established in Japan for the same purpose.

—The announcement that the Episcopal Convention, sitting in New York, had voted to divide the diocese of California, was premature. The measure had only passed the lower house of the Convention. Then the opposition telegraphed to California for aid, and a prominent Oakland capitalist and politician hurried on to the rescue. He went to work in true political style, giving fine dinners, etc., and the telegraph announces that "the upper house found Eastland's judicious arguments over his good dinners far more reasonable than those cold button-hole talks in the vestry." As a consequence, the diocese of California remains intact.

—The Armenian Catholic Church, says the *Utica Herald*, is the latest comer among religious bodies to this country, and mass was celebrated by an Armenian priest in Worcester, Mass., recently, for the second time in this country. There is quite a colony of Armenians in Worcester; and the Armenian service will be celebrated regularly there. The Armenian Catholics, excepting one schismatic body, do not acknowledge the Papacy, and are as independent as the Greek Catholics, though not as numerous. The priests do not rank high ecclesiastically, and the bishops assume more of the work in other Catholic systems delegated to priests.

SECULAR.

—The salary of the king of Samoa is twenty dollars per month.

—About one-quarter of all the registered bonds of the U. S. Government are held in Massachusetts.

—Secretary Proctor proposes to induce enlistments for the regular army from the State militia forces.

—Grand Duke Nicholas, uncle of the czar of Russia, is said to be dying of cancerous affection of the ear.

—Two men, said to be Americans, have been arrested at Odessa, charged with circulating counterfeit Russian money.

—The International and Mortgage Bank of Mexico has been incorporated by American capitalists, with a capital stock of \$5,000,000.

—It is stated that Louis Kossuth, the Hungarian patriot, will become a naturalized Italian citizen and be nominated for the Senate.

—The *New York World* publishes a list of wealthy men in that city, showing that there are 125 whose yearly income is \$50,000 or over.

—Claus Spreckels, the Sugar King, has purchased a large tract of land in Algiers, opposite New Orleans, and will erect another sugar refinery.

—Cornell College, at Ithaca, N. Y., follows Harvard's example and elects C. C. Cook, a colored student, as orator of the graduating class.

—Peru is moving in the matter of building a railroad across the Andes, to connect with some of the navigable rivers emptying into the Atlantic.

—The trial of the parties accused of the murder of Dr. Cronin, began in Chicago on the 24th inst. Seven weeks were consumed in obtaining a jury.

—As the outcome of a feud in Hancock County, Ky., five men are sentenced to be hanged December 23. The Supreme Court has affirmed the verdict.

—The work in the San Francisco post-office has increased fifty per cent. in three years, and Postmaster Bryan is promised a larger working force than at present employed.

—The authorities of Seattle, Washington, have been following up and fining the gamblers to such an extent lately that the business has been almost entirely run out.

—The recent election in Portugal for members of the Chamber of Deputies resulted in a return of 102 supporters of the government and thirty-three members of the opposition.

—A movement is on foot for a Canadian Atlantic telegraph cable, to extend from Greeny Island, in the Straits of Bell Isle, to Clom Bay, in Ireland; the length will be 1,900 miles.

—The telegraph announces that a New York syndicate has purchased the San Diego electric light plant for \$650,000. They expect to add \$300,000 in extending the system to National City and Coronado.

—The State Department has just been informed that Chile has removed the duties from agricultural implements, iron and steel rails, telephones, mining machinery, wire, railway materials, and similar articles.

—A New Orleans grand jury has reported several indictments against persons who were connected with the treasury department in 1881-82, for having issued fraudulent bonds to the amount of about \$400,000.

—It turns out that the \$2,250,000 worth of bonds recently stolen from the treasury of Mexico, bore only the treasurer's signature, and had not received the treasury seal, which is necessary to make them of any value.

—The Archduke John Salvator, of Austria, has expressed a desire to resign all his titles and appointments, and lead the life of a private citizen. And there are so many private citizens who would like to be archdukes!

—The month just past has been the rainiest October that California has experienced in many years. It has been especially severe on the ungathered portion of the grape crop, amounting to about one-third the entire yield.

—In 1891 all the Canadian bank charters will expire, and the Dominion Legislature will have to settle the question of terms upon which they may be renewed. Some of the journals advocate the United States national bank system.

—The U. S. war-ship *Pensacola* has sailed from New York for Africa, with 400 persons of various professions, who go to witness the total eclipse of the sun, which will occur December 22, and will be visible within a belt of 5,000 miles east and west, and 100 north and south.

—Of Col. J. D. Stevenson's regiment of New York Volunteers, raised for the Mexican War and sent to California in 1846, there are 144 survivors. The colonel resides in San Francisco, and is 90 years old.

—The U. S. cruiser *San Francisco*, being built at the city after which it is named, was successfully launched on the 20th of October. Notwithstanding a drenching rain and mud in the vicinity, there was an immense crowd of men, women, and children out to witness the scene.

—Captain Wissman, the German Imperial Commissioner for East Africa, has had an engagement with a force of natives under the command of Chief Bushire, and defeated them. Three hundred of Bushire's men were killed or wounded. The German forces lost seven men.

—The two sons of Craig Tolliver, the notorious Kentucky desperado, recently beat their mother almost to death because she attempted to correct them. They were aged 11 and 14 years. They have been sent to a reform school, while the mother is hopelessly insane. Since Tolliver's death, the family have lived at Montgomery, Ohio.

—It is reported that the election of Morgan (colored) as orator of the senior class of Harvard University, was a hasty hoax in retaliation for some Democratic sentiments expressed by the President, and that some who voted for Morgan now concede that they went too far. Vigorous protests are received from Harvard clubs throughout the country.

—A man named Klaiber attempted to assassinate Prince William of Wurtemberg, while the latter was riding to church at Ludwig on the 20th inst. The would-be assassin is a member of an Anarchist society, the members of which have sworn to kill all princes. The society recently drew lots to decide which of the members should kill Prince William. The choice fell upon Klaiber.

—The sacred edifice in Peking, China, known as the Temple of Heaven, was entirely destroyed by fire October 18. The building was regarded as the most important structure in the capital, its cost being so lavish that it is said no one knows the amount. The emperor and leading officials are reported as being "scared out of their wits," at the supposed manifestation of the anger of Heaven.

—A Mr. Reddington, of New York State, recently visited a Grand Army Post in this city, and addressed the comrades. He said that General Grant had made Oakland famous after his visit to California in 1879, by relating that one of the incidents in his life which he never could forget was that of the school-children surrounding his carriage and singing, "My Country 'Tis of Thee?" while they almost smothered him in flowers.

—Advices from Zanzibar state that weekly slave markets are held, at which slaves are publicly exposed for sale. The merchants who carry on the traffic are all Arabs, but it appears to be well understood in Zanzibar that rich firms of English traders furnish all the capital to conduct the business. All the local officials in Zanzibar are said to be in the pay of this firm, who purchase immunity by bribing the authorities, from the highest to the lowest, and so complete is their influence that complaints receive little attention.

—Notwithstanding all that has been said of the overwhelming defeat sustained by Boulangists in the late election in France, their enemies have still much to fear from them. In the last Assembly they had twenty seats, in the one just chosen they will have fifty. A few more such "defeats" would put the friends of the irrepressible general in a position to make not a little mischief in the republic. The New Assembly will consist of 576 members, as follows: Moderate Republicans, 238; Radical Republicans, 126; Imperialists and Monarchists, 162; Boulangists, 50.

IN THE HEART OF THE SIERRAS.

BY J. M. HUTCHINGS.

THIS new work is a complete historical and descriptive summary of the wonderful Yosemite Valley and Big Tree Groves. The author, Mr. Hutchings, is an old pioneer, and has for more than 20 years resided in the Valley. He took the first sketches of it that were ever taken, and was the first to make its

MARVELOUS GRANDEUR KNOWN TO THE WORLD.

The work is complete in one volume of nearly 600 pages, and is illustrated with over 150 illustrations, 28 of which are

BEAUTIFUL FULL-PAGE ARTOTYPES.

These artotypes are the most charmingly characteristic of any illustrations ever produced, and are perfectly true to life, having been photographed from nature.

Sold only by subscription. Agents wanted everywhere. For prices and terms,

Address,

PACIFIC PRESS, Oakland, Cal.

(Continued from page 667.)

hearts of men as to keep them from sin and misery. This the Spirit of God can do.

I am truly grateful that we can tell the readers of the SIGNS that God has been blessing the work here during the last few months. The interest in Napier, where I have been during the last year, is an astonishment to me. I have never seen anything like it in my experience. There is no great stir or excitement, but the Spirit of God works quietly yet effectively on the hearts of the people. Those who first accepted the truth have remained firm, and others have been added, until there are about one hundred now keeping the Sabbath. The Sabbath-school numbers about one hundred and fifty.

This increase in numbers has made it necessary for us to erect a house of worship. The building is now under headway and will be finished as soon as possible. It is 30x50, with an addition 25x30, which will be divided into class-rooms for the primary and intermediate divisions of the school. This will be the second church building erected by our denomination in New Zealand.

Brother E. M. Morrison, who has been with us some months, has just closed a very interesting canvassers' drill, which lasted two weeks. Some eighteen attended the meetings and took a lively interest in the lessons. Several of them had been in the canvassing field during the past year, and as they had not had any instructions to speak of, they appreciated the meetings very much. During the last year they have sold about \$4,500 worth of subscription books. They are of good courage to start in with another year. Several new ones have joined the company, and they have set their mark to sell \$10,000 worth of books the coming year.

The books they have sold are being read, and the readers are beginning to call for the living preacher to come to them and explain the way of life more fully. But we cannot answer these calls, because we have no ministers to send. There are but two of us. We need a score at once. Everything seems favorable, and the people are ready for the message. "Pray ye the Lord of the harvest that he will send forth laborers into the harvest."

A. G. DANIELLS.

GENERAL MEETING IN LONDON.

A GENERAL meeting was held in London Sabbath and Sunday, September 28 and 29, attended by representatives from a number of our churches in the United Kingdom. It was found necessary to call the meeting a week earlier than was at first intended, and on this account the attendance from provincial churches was not as large as it otherwise would have been. Devotional services were held Friday evening and Sabbath forenoon and afternoon, and the first meeting for the discussion of business connected with the work was called the evening of the 28th.

Elder D. A. Robinson was chosen chairman and W. A. Spicer secretary. The chairman spoke of the present status of the work in the Kingdom, and of the belief entertained that the growth of the cause would very soon demand the organization of a conference, thus uniting the various local interests in one co-operative and representative whole. The object of the present meeting was to bring before the minds of the brethren assembled the work to be done, and to plan together as to the best means of advancing it.

A Committee on Resolutions was appointed, as follows: E. W. Whitney, Captain Adams, G. R. Drew, Frank Hope, W. T. Bartlett.

Three interesting meetings were held. Resolutions were presented, discussed, and passed

on the following matters: Gratitude for the truth of God and his great mercy; calling upon all our people in the United Kingdom to unite with the Tract and Missionary Society, and thus become useful laborers; the importance of intelligent effort on the part of all engaged in the work, and that instruction should be given them through the Tract and Missionary Society; the importance of the Sabbath-school work and the necessity of thorough organization in this respect; the importance of health and temperance as Christian duties; the importance and advantages of getting it before the people, and especially using it through lectures and publications to open new fields for the truth. The managers of the *Present Truth* were asked to open a department in that journal devoted exclusively to that subject, and greater efforts for the circulation of *Good Health* were urged. The popular interest in the question of health and temperance, and the general willingness to read and study it, made it possible to do a great amount of good, and advance the cause of truth, by working on these lines. Brother G. R. Drew had found the health and temperance literature of inestimable advantage to him in his ship work.

The ship missionary work has proved an effectual means of spreading the truth, and a resolution was passed calling for more ship missionaries to be placed in the principal ports of the Kingdom. With others, G. R. Drew spoke to this resolution, relating incidents in his experience in Liverpool, showing how great an influence is exerted in placing publications on board ships. Through those who were interested in, or believed, our views, he was able to send reading matter to Australasia, India, South America, New Caledonia, Finland, and other places, with the assurance that it would be carefully placed in the hands of reading people.

The following resolutions will be of interest to our readers:—

WHEREAS, The Pacific Press Publishing Company has, in harmony with the recommendation of the General Conference, assumed the responsibility of our publishing work in Great Britain, and is already in the field making preparations for the work; therefore,

Resolved, That we regard this as a move in the right direction, and that we give this branch of the work our sympathy and hearty co-operation.

Resolved, That we most heartily approve of the recommendation of the General Conference that experienced canvassers enter this field to engage in the work of a thorough and systematic canvass of our publications, and we trust that the proper books will speedily be made ready for their use, and that their coming may not be long delayed.

WHEREAS, We have seen with much pleasure and interest the growing favor with which our paper, the *Present Truth*, is received, and deem it important that it should be brought more frequently and continuously before the public, hoping that by so doing its circulation may be still further extended, and that by the continued blessing of God it may advance in its mission; therefore,

Resolved, That we request that as soon as may be convenient, or the interests of the cause may permit, the publication of *Present Truth* may be weekly instead of fortnightly as at present.

Resolved, That we regard with feelings of the tenderest gratitude the sacrifices of our brethren across the sea in behalf of the work in this country, and although from a national standpoint we are separate, yet, in the great and solemn truths for this time which their sacrifices have brought to us, we recognize the indissoluble ties which make us one in Christ, and in our lives will endeavor to imitate the same spirit; and with renewed earnestness and stronger faith, we will labor and pray for that time which we believe will soon come, when from England the light of the Third Angel's Message will be sent forth to many who now sit in darkness.

These resolutions were heartily adopted. Resolutions were also passed favoring such meetings as the above in the future. Voted that the proceedings be furnished for publication to the SIGNS OF THE TIMES.

[The synopsis (almost complete report) is taken from the furnished-copy.]

Publishers' Department.

SPECIAL NOTICE.

Now is the time to send in new subscriptions to the SIGNS OF THE TIMES. All orders received before December 25 will get the papers from the time the subscription is received at this office to the end of 1889 free.

RENEWALS.—A large number of subscriptions to the SIGNS expire during November and December. Please look at the date of the address label on your paper this week and if your time is about out please send in your renewal at once and we will give you the remaining numbers of 1889 free.

Price, \$2.00 per year, or \$1.00 for six months.

NOTICE TO MISSIONARY WORKERS.

PLEASE stop sending the SIGNS to any of the following names, as this office has received notice that the papers are refused, unclaimed, or sent to the wrong post-office:—

J. M. Quarry, Elias Gordon, George Curtis, James Cullen, D. J. Bagley, James Brown, Laura Sims, Maria Armstrong, Mrs. Mary E. Carpenter, Mrs. M. E. C. Lord, Wm. W. Watson, Miss M. H. Slivens, Eddie Lindas, F. M. Priest, Byron Greene, C. Wernch, C. F. Linrey, John H. Brooks, J. T. Keishaw, C. A. Carmichael, G. C. de Burkart, Miss Stella Sandgren, Sarah E. Silkye, Wm. Harper, Laura G. Bates, D. Haven, W. H. Horn, Geo. Seewald, Mrs. C. H. Lewis, Mrs. Belle Johnson, J. H. Morrow, Ossian Ray, Mrs. Fannie Trigg, Emma L. Frost, Mrs. E. W. Reynolds, Miss L. Johnson, 109 E. Place.

HAVE YOU SEEN IT?

The Law of God as Changed by the Papacy

Is the title of a large Chart just issued, which shows in a striking manner the blasphemous pretensions of the Papal power. The testimony of the *Best Catholic Authorities* is given, and shows, by quoting their own words, that Sunday is a child of the Catholic Church. These quotations, together with admissions from standard Catholic works, are arranged in parallel columns on either side of this Chart, while the center column contains the Ten Commandments as taught by the Catholic Church. The whole forms a collection of extracts of incalculable value for every Bible student.

The Charts are three by four feet in size, and are printed on heavy map cloth in bold type, easily read across the largest room.

Price, Post-paid, \$1.00.

A fac-simile edition on thin paper, size 5½x7½ inches, suitable for missionary distribution, has been prepared, and will be sent post-paid at 50 cents per hundred, or \$4.00 per thousand. Address all orders to

PACIFIC PRESS PUBLISHING CO.,

OAKLAND, CA.



BY ONE MAN. Write for descriptive catalogue containing testimonials from hundreds of people who have saved from 4 to 9 cords daily. 25,000 now successfully used. Agency can be had where there is a vacancy. A NEW INVENTION for filing saws sent free with each machine, by the use of this tool everybody can file their own saws now and do it better than the greatest expert can without it. Adapted to all cross-cut saws. Every one who owns a saw should have one. Ask your dealer or write FOLDING SAWING MACHINE CO., 308 to 311 South Canal Street, Chicago, Ill.

Views of National Reform.

Series One, 151 pages; Size 4½x7½ inches; price 15 cents.

This pamphlet contains thirteen treatises on the various phases of the National Reform Movement. The following are the subjects of the various chapters, each of which is complete in itself: Religious Liberty; National Reform Is Church and State; The Republic of Israel; Purity of National Religion; What Think Ye of Christ? Evils of Religious Legislation; The American Papacy; National Reform and Rights of Conscience; Bold and Base Avowal; National Reform Movement an Absurdity; The Salem Witchcraft; National Reformed Constitution and the American Hierarchy; National Reformed Presbyterianism.

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

The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, NOVEMBER 4, 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.

We hope that none of our readers will pass by the article entitled, "The Pacific Press and Foreign Missions." It is a most worthy object, and in helping this institution one would be doing good missionary work. We bespeak for the article a careful reading and prompt action.

A DISPATCH from Rome under date of October 22, says: "General Ignatieff has arrived with an autograph letter from the czar, accepting the pope as arbiter in the Balkan question." And thus the influence of the Roman pontiff grows apace; thus is he regaining his lost prestige, not only as a temporal prince, but he is paving the way for being again recognized as head over all the churches, "defender of the faith and corrector of heretics."

"THE LAW OF GOD AS CHANGED BY THE PAPACY," is the title of a chart which is advertised in another column. It shows at a glance the prediction and fulfillment of what the papacy has attempted to do with the law of the Most High. Younger ministers would no doubt find it a great help in impressing the truth upon minds when discussing the change of the Sabbath, and it would doubtless be helpful to all. It is an object lesson.

THE Boston *Morning Star* says that "the object of the Christian Endeavor Association is to consolidate into one vast organization the young Christians of all evangelical bodies, for the purpose of breaking down all denominational lines." Commenting upon this, a correspondent of the *Baptist and Reflector* says: "Will not Baptists take note of this and keep their children out of it? The aim of the Evangelical Alliance and Y. M. C. A. is the same."

THE *Christian at Work* is authority for the statement that a rector in New York City has determined to abandon his regular Sunday evening services in a certain neighborhood, because of the presence of so many bad characters. "He expects to be compelled to move his church away altogether," says our contemporary. That is bad for New York, especially as they have a Sunday law in that State. Would it not be well for the American Sabbath Union to do a little missionary work at home, before attempting to reform the world?

THE following item from the *Oakland Tribune* of October 22, shows that the friends of Sunday legislation in this State are neither dead nor sleeping:—

"What might appropriately be called a Lord's Day Convention was held in San Francisco yesterday, to see what could be done toward organizing a movement for the observance of the Lord's day. Dr. R. H. McDonald, of San Francisco, C. C. Clay and William Cubery, of Oakland, were appointed a committee to endeavor to raise \$25,000 as a campaign fund. About \$1,300 has already been raised."

The field secretary of the so-called American Sabbath Union is included in this plan as it is stated that Rev. Dr. Robert Mackenzie is at present in the East endeavoring to secure the services of Dr. Crafts for the coming season.

Let no unsophisticated student of the Bible-sup-

pose that by Lord's day in this item is meant the Lord's day of the Scriptures; Sunday is the day intended, and it is the Lord's day solely and only because the Catholic Church set it apart and gave it to the Lord in exchange for the real Lord's day, "the Sabbath of the Lord," the day of which the Son of man himself declared that he is Lord.

"THE czar of Russia," says the *New York World*, "has been examining the Edison phonograph at Berlin. Did it appeal to him as a triumph of genius, as an evidence of progress, as a jewel found by science to crown the brow of civilization? Not at all. He examined it in all its phases, and wondered how it could be made available in war. The czar and his European rivals look upon the inventive achievements of the day, not from a utilitarian standpoint, but as great captains seeking to control new weapons with which to defend their unlawful possessions."

THE following item concerning church building, taken from the *Occident* of October 16, we commend to our people everywhere, who are contemplating building churches. There are principles embodied therein which it is not wise to ignore:—

"Eleven churches built, one enlarged, and one improved, at a total cost of \$42,960, of which \$38,560 was in the presbytery of Los Angeles. While we should strive to make our houses of worship neat and attractive, and an honor to Christ and our denomination, still let us build according to our ability. A smaller and plainer building, paid for, is more honoring to Christ, than one more expensive, unpaid for. A mortgage is not an ornament to a church. Besides, we pioneers and foundation builders are not called on to pay all the bills of coming generations."

THE *Herald of Truth* well says that the gambler "has in the past given tone to the morals on this coast." "The truest patriot and Christian in California will beware of 'tickets' and 'cards.' Often these are the beginning of the gambler's career. The first step downward has been often taken in the parlor, and in the presence of Christian ladies." And, we ask, is not the church responsible for a part of this evil? Do not the bazaars, church fairs, raffles, and fish-ponds have something to do in exciting a spirit of gambling? And if the church had denounced these practices and lived above them, there would be but little need of the remark, "Preaching against it does comparatively little good." How would it do for the church to practice a while as well as preach?

THE Pan-American Congress in Washington has suggested to the *Catholic Review* the idea of a Congress of the Catholics of the Western Continent. The *Review* says:—

"The Catholics of the Continent, such as they are, outnumber the Protestants largely, and it would not be at all an impossible task so to blend them on general matters as to make them masters of the religious destinies of the Continent. If a commercial idea and the ability of Mr. Blaine can bring together eminent men from all parts of the country, cannot the Christian idea and the ability of Cardinal Gibbons bring together a similar body of men from the same quarters? There is no doubt that the Catholics of the North are to-day the Catholic body of the West, and, with the exception of the Germans and Belgians, the Catholic body of the world. We must lead the way in ideas and practical work. The Catholics of South America are fast asleep, not to say dead. . . . They ought to be rescued, waked up, and made alive. A visit of their leading men, ecclesiastical and lay, to this country, the education of their clergy among us, would make them acquainted with our methods, and at least trouble their consciences. Perhaps, too, it would be worth while for the Catholics of Washington to look after the Catholic delegates to this Congress and bring them into contact with American Catholicity."

It may be that the Catholics of South America are in this condition described by the *Review*, but

it would seem that their Northern brethren are active enough to make up for it. The Romanists of the United States never were so aggressive as now.

DR. BRUCE, in his book, "The Training of the Twelve," page 97, makes an acknowledgment that is worth noting. After concluding that the change of the Sabbath was wrought by the church, he says:—

"How this change was brought about we do not well know. Probably it was accomplished by degrees, and without consciousness of the transition which was being made on its import. From the beginning believers seem to have met for worship on that first day of the week; but there is no evidence that they rested entirely from work on that day." "The likelihood is that the first Christians rested on the seventh day as Jews."

This is as good evidence as Sunday as Dr. Bruce could produce. And of this he is not at all certain. His evidence rests on a "seem" or a "probably," and it was all done "without consciousness" that they were changing the day. But is this the way God does things?—Nay, verily. He has declared his will over and over again, and a first-day Sabbath is no part of it. But what of the seventh day?

THE following question and answer clipped from the *Interior* of September 6, will be of interest to those who feel sure that the Bible is just full of texts which prove beyond the peradventure of a doubt the immortality of the soul. Of course they have never been able to find the texts, but they nevertheless imagine that they exist; the editor of the *Interior* is in about the same fix; he believes the dogma but can't prove it. The question and answer are as follows:—

"EDITOR OF THE INTERIOR: Would you be so kind as to publish in your paper a satisfactory proof of the immortality of the soul, or if that is too much trouble, to name a work where such proof may be found, and oblige
SEEKER FOR LIGHT.
Ulysses, Neb., September 1, 1889."

"There are a great many analogies both within and without ourselves, which point to the immortality of the human spirit, and these have been set forth in many treatises. The Presbyterian Board of Publication (Philadelphia), would furnish one or more of them on application. But there is only one proof, only one demonstration, and that is in the resurrection of Christ, a fact verified by many indisputable witnesses. A Christian, by living near to God in obedience and prayer, gets direct testimony from the witness of the Holy Spirit in his soul. But this evidence is not capable of being imparted by one man to another. He can testify that he has the testimony, but he cannot communicate the testimony itself. Only the Spirit can do that."

Just how the resurrection of Christ proves the immortality of the soul the *Interior* does not explain, and we confess that we do not know. To us it seems that the fact of a resurrection being set forth in the Scriptures as essential to a future life, is a most positive testimony against the dogma of natural and inherent immortality.

THE *Advance* suggests that the present rate of beneficence for religious purposes cannot be materially increased without an increased degree of piety. The churches are doing about all they can do while standing on their present ground of consecration.

THE SIGNS OF THE TIMES,
PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE
International Tract and Missionary Society.

A sixteen-page Religious Family Paper, devoted to a discussion of the Prophecies, Signs of the Times, Second Coming of Christ, Harmony of the Law and Gospel; with Departments devoted to Health and Temperance, The Home Circle, the Missionary Work, and the Sabbath-school.

Price Per Year, post-paid, - - - - \$2.00
In clubs of five or more copies to one name and address, to be used in Missionary work, each, - - \$1.50
To foreign countries, single subscription, post-paid, 10s
Address, **SIGNS OF THE TIMES,**
Twelfth and Castro Sts., OAKLAND, CAL., U. S. A.