

# THE Signs of the Times

"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 11, 1889.

NUMBER 43.

## 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.

THE truth cannot be burnt, beheaded, or crucified. A lie on the throne is a lie still; and truth in a dungeon is truth still; and a lie on the throne is on the way to defeat, and truth in the dungeon is on the way to victory.

ONE Rev. S. G. Cochrane, of Ballyshannon, Ireland, pours forth his righteous indignation because so many young men refuse to marry, and calls them selfish, etc. But what about Catholic priests? If celibacy is a high virtue in the priest, is it not in the peasant?

GERMANY has made considerable progress of late in competing with England in manufactures and commerce; but recent facts indicate that this success has been at the expense of the poor. The president of the United German Trades Associations says that the pay received by operators does not rise above "starvation point." Those who sew in cotton fabrics get only eighteen cents a day, while in Berlin, where the best class of artisans are found, engineers get only from seventy-five cents to one dollar per day. Men weavers earn from three dollars to three and one-fourth dollars a week of sixty hours. How do they live? No wonder that anarchy is increasing.

THE slave of the imperial Russias is the czar himself. Better the liberty of the peasant with his black bread than the constant fear indicated by the following precautions:—

"A new Imperial train has just been built for the emperor of Russia. The saloons are covered with iron outside, and then come eight inches of cork, instead of the steel plates with which the carriages of the old train were protected. All the saloons (which communicate by a covered passage) are exactly the same in outward appearance, so that no outsider may be able to discover in which carriage the czar is traveling. During the emperor's journey last autumn he passed most of his time in a carriage which from the outside looks like a luggage van."

THE "ceremonial law," so called, of the Levitical dispensation, was nothing more than directions as to the way offerings should be made, what these offerings should consist of, when and what feasts should be held, etc. These sacrifices and feasts

pointed forward to the work of Christ, our great High Priest. The priests were typical of him. All those ceremonies existed to manifest faith in a Redeemer to come. They were the gospel ordinances of that dispensation, just the same as the ordinance of humility, the Lord's Supper, and baptism are gospel ordinances of this dispensation. The moral law is independent of all, in both dispensations. When the Levitical dispensation ceased, those ordinances, through which faith in the Son of God was manifested,—pointing forward to a Saviour to come,—ceased also. When the priestly work of Christ closes, the gospel ordinances of this dispensation will cease. But the precepts of the moral law "stand fast forever and ever."

THEY who read into the Sabbath law the Jewish traditions of "a Sabbath day's journey," or the local laws regarding the Sabbath in the wilderness, are adding to and perverting the law of God. The law of the Sabbath is found in Ex. 20:8-11. That does not forbid religious service; for the priests ministered in the sanctuary more that day than any other (Num. 28:1-10), and were "blameless." Matt. 12:5. The true interpretation of the law is shown in our Saviour's life and teaching. Isaiah, who spoke by the Spirit of Christ (1 Peter 1:10, 11), says that we should "call the Sabbath a delight, the holy of the Lord, honorable," that we should not do our own carnal pleasures, but God's will (Isa. 58:13); and Jesus says in justification of his own work of compassion and ministering, "It is lawful to do well on the Sabbath-days." Matt. 12:12. "Lawful" is according to law. Therefore Jesus did not break the Sabbath, and his life is our example of what God requires.

PAPAL Italy will not make friends with the pope. This is bemoaned by Archbishop Corrigan, of New York, in a pastoral letter to his diocese. He speaks of the immense moral power of the Papacy, as manifested in the arbitration between Spain and Germany, and also of the expressed desire of the pope, Leo XIII., that amicable relations should exist between the Italian Government and the Vatican. Of course this means temporal sovereignty of the pope. He complains because the work of petitioning the government was stopped by the power of law. The sentiment in favor of the temporal power of the pope was evidently a surprise to the Italian Government. Not less than 500,000 signed the petitions, when their circulation was forbidden by law. The Papacy has a strong following in Italy who are in favor of the restoration of temporal power, disguise it as the government may. But to speak of the moral power of the Papacy is like speaking of the whiteness of black. What about the moral power of the pope in the matter of Ireland and England? The principles of the Papacy are craft and policy forever.

### STAND LIKE THE ANVIL.

"STAND like the anvil," when the stroke  
Of stalwart men falls fierce and fast,  
Storms but more deeply root the oak,  
Whose brawny arms embrace the blast.

"Stand like the anvil," when the sparks  
Fly far and wide, a fiery shower,  
Virtue and truth must still be marks  
Where malice proves its want of power.

"Stand like the anvil," when the bar  
Lies red and glowing on its breast;  
Duty shall be life's leading star,  
And conscious innocence its rest.

—Selected.

### HAVE LIGHT IN YOURSELVES.\*

BY MRS. E. G. WHITE.

WE have most precious promises in the word of God, which ought to give us courage and confidence. They should enable us to come out of uncertainty and darkness, to come where we may know that the Spirit beareth witness with our spirit that we are the children of God. There is nothing wanting in the store-house of our God.

Jesus has said, "Believe me, that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto my Father." The disciples of Christ are to do greater works than Jesus himself has done. He says further: " whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "If ye ask anything in my name, I will do it." Christ spoke these words for the comfort of all who should have faith in him, and it is our privilege to believe that God will do just as he has said he would.

It is not enough to say, "I believe;" we must exercise the living faith that claims the promises of God as our own, knowing that they are sure and steadfast. The enemy of our souls would be glad to steal away these precious promises from us, and cast darkness before our eyes, so that we should not be able to appropriate the good things that God means that we shall have. God is waiting to do great things for us as soon as we come into a right relation with him; but if we hold ourselves in doubt and unbelief, the enemy can keep the control of our minds, and

\*Morning talk at Minneapolis, Minn., October 19, 1888.

intercept the promises of God. Unbelief always results in a great loss to our souls. It was said concerning one place where Christ visited, "He did not many mighty works there because of their unbelief." Christ cannot work in our behalf if we do not manifest faith in him. We should train our souls to have faith in God. But instead of this, how many there are who educate themselves to doubt. I have heard testimony after testimony in meeting in which there did not seem to be one word of genuine faith, but which cast a shadow over the whole congregation. It is not God's will that we should be in this position. Brethren and sisters, it is our privilege to walk in the light, as Christ is in the light. He is at our right hand to strengthen us, and he tells us that greater works than he has done shall we do, because he goes to the Father. He is ready to impart unto us the rich blessing and grace of God.

How shall we encourage you to have faith in God? You say, "How can I talk faith, how can I have faith, when clouds and darkness and despondency come over my mind? I do not feel as though I could talk faith; I do not feel that I have any faith to talk." But why do you feel in this way?—It is because you have permitted Satan to cast his dark shadow across your pathway, and you cannot see the light that Jesus sheds upon your pathway. But another says: "I am very frank; I say just what I feel, I talk just as I think." Is that the best way to do?—No; God wants us to educate ourselves so that we shall speak right words,—words that will be a blessing to others, that will shed rays of light upon their souls.

Suppose that at times we are destitute of the joy we should like to experience, can we not feel assured that the promises of God are still yea and amen in Christ Jesus? The promises of God do not rest upon feeling. They have a foundation as distinct from feeling as light is from darkness. We must learn to move from principle, and when we learn to do this, we shall move understandingly, and not be controlled by varying emotions.

Christ has said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Brethren, can you explain why we are not more efficient in ministering to others, and why we are not better able to help the church, than we were ten years ago? There is no reason why we should not be growing in efficiency and power to do the work of God. The Lord wants us to use every iota of the ability he has given us, and, if we do this, we shall have improved and increased ability to employ. God desires that we shall have a thorough understanding of the truth as it is in Jesus. We should dig in the mine of truth for the rich treasures of knowledge that are hidden in God's word. If we employ our talents in searching the Scriptures, and in imparting knowledge to others, we shall become channels of light. You should not allow the channel between God and your soul to become obstructed. You should not be moved by circumstances. You should refuse to listen to the suggestions of Satan, that he may not paralyze your efforts to do good.

What we need is Bible religion; for if Christ is abiding in us, and we in him, we shall be continually advancing in the divine life. If

we are connected with the source of all wisdom and power, we shall not fail of becoming strong men and women in Christ Jesus. If we fully receive the truth of heavenly origin, we shall not fail of becoming sanctified through it; and when trials come we shall not go to complaining, as did the children of Israel, and forget the source of our strength. We must gather up the divine rays of glory, not to hide our light by putting it under a bushel or under a bed, but to set it on a candlestick, where it will give light to others. We must put our talents out to the exchangers, that we may accumulate more talent to bring to Jesus. In this way we shall be growing Christians, and every word we speak will be ennobling and sanctifying. We should educate ourselves to speak in such a way that we shall not have cause to be ashamed of our words when we meet them in the judgment. We should seek to have our actions of such a character that we will not shrink from having our Saviour look upon them. Christ is here this morning; angels are here, and they are measuring the temple of God and those who worship therein. The history of this meeting will be carried up to God; for a record of every meeting is made; the spirit manifested, the words spoken, and the actions performed, are noted in the books of heaven. Everything is transferred to the records as faithfully as are our features to the polished plate of the artist.

We must fight the good fight of faith. Satan will try to sever the connection which faith makes between our souls and God. He will seek to discourage us by telling us that we are unworthy of the grace of God, and need not expect to receive this or that favor, because we are sinners. These suggestions should not cut off our confidence; for it is written: "Jesus Christ came into the world to save sinners, of whom I am chief." There is no reason why we should not claim the promises of the Lord. There is no reason why we should not be light-bearers. There is no reason why you should not advance, why you should not become more and more intelligent in prayer and testimony, and make manifest that God hears and answers your petitions.

We should have more wisdom and confidence to-day than we had yesterday. Why are we so well satisfied with our feeble attainments? Why do we settle down content with our present deficient experience? We should not always be fed upon the milk of the word; we must seek for meat, that we may become strong men and women in Christ. God will give you everything that you are prepared for, everything that will minister to your strength. He will make peace with you if you lay hold of his strength. But he will not let his power drop upon you without effort on your part. You must co-operate with God in the work of salvation.

We need to grow in the knowledge of our Lord and Saviour Jesus Christ. We must educate ourselves to talk faith, to pray in faith, and to abstain from dropping one seed of doubt and discouragement. We desire that young men shall go forth from this conference to become experienced workers in the cause of God. Let the older ministers take heed that they make straight paths for their feet, that the lame be not turned out of the way. Let no watchman or shepherd of the flock

place himself on the judgment-seat, to criticise others, to pick flaws and find fault with the brethren. Oh, that everyone at this meeting would take his position on the Lord's side! We must have light in ourselves. Do not believe anything simply because others say it is truth. Take your Bibles, and search them for yourselves. Plead with God that he will put his Spirit upon you, that you may know the truth and understand its principles. If you gain an experience of this kind, there is nothing that will turn you from the truth. You will be like Daniel in the lions' den, and like Joseph in Pharaoh's prison.

From the light that God has given me, I can say that not half of those who profess to believe the present truth have a thorough understanding of the Third Angel's Message. Many believe the truth because they have heard it preached by someone in whom they had confidence. When our people search the word of God for themselves, we shall hear less murmuring than we hear to-day. We need that faith that will lead us to study the Bible for ourselves, and take God at his word.

Christ says: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

Brethren, you must take advanced steps. God wants every one of you to turn from your iniquity, and connect with him, the source of all wisdom and truth, that when you open your lips the words of Christ may flow forth. Shall we not let the Spirit of God come among us, and flow from heart to heart? The Spirit of God is here this morning, and the Lord knows how you will receive the words that I have addressed to you on this occasion.

#### PALACE-CAR PIETY.

Good old John Bunyan lived before the days of railroads, and he sent his pilgrim to the Celestial City on foot. Some pretty rough walking and hard climbing did Christian find before he had traversed the straight road from the City of God. His convictions of guilt were deep and pungent, his conversion was thorough, and when he reached a dark and dangerous defile on the way, he bravely said, "I see not but that this is the way to the desired haven," and on he goes without flinching. The piety of the pilgrim was stalwart, self-denying, sin-hating, and uncompromising; the man relished even the severities of duty, and never coddled himself with confectionery. Is there not a strong tendency in our day to make a Christian life a great deal easier and more self-indulgent, and instead of a sturdy walk with God, to make it a comfortable ride to heaven in a palace car?

1. This tendency shows itself in quite too much of the preaching to the unconverted. The apostle Peter's first discourse after Pentecost was not a bid for popularity; he did not seek to bribe those Jerusalem sinners by telling them how easy it was for them to become Christians, and what a "good time" they

would have if they embraced the new gospel. He knew that the very best thing for them was to convict them of their sins, and a prompt acceptance and confession of Jesus Christ. Thorough conviction brought thorough conversion; then came gladness of heart and steadfast continuance in the apostles' doctrine and fellowship. This same kind of subsoil plowing down to the roots was the characteristic of Whitefield, Finney, Edwards, Nettleton, and Lyman Beecher; it is the characteristic of Spurgeon's preaching to-day. The best service that can be rendered to a sinner is first to convince him of his sinfulness, and then lead him to Jesus' blood; the more thoroughly sick of sin he becomes, the more he gets the bad stuff out of him by deep repentance, the healthier, holier Christian he will be afterward. But to preach to an unconverted man that "it is just the easiest thing in the world to be a Christian," and to urge him to come on board the church train just as he is, and be transported safely and comfortably to Paradise, is pretty sure to either hoax him into self-deception, or to make him a crude, half-converted, self-indulgent professor to the last.

2. Our blessed Master—who loved sinners infinitely more than we can—never bribed men into discipleship. He invited them to come to him, but he frankly told them that unless they were willing to deny themselves, and take up a cross and follow him, they could not be his disciples. There was a magnificent reward waiting for them at the terminus, but no palace cars to carry them there. The young ruler who fancied he might find one, and ride to heaven "like a gentleman," went away disgusted and disappointed. Brethren, we are always safe when we copy our blessed Master. So in dealing with the unconverted and with the awakened inquirer, let us be honest with them, and tell them that if their "right hand" be a favorite sin, the hand must come off. The biggest devil in a sinner's heart is self, and unless that greedy devil is cast out, Christ cannot and will not come in and flood the soul with peace and joy and power. What is it but the subtle spirit of self that would seek to bargain with Christ for a safe and "genteel" journey to heaven in a palace car?

3. The spirit of indulgence eats like a canker into the life of too many members of our churches. It leads them to choose as their place of worship, not the one in which they are the most needed, but the prosperous one in which they have the lightest load and the most luxuries. The wealth that ought to feed a dozen feeble churches into independence, runs right down into the pool of one aristocratic church and stagnates there. Self-indulgence inquires: "Who preaches there? Is he eloquent? Is the music fine? And do the best society go there?" In plain English this means, Bribe me with a seat in the drawing-room car, and I will go with you. Self-indulgence always goes to its store through a storm, and hires a carriage on the bitterest night to reach a pleasure party; but it leaves Christ's ambassadors to preach to empty pews on an unpleasant Sabbath. The conduct of a vast portion of Christ's professed followers is a severer reproach, and works a severer damage to our Christianity, than the ribald assaults of a hundred Ingersols. It practically means,

"My religion will be worth heaven to me in eternity; but in this world it is not worth a little exposure and discomfort."—*Theodore L. Cuyler, D.D.*

#### THE FALLEN CHURCH.

BY T. S. PARMELEE.

WHAT is the matter with the Church?  
She once was bright and fair;  
God's beauty rested on her brow;  
Her light shone everywhere.  
She sought the Lord; he always heard;  
He never turned away.  
He was her husband; she, his spouse—  
But what is she to-day?

Where is the Church? What do we see?  
What do our eyes behold?  
Coquetting with a nation now  
Like Mother Rome of old.  
God's arm was once her constant strength;  
She leaned on him alone;  
But now she looks to earth for help—  
Where has her virtue flown?

The gospel's Heaven's power to save,  
But this she does not see;  
And so she pleads with earthly powers  
To rescue you and me.  
Her heart is turned away from God.  
Her fall, her fall, how great!  
Now she is seeking (oh, for shame!)  
Vile union with the State.

God's beauty and his righteousness  
No longer are her boast;  
Base politicians must supply  
The power that she has lost.  
God's love and beauty she has scorned,  
And thus she lost her charms,  
So she invokes the civil power  
To force men to her arms.

#### THE BIBLE.

THE Bible has been and still is the fruitful source of more remarks and criticisms than any other, perhaps than all other books put together. The reason of this is obvious, as it treats of subjects which in their nature affect all mankind in all ages of the world. Its leading subjects being God and man, all others may be considered as modifications of these.

Again, it goes further back in its narrative than does any other book. Other authors select a point in time at which to begin their histories, and generally have celebrity in proportion to their ancientness and authenticity. But in the Bible we have a book that dates its origin "from the beginning," and is at the same time the fountain of truth to us.

But the inspired penman, in his backward flight, "prompted by the spirit of inspiration," stops not in the morning of time, but carries us back, as it were, to the morning of eternity, ere the creative energy of the Almighty had been put forth in calling into existence the infinite number of worlds that now occupy space and proclaim the handiwork of God; or ere the "morning-stars sang together, and all the sons of God shouted for joy," at the birth of a new world.

But again, as we have seen that the Bible goes back to the cycles of the past, anterior to the morning of time, even so does it now, after passing through the boundaries of time, grasp the future and speak clearly of the condition and occupation of God's creatures in the eternity to come. Such being the case,

the Bible is just the book we need. Indeed, it is man's greatest want. It accounts for all things that now exist, and brings to man the information that he should most desire—information, too, that cannot be obtained elsewhere.

The Bible comes to us, the , as the golden seal suspended to the chain of time, that unites the eternal past to the eternal future. Like a light-house in mid ocean, shedding its light far out o'er the dark expanse of waters, and guiding the weary mariner to his desired haven, so does the Bible come to man, dissipating the moral darkness that would otherwise environ the world; and, casting its benign and heavenly light across the billows of time, it points the earthly voyager to the haven of eternal repose. Well might the poet say:—

"The Bible is a lamp which the Father threw  
down from his palace above,  
To guide his wandering children home."  
—*Selected.*

#### "THE FEARFUL."

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. 21:8.

WHY should the fearful be condemned with the wicked?—Because they are so nearly allied to the unbelieving and the abominable, etc. The fearful, here, are not those who fear to offend God, but those that fear to trust his word, and therefore will stand for years undecided upon a point which is as clearly revealed in the Bible as words can reveal it. Fear to trust the word of God is unbelief; then follow the sins which characterize unbelievers.

The fearful not only fear to trust the word of the Lord, but they fear to offend their fellow-men more than they fear to offend God. Do not marvel, then, that they are condemned. They want a reputable standing among those whom they know to be in error. They seek the praise of men more than the praise of God. I have known some who have been convicted, and have been investigating and inquiring, and halting between two opinions on the Sabbath question, for from five to ten years, unable to decide on so simple and so clearly revealed a subject. Did I say unable to decide? In their practice they did decide to keep the popular day, and maintain their standing with those who break God's law and teach men so, with the probability of remaining so till too late to repent.

Again, there are others who keep the Lord's Sabbath, and have seen for many years the increasing evidences that the predicted message of the third angel (Rev. 14:9-12) is now being given, and yet are undecided, and do not give God the due credit for fulfilling his word of promise. Some will decide this question with less time to make the decision, before the message closes. And the faith of such will condemn the unbelief of those who have remained undecided for years; they will obtain the crown, while the fearful lose it.

The undecided are fit for no service. Their time is running to waste. They are always in the battle and never getting the victory. At the end of each struggle they are weaker than before, while the foe grows stronger through their cowardice. Whereas, if they

would settle the question of faith and duty between themselves and Him who justly demands their reverence, and then make a bold and decisive charge, the victory would be theirs.

O ye undecided! no longer charge God with a lack of evidence, nor consume more of your precious time in hazardous delay! Time is swiftly passing, and God is now requiring your whole heart in his service. He is not pleased with your fearfulness and indecision. Years have been wasted, and still those lions are in the way. You are no nearer a decision, perhaps not so near, as when you had had a reasonable time in which to decide. God can do no more for you than he has done, until you take a decided stand in his service. Those dear friends who hold you back, and for whom you wait, might be saved by a bold and resolute discharge of duty on your part. But if they will not go with you, why tarry in the plain to be consumed? If you do your duty, you may be censured by them, but, in that case, their blood will not be found upon your garments. What folly, to make the present life miserable, half believing, half doubting, half decided and yet undecided, and after all have a portion with the fearful and unbelieving! Questions of truth and duty can be decided by the word of God; why halt then between two opinions?

R. F. COTTRELL.

#### MATTHEW TWENTY-FOUR.

BY THE LATE ELDER J. H. WAGGONER.

"OF THAT DAY AND HOUR KNOWETH NO MAN."

REFERENCE is often made to this verse with as much confidence as if it were a sufficient refutation of every argument in favor of the truth that Christ's coming is near. We accept the declaration of this verse; we accept all the Scriptures. May we ask the objector, Do you believe this scripture? Perhaps he will say, "Yes; I believe that no man can tell the day nor the hour of his coming." We also believe that; but that is not all that the Saviour said. *Do you believe his word?* Do you believe that you may know, by the signs which he has given, when his coming is near, even at the door? Here is the test of *your* confidence in the teachings of our blessed Lord. We have this confidence; we fully believe we may know. Nay, more; we believe we *must* know,—that we are *commanded to know*, and not to slight the Saviour's warnings. And we believe it will be just as fatal for us not to know, as it was for the inhabitants of the earth in the days of Noah not to know when the flood was coming. Matt. 24: 36-39.

It is quite possible to know that an event is near, without knowing the day and hour when it will occur. Plain as this distinction is, the objectors seem to overlook it altogether. An illustration of this is afforded in an incident which transpired a few years ago. We were holding meetings in the northern part of Ohio; it was in the spring of the year. Having one evening presented the Bible evidences that the coming of the Lord is near, we were hailed next morning by a gentleman who was planting his garden, and requested to tell him *at what time* we thought the Lord would come. Of course we told him we knew nothing about that; we left it where the Scriptures leave it, that it is near, but *just how near* we have no

knowledge. But he insisted that, inasmuch as we were very confident that his coming is near, we must have formed *some idea of the definite time*, and he would not be satisfied unless we told him. So it often is, that the idea of definite time is firmly fixed in the minds of opposers, while it never is in ours. Failing to satisfy him by denials, we changed the conversation to his work. He was planting corn. We asked him if he expected that the corn would soon "come up." He answered, "Yes." "And why?" "There is good reason to expect it. The season is well advanced; the ground is moist and warm." "Then you feel assured, even to a certainty, that it will come up soon?" Again the answer was, "Yes." Then we continued, "As you are certain that it will come up soon, please tell *at what exact time* you think it will come up!" By pressing the point a little, he was led to confess that his request was not a reasonable one,—that we may be certain that an event is near, and not know the exact time when it will occur.

And why not be equally positive in both cases? Our Saviour's parable is based upon the very facts which led this man to feel assured that his corn would come up soon. "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." And so it is; we do not guess; we do not doubt; we know. "So likewise ye, when ye shall see all these things, *know that it is near*, even at the door."

The only way imaginable in which this certainty can be evaded, is to say that the parable itself is based on certain facts which are yet matters of dispute, and therefore matters of uncertainty. But then the question arises, Would the Saviour build a parable of such certainty, and command us to *know* it as a certainty, and rest the whole fabric on uncertainties? Impossible. We insist that the signs are not uncertainties. They are made uncertain only by a mystifying process which leaves everything in doubt and obscurity to which it is applied. By the working of this process we have no "*sure word of prophecy*" left to us. But by taking the statements of our Saviour as *literal truths*, we have harmony in statement and certainty in fulfillment.

(To be continued.)

#### THE DECADENCE OF THE CLASS-MEETING.

METHODISM owed its pristine strength to the class-meeting. The device to secure one result proved equal to all uses. It became the unit of organization, the test and stimulus of piety, the assessor and collector of ecclesiastical funds. Nothing in Methodism promised more, nothing yielded half so much. But Methodism then was Christianity in earnest. People having the form, banded together to seek the power, of godliness. Grievously at fault, the erring Methodist was amenable to discipline. He paid the leader his "contribution" and "quit his meanness" at one and the same time. All who bore the name were fleeing from the wrath to come. They had a wholesome dread of hell, and a sturdy purpose to avoid it by God's help. The class-meeting was a normal school where the best methods of overcoming evil were discussed. As long as the heart was stirred, so long these meetings were full of the attraction of the

cross. When love failed, and fashion crept in, and the world hid the cross, men went to class for form's sake, bore false witness before the Lord, lied to one another in his name, and finally threw their oars into the boat, pillowed their heads on the cast-off garments of righteousness, slept, and drifted. There never comes an awakening but something akin to the class-meeting is demanded. It is because we have lost the spirit of piety that we have so generally abandoned the class.—*Western Christian Advocate (Methodist)*.

#### PULPIT NOTICES.

Good nature is a very bad thing, generally; it is without backbone. Goodness by grace, puts grit, backbone, and ribs into the soft parts. Many a preacher doses his congregation with all kinds of notices because he has too much good nature in his make-up. Over-politeness and over-easiness are out of place in the pulpit. The flood of pulpit notices are frequently so long, so varied and diverting, that the sermon and service, if not lost, are seriously affected. We clip this:—

"A Michigan pastor, discussing this question in a ministers' meeting not long since, made this telling point: 'A pulpit notice is a pulpit indorsement. Some people may, at first thought, dissent from this, imagining that a pastor is simply a fleshly phonograph to grind out the notices put into his hands into audible sound. But second thought will convince anyone that a minister should never read a notice of any sort which either himself or some wise and proper officer of his church does not personally know to be worthy of recommendation and of a pulpit reminder.' When this principle is established and acknowledged, church members and society workers will learn to recognize what a serious offense it is to seek pulpit advertising by imposing on a pastor's good nature."—*St. Louis Christian Advocate*.

#### MODERN ARTILLERY.

THE following from *St. Nicholas* is of interest inasmuch as it gives some idea of the immense destructive power of modern engines of war:—

So great and marvelous are the powers and the effects of gunpowder and the huge cannon of to-day, that it seems hard to decide which wonder I should first describe. Let us commence with "machine guns," as they are termed. These are guns which, by means of mechanism or machinery, rapidly discharge a great many bullets. The best, as well as the earliest, machine guns are American inventions. The Gatling gun is the invention of Dr. Gatling, a citizen of Hartford, Conn., where also the manufactory is situated. It consists of a number of rifle barrels—generally ten—arranged around a central shaft. At the rear of the barrels is a casing of metal containing the breech mechanism. One man holds a case containing cartridges over an aperture of the casing, and they drop in and fit themselves in the barrels. Another turns a crank which revolves and thereby operates the mechanism inside, so that as each barrel comes underneath, it is discharged, and the empty cartridge shell thrown out. When the man turns the crank twice around he has discharged all the barrels; and as he can turn the crank, if he be adroit, two or three times

a second, it is possible to discharge as many as one thousand shots a minute. Of course no gun can be fired so rapidly very long, for the barrels would get too hot, and all the parts become so fouled with soot and gas as to jam together. A century ago it was thought wonderful that a regiment in the army of Frederick the Great of Prussia could load and fire six times a minute. As there are one thousand men in a regiment, it will be seen that six of these guns, requiring only five men each—thirty, all told—to operate them, could do as much firing as one thousand men one hundred years ago. Indeed, the amount of work accomplished is much greater, since the Gatling gun throws its leaden bullets a thousand yards, and kills at that distance, while the old flint-lock of the Prussians was useless for any range greater than two hundred yards.

The Nordenfeldt and Gardner guns are machine-guns in which the barrels are horizontal and in one plane, instead of mounted together in cylindrical form as in the Gatling. But the most wonderful gun of all is the Maxim gun. This is actually a weapon that loads and shoots by itself. Think of how astonished the ancients would have been if suddenly confronted with one of these machines, a half mile away from them, striking down their men with imperceptible missiles!

It is well known by every boy that when he fires a gun or pistol it gives a backward jump. This is called the "recoil," or, as the boys term it, the "kick;" and it is this force that is made use of in the Maxim gun. The gun consists, unlike the rest, of but a single barrel and a breech mechanism. A long strip holding cartridges is put in position, the hammer released against the first cartridge, and a cartridge is thus fired. The recoil strikes a pin, which puts another cartridge in position, fires it and casts out the old shell, and the next recoil is utilized in the same way. This is repeated until all the cartridges are gone. It is possible to fire as many as 666 cartridges, only the first having to be fired by hand; the gun automatically discharges all the rest.

The famous Mitrailleuse, used by the French in the Franco-Prussian war, fired eighty-five cartridges at once; but they all went nearly to the same mark, and, once discharged, it required some time to load the gun. The new machine guns have a motion from side to side, so that their fire sweeps over a wide stretch of ground and is practically continuous. Going a step further, we have what are called revolving cannon, as the famous Hotchkiss—another American invention. These are cannon similar to huge revolvers, and threw shells from a half pound up to thirty-two pounds in weight, and discharge five to twelve shots a minute.

All cannon are divided into these general classes: 1. Field-guns, or cannon which are light and can be carried about by an army wherever it goes. These rarely throw shells of over eighteen pounds in weight. 2. Siege guns, which are too large to be moved rapidly, but still may be carried from place to place in special wagons, cars, or boats constructed for them, and used in laying siege to places. These throw shot or shell from 18 up to 200 pounds in weight. 3. Sea-coast guns, or permanent guns. These are too

large to be moved about, and are mounted on special carriages in sea-coast or other large forts. They throw projectiles of from 100 pounds up to 3,300 pounds, and require the aid of steam and electricity in loading and firing.

As an example of field-guns, a new gun which has just been made for the United States army is, perhaps, the finest in the world. It is made of steel, and weighs less than 800 pounds. It is mounted on a steel carriage and throws a thirteen-pound shell, requiring a charge of three and one-quarter pounds of powder. It will throw this shell, which is a little more than three inches in diameter, over 7,000 yards—that is about four miles—with terrific power and wonderful accuracy.

As yet, in the United States we have no siege or sea-coast guns which will compare favorably with the huge monsters found in European countries. There are a few in the navy, and it will not be long before we shall have in the army many guns which will be quite as good as anything of the kind abroad, and, perhaps, even better.

I said that these huge guns require steam and electricity to operate them. Let us see. Some of these enormous steel shells weigh 3,300 pounds—about equal to the weight of three horses. They are six feet high, and as large around as a man. The gun which fires them is called a 138-ton gun, because it weighs 138 tons. It requires 1,000 pounds of powder to load the guns once. Now, think what a terrific weight 138 tons—276,000 pounds—is to move about. Yet, to aim the gun, it must be moved about. And as it takes some time to load it, all the gunners would be picked off by sharpshooters if they were not protected. So the gun has to be moved down behind a safe wall or rampart while it is loaded, and then raised up again to be fired. Only steam can do this. Again, such a weight as 3,300 pounds of steel and 1,000 pounds of powder can be lifted and inserted in the gun only by the help of steam. The noise of the discharge and the danger of exploding 1,000 pounds of powder are so great that it is not safe for a man to fire one of these huge guns close by, as he could fire a small one. So electricity is brought into play, and the powder ignited by means of the electric spark.

Now, let us measure the power of these huge machines. A foot-ton is the force with which one ton raised one foot and then let fall, would strike the ground, or the force with which one pound raised two thousand feet from the ground would exert in falling that distance. Now, the force, or energy, exerted by a projectile from one of these huge guns is more than 57,000 foot-tons at a distance of 1,000 yards from the gun. Very few of us can understand what a tremendous power this is; but if we were to take the obelisk in Central Park, and carry it bodily to the very top of the spire on Trinity Church, and then let it fall, it would strike Broadway with far less force; still it would be sufficient to crush any building on which it should happen to fall. These great guns, if they could be given the proper elevation on board ship—that is, if the construction of war-ships allowed the muzzle of the gun to be pointed upward sufficiently—could throw their shells

from far outside of Coney Island into the heart of New York City, to crush whatever the missile might strike. Yet this distance is over twelve miles. If one such projectile could retain the velocity with which it leaves the gun—2,000 feet a second—it would reach the moon, 270,000 miles distant, in eight days. Yet, wonderful as are these guns, the limit of their power is not reached; and in a few years more, the present weapons will appear small beside the new ones to be constructed. Before long there will be guns to fire shells charged with dynamite or other high explosives, so that nothing can withstand the bursting shells.

These guns will add to the horrors of war; but some philosophers are of the opinion that it is only by making war so frightful that human beings cannot endure its terrors, that the millennium will be brought about.

#### SLAVERY IN CENTRAL AFRICA.

It was in the western part of this district that Lieutenant Wissmann in 1882 visited a Bene Ki town, whose single street extended for ten miles, whose huts were twenty feet high, and surrounded by neat court-yards, whose men toiled in the fields behind the houses, while all the inhabitants bade the stranger welcome, and about five thousand of them visited his camp that evening. Two years ago Wissmann passed again through that place. There was nothing left of the happy homesteads. In the tall grass that choked the long street were found many charred poles and blackened skulls. The hordes of Tippu Tib within six months had paid three murderous visits to this large settlement. Many women were carried off, all who offered resistance were killed, and the fields, gardens, and banana groves were laid waste. Small-pox, introduced by the Arabs, and famine, completed the tragedy. The powerful tribe of Bene Ki had ceased to exist, and only a few individuals had escaped south to Zappu Zapp, a chief who was himself a refugee from Arab aggression.

Along three hundred miles of the Congo, between Nyangwe and Stanley Falls, the Arabs, according to Glerup and Lenz, have depopulated about fifteen thousand square miles of territory. The numerous tribes whom Stanley first saw have become slaves, or in greatly depleted numbers wander through the forests far from the river. About two thousand square miles of the rolling prairie west of Tippu Tib's home at Kasongo have been utterly drained of their people. About twenty thousand square miles on the western headwaters of the Congo are no longer a profitable field for slave hunting. In the very region where Livingstone died, and where his heart was buried, extending southeast from Lake Banweolo and embracing about fifteen thousand square miles, the Arabs, we are told by Giraud, have completely ravaged the country. And from all these centers of devastation the paths of the destroyers leading to slave marts and shipping-points may be traced by the bones of the victims who fall by the way.

It cannot be possible that the civilized world will much longer permit this colossal crime of the century to add its murderous results, without taking earnest measures to put a stop to it.—*The American.*

# 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 11, 1889.

## OUR GENERAL CONFERENCE.

We have not been there except in spirit, but judging from the *Daily Bulletin* and reports from delegates, the Conference has up to this writing been one of great interest and much labor. The delegates number upwards of one hundred and twenty, from nearly all parts of the world. The number of standing committees is every year increasing, numbering this year fourteen.

Much improvement in every phase of the Conference is manifest in the *Bulletin* reports. In the first place, a well-digested plan of the meetings was decided upon before the Conference began. The regular work was put into systematic shape. The officers of the various associations and the delegates from various fields have presented the wants and needs of their respective charges in well-prepared reports, thus enabling the delegates and committees to grasp, in the least possible time, the problems with which they have to grapple.

Some of these reports it will be of interest to note. The president's address lucidly, though briefly, sets forth the progress which the work has made during the past year, and points out matters which ought to be taken into consideration, among which are the amendments to the constitution, to meet the growing needs of this people, and the districting of the great field, each district being placed under the charge of a member of the General Conference Committee.

All matters for consideration are brought in systematic form before the Conference, referred to the proper committee if practicable, and printed in the *Bulletin*, before final action is taken thereon, thus giving to all the privilege of considering the matter thoroughly before voting upon it. We know that these methods will prove much more effective and satisfactory than the methods less defined, generally pursued in such conferences.

The work in foreign fields is encouraging. The publishing house in Basel, Switzerland, built at great sacrifice and labor a few years ago, this year for the first time shows a balance in its favor of \$1,559.55 for the year. There is a call for tracts and books in the Spanish and Turkish languages. Reports were presented from the Southern field by R. M. Kilgore; from the Eastern field by R. A. Underwood; from the Western field, by E. W. Farnsworth; from New Zealand by A. G. Daniells; from Australia by G. C. Tenney; from Scandinavia by Lewis Johnson; from South Africa by P. W. B. Wessells, a part of which will be found in our missionary department. Two new Conferences were admitted, namely, the Atlantic Conference, embracing the two southern counties in New York, Staten and Long Islands, New Jersey, Delaware, Maryland, and District of Columbia; and the Conference of New Zealand.

The International Tract Society, the Educational Society, the American Health and Temperance Association, the International Sabbath-school Association, the National Religious Liberty Association, and the Central Publishing Association, have all held their preliminary meeting and are well under way. A report of all these will be given in due time. The first General Conference was held, we believe, in 1862, composed of the

merest handful; but God was in the work. And what we now see is not what man has wrought, but it is all of God, through our Lord Jesus Christ. To his name be all the praise.

## IS SUNDAY THE SABBATH?

Is Sunday the Sabbath of the Lord? Is it the "Lord's day"? Is it holy? In replying to these questions the first thing which confronts us is the fact that the great majority of the Christian church regard Sunday as holy. Many of these men are eminently learned and great, many are as truly conscientious in this observance as are any Christians in any observance. Surely this wealth of numbers and power and influence all upon one side may well make us pause to consider whether the question is worth asking, Is Sunday the Sabbath, or Lord's day? A very small part of the great body of Christians observe the seventh day. Why do they do this, thereby bringing to themselves great inconvenience?

Were these questions to be decided by the preponderance of numbers, there would not be needed a moment's consideration. We could decide only in favor of Sunday. But this manner of deciding would satisfy no true Protestant among Sunday observers. They well know that the majority in this sinful world has, on great and important questions, been too often upon the side of error to place any reliance upon the testimony of mere numbers. Neither are we to accept of the seventh-day Sabbath, because it is held by the minority. Numbers are of no value whatever in such questions as the above. The Scriptures expressly declare that we shall not follow a multitude to sin (Ex. 23:2), and the Lord tells Israel that they have eaten the fruit of lies, because they trusted in the multitude of their mighty men. Hosea 10:13. The principle would hold just as good as regards following or trusting a minority. Numbers are nothing in deciding duty to God. What is the truth of the matter? will be what the honest in heart will ask.

The question of the Sabbath is a Bible question. The Sabbath originated with God; to the revealed will of God we must go to ascertain the truth.

What say the Scriptures? will be the question of every true Protestant, will be the question of every true Bible believer, will be the question of every Christian. How was it regarded by the Lord Jesus Christ, our only perfect pattern? What was his example? All other considerations sink into insignificance compared with these. Where the word of the Most High speaks, where the example of the Divine Word is before us, what are numbers, or customs, or anything human?

Let us, then, come to the Scriptures of truth with unprejudiced mind, with a desire to know what is the will of God, with the purpose to do that will, because God's will is always best, however better man's ways may seem to the human judgment, or to a conscience perverted or blinded by sin, or warped by education. In the Scriptures, God has revealed not only man's duty but his whole duty. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. If the Scriptures thoroughly furnish to perfection the man of God "unto all good works," his whole duty is most certainly contained therein.

### THE FACTS OF SCRIPTURE.

What the Scriptures say concerning the first day of the week is very brief. It is mentioned only eight times in all the New Testament, as follows:—

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28:1.

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him [Jesus]. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16:1, 2.

"Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils." Mark 16:9.

"And they [the women who followed Jesus] returned and prepared spices and ointments; and rested the Sabbath-day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 23:56; 24:1.

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." John 20:1.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20:19.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts 20:7.

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:1, 2.

Here is every instance in which "the first day" occurs in the entire New Testament. The first six of these instances refer to one and the same first day, the day on which our Saviour rose from the dead, though it is from these texts we must learn the sacredness or non-sacredness of the day. It is upon these texts that first-day observance as a Christian duty, or a moral obligation, must be based. It is argued from these texts that Christ rose from the dead on that day; that he sanctioned the day as one of religious observance by repeatedly (some say, "invariably") meeting with his disciples on that day, thus leaving us a divine example of our duty with reference to first-day obligation. But do these texts reveal this? Have we a right to draw from them unwarranted conclusions?

The first, second, fourth, and fifth texts record the simple fact that after the Sabbath, on the morning of the first day, those women who loved our Saviour went to the sepulcher and found he was not there. The third text declares that Jesus appeared first to Mary Magdalene. The sixth text (John 20:19) speaks of a gathering on that day, that Jesus met with that gathering, and said, "Peace be unto you." There is no precept or example thus far which proves first-day sacredness, unless it be the last text. The above, of course, would not be a fair examination of these passages. We must take the context into consideration. What lessons can we draw from these accounts of that first day?

### LEGITIMATE CONCLUSIONS.

1. We learn from the record that the first day of the week was not the Sabbath, but was the day following the Sabbath. See the first three texts. Therefore, as the next day after the day called by the New Testament writers "the Sabbath," was "the first day of the week," it follows without controversy that the Sabbath was the seventh or last day of the week in the time when the gospels were written, namely, Matthew in A.D. 38, Mark in A.D. 61, Luke in A.D. 63, John in A.D. 97. And it certainly follows that as the seventh day was the Sabbath, the first day was not the Sabbath.

2. We learn from the sacred record that there was no meeting on that first day until its very close, or evening. Luke 24:29-36; John 20:19.

3. The first part of this day was spent by two of the disciples in going to Emmaus, some seven and one-half miles from Jerusalem. Luke 24:13-35.

4. Those women who had seen Christ after he had risen, and the two who had met with Jesus at Emmaus, told the eleven, "neither believed they them." Jesus soon after met with them and "up-braided them for their unbelief." Mark 16:9-14.

5. The meeting of the eleven was not a religious meeting in honor of the day; for (1) the disciples did not believe that Jesus had risen; and (2) they were only gathered in their own common abode (Acts 1:13), at the very close of that day, and had shut the door for fear of the Jews. John 20:19.

6. When Jesus met them, they supposed that he was an apparition. Luke 24:36-41. They were certainly not met together to honor the day, for they knew no reason why it should be honored.

7. If it was designed of God to set apart Sunday as his Sabbath, he would (reasoning from analogy) have performed some act connected with this object, something which would show the connection between the resurrection and Sunday-keeping. Now there is nothing whatever to indicate this. The record does not say when Jesus rose. He had risen early Sunday morning; that is all. The disciples met at their own room, and when Jesus met with them, the day must have closed or have been closing. It was "far spent" when the disciples were at Emmaus, before their evening meal. Luke 24:29. From that meal they walked seven and one-half miles back to Jerusalem, when they told the story to the eleven, who did not believe. Mark 16:12, 13. Afterward Jesus appeared. A few possible moments of Sunday is a poor foundation for a Sabbath.

The record of six texts teaches no more than the above. The entire day was one of busy activity or settled despair on the part of the disciples, with that almost universal belief that he had not risen; and the meeting of Jesus with them indicated in no way that he designed to honor the day, or that he was laying the basis of a religious institution. His appearance was to convince them by "many infallible proofs" that he had risen. Acts 1:3.

His next meeting with his disciples was when Thomas was present, after eight days from the time he first met with them. "After eight days" from Sunday night would carry it at least over to the next Monday or Tuesday. John 20:26. The reason why Jesus appeared this time is expressly stated. Thomas, who had doubted the testimony of his brethren, was present. There is not a shadow of inference for first-day sacredness here.

The third meeting with his disciples is recorded in John 21, and was on a fishing occasion, certainly not on that of a religious meeting. The time might have been the first day of the week, but it certainly was not a day holy unto the Lord.

#### SUNDAY A WORKING DAY.

The seventh text in which "the first day of the week" occurs is Acts 20:7, before quoted. From this passage and its context the following conclusions can justly be drawn:—

1. This is the only religious meeting occurring on the first day of the week recorded in the New Testament.

2. It occurred on what would be our Saturday night, the Bible day beginning at sunset. It was therefore at the close of the Sabbath, Paul wishing to hold communion with them before he departed. That it was in the evening is indicated by the fact that there were "many lights." Paul preached till midnight. At this time Eutychus fell from the window, and was restored to life by Paul. The breaking of bread then took place, after which Paul preached till day-break. Sunday morning then having been reached, Paul departed on his journey across the isthmus to Assos, a distance of some nineteen miles. Verses 8-14.

3. While Paul was holding his closing meeting at Troas, his companions, among them Luke, were

navigating their boat around the promontory, a distance of some fifty miles, meeting Paul at Assos the next night. Verses 13, 14.

4. The reason why the narrative of the meeting is given is evidently to reveal the working of God's power in the raising of the dead. We can come to no other conclusion than this. The day had nothing whatever of a sabbatarian character about it; for the meeting might have been held on any day by a traveling preacher. The whole of the day was spent in travel by Paul. For this reason the Holy Spirit mentions "the first day of the week" to forever show to the world that legitimate work on any working-day was just as legitimate on the first day. Would that our zealous Sunday-law advocates might heed the lesson.

The last text in which "the first day of the week" is found is 1 Cor. 16:2. What does it teach? that everyone was to put funds into the collection of the church as God prospered him? The text says, "Lay *by him* in store;" does this mean to lay *away* from him? To lay *by him* in store is to lay up in his own house, or in his own presence, as every version and translation proves. After the working-days of the previous week and the Sabbath were past, he would know what could be spent for the poor saints. The text teaches a secular duty by implication, namely, the reckoning up of accounts. This must be done in order to know how much they were prospered. Had the term "third day of the week" been in the text instead of "first day of the week," those who now argue that it is a proof of Sunday sacredness would in that case consider the text of no importance as proving a Sabbath.

Here are the eight passages of Scripture which speak of the first day of the week. What do they teach? What is their import? Simply this: That the first day was not commanded as a Sabbath or holy day; that there is no example that it was regarded as a holy day by either Christ or his apostles; that instead of the first day of the week being the Sabbath it is the day immediately following the day which Inspiration called the Sabbath; that the only injunction we have concerning the first day in the New Testament is one which pertains to monetary matters; that the first day is only known by the term "first day of the week," and never by any term which would indicate that it was in any wise sacred.

#### "THE LORD'S DAY."

But is it not called the "Lord's day" in the text, "I was in the Spirit on the Lord's day"? Rev. 1:10. The text does not say what day of the week the Lord's day was; we must learn this from other scriptures.

In Mark 2:27 Jesus says, "The Son of man is Lord also of the Sabbath." We have clearly seen that the texts which we have considered call that day the Sabbath which immediately preceded the first day; and God expressly declares that "the seventh day is the Sabbath of the Lord thy God." Ex. 20:10. The Lord through Isaiah called it, "My holy day." Isa. 58:13. Therefore according to the Holy Scriptures, which "cannot be broken" (John 10:35), the seventh day of the week is at once both the holy Sabbath and Lord's day, while the first day has no claims whatever to either.

Now, candid reader, how will we decide? Here is the testimony of the word of God to the first day. That word our Saviour says is truth. John 17:17. It is the duty of all who worship God to worship him not only in spirit but in *truth*. John 4:24. Shall we continue to observe or revere an institution which has no foundation in Scripture, but is based on the uncertain traditions of an apostate church? or will we heed that institution based on the sure and unchangeable word of God, by which we will be judged in the last day? God would justify our transgression while we were

walking according to the best light we had in the past; but "to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17. Christ lived our example. He never kept the first day of the week as sacred; he ever kept the Sabbath. John 15:10. He died to redeem us from sin (the transgression of the law, 1 John 3:4), and "from all iniquity" (lawlessness, Titus 2:14). Will we not follow *him* instead of error? It is "will-worship" to do what he has not commanded; it is living "faith which worketh by love" that keeps God's commandments. 1 John 5:3; Gal. 5:6.

M. C. W.

#### SECRETARY FOSTER ON CHURCH AND STATE.

REV. J. M. FOSTER, one of the district secretaries of the National Reform Association, has an article in the *Christian Cynosure* of October 17, which is noteworthy as showing, rather more plainly than anything which any officer of that association has said recently, the real purpose of the association. They all deny most persistently that they want a union of Church and State, but almost their every utterance shows that they do demand and are working for just such a union. A few quotations from Mr. Foster's article will show that this is so. Of the relation of Church and State, he says:—

"This has been the vexed question of all the ages. The Papacy thought it was settled when the church became the supreme ruler of the State in the exaltation of Stevens, in 756. The prelatic party supposed it fixed when King Henry VIII., of England, made the State the sole arbiter of the church, in 1534. The Constitutional Convention in Philadelphia in 1787 imagined it was disposed of when they embodied the secular theory of government in the fundamental law of this land. But the problem is not yet solved. Neither the enthronement of the church by Constantine in 323, nor her divorcement by America in 1787, correspond with the scriptural model, or peacefully adjust the intimate and delicate relations existing between Church and State."

This paragraph is only introductory, and does not state just what Mr. Foster's idea of the proper relation of Church and State is, though it does reveal the fact that he does not approve of the American and Protestant doctrine of total separation of Church and State as provided for in our National Constitution. It is also noteworthy that, while he disapproves of Constantine's plan of making the State the ruler of the church, he has naught to say against letting the church rule the State. The reason for this will appear presently. In order to make the subject perfectly plain, Mr. Foster treats it under three propositions, each of which he attempts to prove, though the second and third are point-blank contradictions of the first. His first proposition is:—

"1. According to the Scriptures, Church and State are mutually separate and independent divine institutions."

This is true, and some of Mr. Foster's reasons for holding it are good. He says:—

"They exist by the decree of God, and are answerable to him. 'I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.' This divine ordination establishes the church's independence. 'The powers that be are ordained of God.' 'Rulers are God's ministers to thee for good.' This determines the freedom of the State."

This is good, but he spoils it all by attempting to show that Church and State were not united under the Jewish theocracy. It is scarcely necessary to remark that in this he utterly fails.

Mr. Foster's second proposition is:—

"2. According to the Scriptures, the State and its sphere exist for the sake of, and to serve the interests of, the church."

This he supports by a lot of arguments, but not

reasons, drawn from the theocracy. Among other things he says:—

"The true State will have a wise reference to the church's interests in all its legislative, executive, and judicial proceedings. Public vice and crime, immorality and licentiousness—the wild boar from the forest that devours the garden of the Lord—it destroys; and morality, virtue, and good order, the handmaids of religion, it promotes and encourages. The expenses of the church, in carrying on her public aggressive work, it meets in whole, or in part, out of the public treasury. Thus the church is protected and exalted by the State. David and Solomon made provision for the building of the temple, and Hiram, king of Tyre, assisted them. Cyrus, king of Persia, issued a decree respecting the rebuilding of the temple, and it is expressly declared that the Lord stirred up his heart to do it. Darius afterward issued an edict to the same effect. Another royal enactment was made by Artaxerxes to the same purpose. And all this was done with divine approval."

If that would not be a union of Church and State we confess that we do not know what would be.

His third proposition agrees with the second, and is:—

"3. According to the Scriptures, the Church and the true State will exist in friendly recognition and co-operation."

In support of this, he says:—

"Because the State is distinct from the church, it does not follow that it is divorced from her. The Christian family is a divine institution. It is independent of the church, and yet it exists in friendly recognition and co-operation with her. The church will recognize the good offices of the Christian State; and the true State will formally acknowledge its obligation to 'serve' the church. They may swear the same covenant bond, in which are embodied the duties which each, in its sphere, owes to the king. The nation and the church of Israel seem to have sworn the same bond at Sinai. The church of the British Isles and the three kingdoms, Scotland, England, and Ireland, swore the same covenant in 1643,—The Solemn League and Covenant."

"Rev. William Milroy has well said, in reference to 'the duty of the State, as such, to enter into alliance with the church of Christ, and to profess, adhere to, and maintain the true religion:—

"Ever since Christianity became a power among the nations of the world, the minds of legislators have been occupied with the difficult question: Can Church and State enter into mutual alliance and yet each prosecute, untrammelled, its respective ends, and exercise, uncontrolled, its important functions? Though the verdict of the Christian people of the United States, if called to-day to answer this question, would probably be overwhelmingly in the negative, yet we conceive the pious, profound, and sagacious men of the second Reformation, more than two hundred years ago, solved the problem correctly, answering in the affirmative. And not only so, but for a brief period in the land of the covenants they presented to the world what has nowhere else been witnessed, the solution in practical operation.' May our land soon be thus in covenant with God, and in a state of friendly recognition and co-operation with the church of Christ."

And still Mr. Foster does not want a union of Church and State! Oh, no, he only wants them to be married and not divorced! And he wants it to be an Indian marriage, reversed at that, so that the State (the husband) shall become the slave of the Church (the bride)! We certainly think that the verdict of the American people ought to be against any such wicked scheme as that thus unblushingly proposed by the National Reform Association.

One more thought: In his second letter to the Corinthians Paul says: "I am jealous over you with godly jealousy, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Cor. 11:2. But Mr. Foster thinks it does not follow that it (the State) is divorced from her (the Church). But what does the apostle say in Romans?—"For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

So then, if, while her husband liveth, she be married to another man, she shall be called an adulteress." Rom. 7:2, 3.

It follows that Mr. Foster wants the church to live in adultery, having at the same time two husbands, the State and Christ. But will our Lord consent to be a party to any such union?—Nay, verily. The Church may be united with the State, as Mr. Foster indicates, but she cannot be united with Christ at the same time. C. P. B.

### CAN WE KEEP THE SABBATH?

THERE are thousands throughout the United States and in Europe who are ready at once to answer this question in the affirmative, for they know by experience that it is possible. Indeed, the question really admits of only one answer, and that is, "Yes; we can if we want to." But there are many persons who imagine that they cannot keep the Sabbath, and for their benefit I propose to consider some of the so-called reasons which they give. This article is not intended for those who, in order to avoid the acknowledgment that the seventh day is the Sabbath, plead that the world is round, that time has been lost, and other flimsy objections against the Sabbath. It is only for those who acknowledge the truth of the Bible, are fully convinced that the seventh day is the Sabbath of the Lord, and know that it is the duty of all men to keep it, but fancy that they are so situated that it would be impossible for them to do so. I say they fancy, for it is not so in fact. No individual was ever yet placed in such a position that he could not do what was certainly his duty to do. He might find it difficult, and perhaps unpleasant, but never impossible.

"I would like to keep the Sabbath," says one, "but my business will not let me." Well, if this is really the case, then get some other business that will not hinder. If you saw that your present business was greatly injuring your health, and would cause your death in a few months, unless abandoned, you would lose no time in changing your occupation. But by disobeying God you lose his favor, and this will bring eternal death.

"But I could not live if I were to keep the Sabbath." This is of the same stamp as the reason given above, and is offered alike by those who are in prosperous business, and those who labor for their daily bread. How do you know that you could not live? Are there not thousands who are keeping the Sabbath, and do not they live? Ask those who have tried it, and see what testimony they bear. It is true, you may not be able to amass quite so much property, but "what is a man profited if he gain the whole world, and lose his own soul?"

But let us consider this matter further. You say you cannot live if you keep the Sabbath. Are you sure that you can if you do not keep it? Have you any guarantee that your life will be continued indefinitely? Do those who violate God's law live any longer on an average than those who keep it? You certainly know of no one who is not subject to death. The psalmist says: "What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?" Ps. 89:48. "It is appointed unto men once to die," and this without any distinction in regard to age or belief. Then why do you assume that you will be exempt if you do not keep the Sabbath?

"But," our friend will doubtless reply, "I expect, of course, to die sometime in the natural course of events, whether I keep the Sabbath or not; what I mean is, that I shall not be able to earn a living for myself and family." Well, you profess to believe the Bible; let us see what it says in regard to this matter. "Therefore take no [anxious] thought, saying, What shall we eat? or, What shall

we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:31-33. Could any promise be plainer than this? If it does not mean just what it says, it does not mean anything. And God is fully able to fulfill this promise. Just consider what a vast estate he has. Here is a description of it: "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry I would not tell thee; for the world is mine and the fullness thereof." Ps. 50:10-12. Surely you need have no fear of starving, if you serve such a Master as that.

Listen to another promise: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37:3. There you have the promise; now listen to the testimony of one who had an opportunity to know, as to how this promise is fulfilled: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Verse 25. You can verify this in your own experience if you choose. Who are they that form the great army of tramps, that wander through the country begging bread? Are they Christians, as a class? Are they those who have sunk their property in the service of God? I think no one ever saw a tramp that was noted for his piety. An active worker in the Young Men's Christian Association says that of the hundreds who have applied for charity to the institution with which he is connected, all are irreligious persons, and that he has never known a regular attendant of church to apply for alms. Truly, "the blessing of the Lord, it maketh rich, and he addeth no sorrow with it."

Again the Lord says: "But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth." Deut. 8:18. No one can doubt the truth of this statement. "He giveth to all life, and breath, and all things." We could not keep ourselves alive for a single moment. All men, good and bad alike, are equally dependent on God for life and its attendant blessings. Now, if God has prospered you in the past, when you were trampling on his law, unwittingly it may be, will he not be more likely to continue his blessing if you obey him? Will he not have an especial care for his servants who cheerfully obey him? Certainly no person who professes faith in God's word should ever fear to keep his commandments.

Do not, however, get the idea that abundant riches are promised to those who obey God. The psalmist saw that the wicked were "not in trouble as other men;" he saw that they had more than heart could wish; and he became envious when he saw the prosperity of the wicked. But when he went into the sanctuary of God, and understood their end (Ps. 73:17), then his envy ceased. He saw that God does not propose to reward either the good or the bad in this life. The wicked may well have riches in this life, for that is all the enjoyment they will ever have; and the righteous can well afford to have but little of this world's goods, and even to suffer affliction and persecution, since for them God has reserved "an inheritance incorruptible, undefiled, and that fadeth not away"—"an exceeding and eternal weight of glory."

But there is this difference between the wealthy sinner and the poor servant of God: There is no promise made to the transgressor of God's law. God allows the sun to shine, and the rain to fall, alike on the just and unjust. But the transgressor has no assurance that all his riches may not "take to themselves wings and fly away," and he be left a beggar; while the righteous man who may have



but a bare living, has the promise that that little will be continued to him. God often permits his servants to be brought into strait places, and, in order to try their faith, to be sometimes brought where they can see no opening whatever; still his promises are sure, and cannot fail. Food and clothing are promised, and though these may be scant, yet "a little that a righteous man hath is better than the riches of many wicked." Ps. 37:16.

One thought more: If we keep the commandments of God, we are God's servants. If we refuse to obey him, whose servants are we?—We certainly must be the servants of Satan. There is no neutral ground. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Now suppose you continue in sin, and sin is nothing else but the transgression of the law (1 John 3:4), what is your prospect for living? Here it is: "For the wages of sin is death." Rom. 6:23. "The soul that sinneth it shall die." Eze. 18:20. You say you cannot live if you keep all God's commandments; God says you cannot live if you do not keep them. If your statement were true, you would only lose this present life, and many men in times past have lost their lives for the truth of God, and we honor them for it; but if you disobey God, you will lose eternal life. Jesus says: "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." Matt. 16:25. Satan may promise well, but he has nothing but the treasures of this world to offer, and they are all forfeited, so that he has really nothing to offer you. How different is the service of God. The apostle says: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8.

But the promises of life and happiness to those who fear God are almost innumerable. Not a tithe of them has been given. Surely those mentioned are sufficient to enable anyone to trust God.

E. J. W.

### SUNDAY LAWS AND THE RIGHTS OF CONSCIENCE.

It is claimed by the advocates of Sunday laws that they are Christian laws, but it is a notable fact that they invariably infringe the rights of conscience, and hence are anything but Christian. The fundamental principle of Christianity is for each one to do as he would be done by, and that he must do to all, whether believers or infidels, if he would not belie his Christian profession. But Sunday laws are always and everywhere in conflict with the golden rule. Where is there a Sunday-keeper who would wish to be compelled to refrain from work one day each week in addition to the day which he regards as sacred? Such an one cannot be found; and yet that is just what thousands of them want to force upon other thousands of their fellow-men. Indeed, bigotry and intolerance seem to be inherent in the Sunday institution.

But it may be said that they seek to do this from a sense of duty to God. Then they had better get a correct sense of duty. But that it is nothing of the kind is shown by the fact that many of them, at least, do not believe that Sunday is the Sabbath, nor do they believe that there is any divine obligation to keep it. In a Sunday-law convention held in San Francisco a little over two years since, a leading Baptist minister said:—

"There is no such thing as a Christian Sabbath. And if anyone here has fixed upon the idea of a Christian Sabbath, he had better revise his scholarship. The term Sabbath has no place in Christianity; it is a Judaistic expression. The term Christian Sabbath the Lord never used, nor his disciples."

But the poor man showed his utter disregard of the rights of conscience by declaring, "I want a Sunday law; I believe in having a Sunday law."

And yet we suppose that he would be highly indignant if anyone should intimate that he is not a Christian.

Nor was his an isolated case; for the convention decided by vote that what they demand is "a civil Sunday law." Said a Disciple minister:—

"I come in simply as a citizen to work for a civil Sunday, not as a preacher to work for a law to enforce a religious institution."

Thus these men, though virtually saying that with them Sunday-keeping is not a matter of conscience, demand a law compelling all men to keep a day which they admit is not the Sabbath, a day of which the Scriptures say nothing except as a common working-day. And not only so, but they propose to compel those who are conscientious in keeping another day, to violate their consciences by keeping a day which they feel in duty bound to devote to labor, according to the word of God, which says, "Six days shalt thou labor, and do all thy work." A law requiring them to keep Sunday would virtually impose upon them a fine to the amount of one-sixth of the time which God has given them for the support of themselves and their families. This is manifestly unjust; and yet this is just what the advocates of the Sunday law propose to do, that they may have merely a "civil Sunday."

But it may be urged that this is a religious question, and that it is a matter of conscience with those who desire the Sunday law. Then why do they not say so? But the majority of them did nothing of the kind; the expressed sentiment of the convention was that the question was one of political economy and State ethics, and not of religion at all. The preacher, they said, should be entirely separated from the question, and the law should be demanded by them as citizens. And this is just what the American Sabbath Union, so called, says. The demand is for "a civil Sabbath," and they well know that there can be no conscience back of such an institution.

A civil law for the enforcement of religion is a religious law, and no amount of sophistry can make it otherwise. Calling the first day of the week the "civil Sabbath" does not alter the fact that a law requiring its observance may be made the instrument of religious persecution, as has been the case in several of the Eastern and Southern States, where within the last three years nearly a score of conscientious observers of the seventh day have been arrested, and some of them fined and imprisoned for not keeping the "civil Sunday," and that after they had religiously and conscientiously observed the seventh day "according to the commandment" of God.

If these Sunday-law advocates are sincere in the declaration that they wish only a "civil Sunday," it shows that they place a very low estimate upon the rights of conscience, because in that case they exalt a mere "police regulation" above a conscientious adherence to the divine law; and if, as we believe, they are not sincere, and really desire to enforce their religious tenets by civil law, in what respect are they better than the minions of the Inquisition? And are they not part and parcel of the forces of antichrist?

But suppose that it were with every Sunday-keeper in the land a matter of conscientious conviction, would that make Sunday laws right? Suppose that A keeps Sunday, but B feels that to preserve a conscience void of offense toward God, he must keep the particular day enjoined in the fourth commandment, and so keeps Saturday; has A the right, simply because he has the power, to compel B to violate his conscience in the matter of Sabbath rest?—By no means; for no one has a right to force his conscience upon another.

Every man has a right to demand of his fellows all that God has guaranteed to him by the second table of the law (the last six commandments); but

no one may constitute himself censor of another's actions toward God. To his own master every servant must stand or fall. So far then as B owes any duty to A, A may exact the performance of that duty, but A has no right to exact from B the service that B owes to God. To go further than this is to justify the Inquisition; for if men may enforce upon others one religious duty, then they may likewise enforce upon them any and all religious duties. And, like the Church of Rome, they may even dictate to men what they shall believe.

C. P. B.

## The Sabbath-School.

### Notes on the International Lesson.

#### DAVID'S GRIEF FOR ABSALOM.

(November 10; 2 Sam. 18:18-33.)

"Now Absalom in his life-time had taken and reared up for himself a pillar, which is in the king's dale." The force of this item of information can only be felt by reading in the preceding part of the chapter the account of the battle between the forces of Absalom and those of King David, in which Absalom lost his life. The contrast between his ambitious design regarding his burial and perpetual renown, and that which actually came to pass, is recorded in the seventeenth verse: "And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him." Verily "pride goeth before destruction, and a haughty spirit before a fall."

BOOTHROYD comments as follows: "We here see the miserable end of an undutiful and rebellious son. . . . How quickly did his rebellion come to an end, and all his gay dreams vanish! His pillar of honor was turned into a monument of shame; his beauty perished in the dust, and his memory was blasted. How awful, and yet how righteous, was the judgment of God upon this wicked son! God is still displeased with undutiful children; and he will make their plagues wonderful." And Dr. Adam Clarke says that four times had Absalom's life been forfeited to the law: "1. In having murdered his brother Amnon. 2. In having incited an insurrection in the State. 3. In having taken up arms against his own father (Deut. 21:18, 21). 4. In having lain with his father's concubines (Lev. 18:29). Long ago he should have died by the hand of justice; and now all his crimes are visited on him in his last act of rebellion."

AHIMAAZ was a fleet runner, recognized as a trustworthy messenger, and withal a favorite of the king. He was anxious to carry the news of success to David. But, for some reason, Joab preferred to send Cush, who had witnessed the death of Absalom—a fact, it appears, not known to Ahimaaz. But he pressed his solicitation, "and Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?" That was indeed a pertinent question. How many in this age are running without a message! What can be the object? Of course those messengers expected pay for running, and in such case the one who should take good tidings to the king would certainly stand a chance for unusual reward. So when we see professed messengers of God running without any special message, we are free to infer that there is some selfish motive at the bottom of the effort.

FINALLY Ahimaaz' impertunity won the coveted privilege of running. He wanted to run anyhow, whether there was any use of it or not; and Joab told him to run. He was fleet afoot, and outran Cush, who had started in advance of him,

getting to the king first. But just what David wanted to know most, the fast runner could not tell him. All he could tell was that the army was successful, but there was something the humiliated king wanted to know more than that. The welfare of his wayward son was at stake, and upon this, to David the most vital point, the ambitious messenger without tidings could not inform him. So Ahimaaz was told to "turn aside" and make way for another.

So with the messengers of all ages who persist in running without the tidings which He whom they profess to represent most desires to have carried. They may *run* well, attract admiring attention, present the pleasing intelligence, that which is calculated to "take" well; but when it comes to the essential point—the pith of the message—they are silent, utterly uninformed. All they can say is, "I saw a great tumult, but I know not what it was." The less brilliant runner, who was chosen for his special fitness for the duty, and did not start out until he had a message, was the one to give the desired information, although the duty was a disagreeable one.

MANY people wonder at David's great grief for the death of one whose life had caused him and the kingdom so much trouble. That just at the critical moment, when his own army had been victorious over the rebellious forces, and twenty thousand of his subjects lay dead upon the field of battle, he should seemingly forget everything else and shut himself up to mourn for the slain outlaw. There are several reasons: David was a man of God, and he knew that the hand of God was resting heavily upon him on account of his former sin, as had been foretold by the prophet Nathan. His own son had been the instrument of his punishment, and had thereby lost his life. And Absalom had died impenitent, while in the most daring manner violating the law of God.

AGAIN: David was a most affectionate father, and he had been very indulgent to Absalom. He was, no doubt, made to feel most keenly that he was in a great measure responsible for the course which his erratic son had chosen. Some have compared David's mourning on this occasion with that of Christ when weeping over Jerusalem; but, while some features may be similar, the two cases are far from parallel. While David mourned for one who had rebelled against himself, and often had spared him just punishment, and even now would fain have spared him (having given special orders to that effect before the battle), it cannot be said of Christ, in deploring Jerusalem's sad fate, that he had in any degree been the cause of her downfall. There could be no remorse of conscience on the part of him who had done all possible for the instruction and correction of his favored and chosen people, when they rebelled against his rightful authority. His was a loving care, and his was a depth of grief with which nothing human can compare. His was—

"Amazing pity, grace unknown,  
And love beyond degree."

And the same pity, grace, and love has been extended to everyone. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Ps. 107:8.

W. N. GLENN.

### DAVID'S LAST WORDS.

(November 17; 2 Sam. 23:1-7.)

"THE last words of David." Adam Clarke says (and other commentators concur), "I suppose the last poetical composition is here intended." The entire chapter seems to be a psalm, or song, wherein the writer's mind is carried from his own obscure origin to the fulfillment of God's covenant with

him concerning his house and the Messiah's reign. David never attempted to ignore his humble origin. The truly regenerate man will never indulge pride of heart, no matter how highly he may have been exalted, or how deep the "hole of the pit from whence he is digged." All have cause of rejoicing and thanksgiving before God. "Let the brother of low degree rejoice in that he is exalted; but the rich, in that he is made low." Jas. 1:9, 10.

"THE sweet psalmist of Israel." Not merely of the natural seed, but especially of the true Israel. "For they are not all Israel which are of Israel." Rom. 9:6. An Israelite is an overcomer, a prince. "They which are the children of the flesh, these are not the children of God." Only the true Israel, who are "Jews inwardly," can appreciate the value of the "sweet psalmist's" inspired melodies, moral instructions, and prophecies. There are many professed Christians who, in their eagerness to eschew anything "Jewish," especially the Sabbath of the Lord, will utterly ignore the Old Testament. Of course they lose the benefit of the psalms, as also much other essential help.

IN this psalm David explicitly asserts inspiration from the "God of Israel," the "Rock of Israel." Then let us not be too fast in endeavors to cut loose from things pertaining to Israel, lest in so doing we spurn away our connection with the Rock Christ Jesus, who is the Rock of Israel. To Israel "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom. 9:4. If David wrote by inspiration of the Rock of Israel, it behooves all who would stand upon that Rock to take heed to what David says.

"HE that ruleth over men must be just, ruling in the fear of God." Clarke paraphrases: "The just One is the ruler among men;" and, "It is by God's fear that Jesus Christ rules the hearts of all his followers." Boothroyd says: "These words contain the substance of what God had promised; and they cannot be applied with propriety to Solomon. For how could he be said to be a ruler over mankind? . . . The just ruler then must signify the future Messiah, who sprang from David, and whose kingdom was to be universal." And the following verse shows that the reference is not to any mere human ruler: "He shall be as the light of the morning, when the sun riseth, even a morning without clouds."

ON verse 5 there are about as many different renderings as there are commentators, mostly based on the idea that the expression, "Although my house be not so with God," should be in the form of a question, implying an affirmative, asserting that David's house is "so" (or established) because of the covenant. Be this as it may, the common rendering states an important fact, which also seems to be in harmony with the general thought of the prophecy: "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure." It had not been "so" with David himself, nor was it so with his successors; but the promise—the covenant—was that "thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever." Chap. 7:16. And the psalmist adds (verse 5 of the lesson), "For this is all my salvation, and all my desire." This could not be true of anything short of a perfect ruler; and of all the representatives of the house of David, this could be said of no other than Christ. But "he shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke 1:32, 33.

If further evidence were wanting of a direct reference in the lesson to the final reign of Christ on the throne of David, the following verses would supply it. "The sons of Belial shall be all of them thrust away," and "they shall be utterly burned with fire," are expressions so often used as descriptive of the final destruction of the wicked, that there can be no excusable mistake as to the identity of the *just ruler*, and the time when he shall take his throne. See Matt. 25:30 and onward.

W. N. GLENN.

## Letter to the Hebrews.

HEBREWS 5:1-7.

(Lesson 8, November 23, 1889.)

1. WHAT office does Jesus now fill?
2. For whom do the priests from among men serve?
3. In, or concerning what, do they officiate?—*Ib.* Compare chap. 2:17.
4. What did they offer? Heb. 5:1.
5. For what are sacrifices offered?—*Ib.*
6. What is sin?  
"Whoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4.
7. Why is sacrifice necessary?  
"For all have sinned, and come short of the glory of God." Rom. 3:23.
8. Why can such a priest have compassion?  
"Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." Heb. 5:2.
9. For whom must such a priest offer for sins?  
"And by reason hereof he ought, as for the people, so also for himself, to offer for sins." Verse 3.
10. Do men take the office of priest upon themselves?  
"And no man taketh this honor unto himself, but he that is called of God, as was Aaron." Verse 4.
11. Did Aaron take the office upon himself or was he called of God?  
"And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons." Ex. 28:1.  
"And the Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary; and thou and thy sons with thee shall bear the iniquity of your priesthood." Num. 18:1.
12. Did Christ take the priesthood upon himself?  
"So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee." Heb. 5:5.
13. Did he seek to glorify himself?—*Ib.* See John 8:50.
14. Of what order was his priesthood?  
"As he saith also in another place, Thou art a priest for ever after the order of Melchizedek." Heb. 5:6. See note.
15. How long was his priesthood to endure?—*Ib.* See note.
16. What did he offer up in the days of his flesh?  
"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." Verse 7.
17. What is meant by the days of his flesh?  
*Ans.*—The day of his earthly or mortal life. Compare chap. 2:14 and 1 Cor. 15:50, 53.
18. In what manner did he pray? Heb. 5:7.
19. Where did he pray in such agony? Matt. 26:36, 38, 39; Luke 22:44.

20. To whom did he pray? Heb. 5:7.

21. Was his prayer heard?—*Ib.* Instead of, "in that he feared" (verse 7), the margin reads, "for his piety." The Revised Version is probably the best, "heard for his godly fear."

22. How was his prayer heard? See Ps. 21:1-7.

23. In what prophecy did Jesus express his confidence that his Father would give him life? Ps. 16:8-11. Compare Acts 2:29-32.

24. How did the Father hear and answer his prayer?

"Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." Rom. 6:9.

25. For whom did he die?

#### NOTES.

THE apostle has now reached the *fourth* and *final main point* in his argument. After the heavenly beings, the angels, the Hebrews revered the name of Moses, their leader from the land of Egypt, through whom they received their rites, their ecclesiastical and civil laws; and Joshua, the successor of Moses, who led them into the promised land, and who so victoriously conquered their enemies; and Aaron, who was consecrated a priest to make atonement for them, and whose sons alone held that office. In this letter One is introduced of whom the Scriptures speak as receiving the worship of angels, who made all things, and who bears the name of God. He is above Moses, who was but a servant, and a witness of the things relating to Christ; above Joshua, who gave them but a temporary rest, the true rest remaining to be given by the Messiah; he is above Aaron; he is a priest after the order of Melchizedek. The difference of the two orders occupies specially the attention of the writer. The priesthood whereby comes the atonement being the central point of their whole system, is the main point of consideration in this letter.

"THOU art a priest forever." So it was said to Aaron and his sons: "Their anointing shall surely be an everlasting priesthood throughout their generations." Ex. 40:15; Num. 25:13. This signified that the priesthood should be theirs as long as it endured. So also of Christ; he should be priest continually and without interruption or succession. For this is often the meaning of everlasting and forever. See Ex. 21:6. The servant was to serve his master forever, which meant as long as he lived. The priesthood of Christ will remain with him only, but it will also end. His priestly robes will be changed for "the garments of vengeance." Isa. 59:17. Then he will come to take vengeance on his foes. 2 Thess. 1:6-8. The day of salvation, during which he pleads for man, will be succeeded by the great day of the wrath of the Lamb. Rev. 6:16, 17.

#### ADDITIONAL NOTES.

PRIESTS are "ordained for men." God sets value upon human souls; not as they are in the natural, carnal condition, but what they are capable of becoming through grace. It is for these possibilities that Heaven has done all that has been done. Christ gave himself for this. The typical priesthood pointed forward to that of our Lord. It was all "for man."

BUT the priesthood was not for man temporally or politically. It was not ordained to give man wealth or position. The priests were ordained "in things pertaining to God," to "offer both gifts and sacrifices for sins," or, as stated in Heb. 2:17, "to make reconciliation for the sins of the people." They were the typical mediators between man and God in things pertaining to God,—the "all things that pertain unto life and godliness." 2 Pet. 1:3.

THOSE who profess to be the children of God and are mixing with political parties or clamoring for earthly power or position, or seeking to accomplish great reforms by civil law, may learn a lesson from this. God's ministers in this dispensation, even as in the Levitical, "are ordained for men in things pertaining to God to make reconciliation for the sins of the people." Not that this is done in the same way, not that the ministers make reconciliation, but preach reconciliation, to beseech men to become reconciled to God through Christ, to build them up in the word of God. 2 Cor. 5:11; 6:10.

"SIN" is the transgression of the law. The root meaning of the original words from which it is translated in both Old and New Testaments is "missing the mark." To sin is to miss the mark. God's law is the great standard. It embraces all righteousness; it marks out the perfect way. Any deviation from this way is sin. Whether known or unknown, it is still sin, it is still missing the mark; but sins of ignorance are justified through Christ if the heart is right with God; and the heart right with God,—the new heart,—walks in all the light which is revealed. He who knowingly transgresses God's law, "wickedly departs." He who is truly converted to God, counts the keeping of God's law a delight. If such an one sins or misses the mark, the failure is caused by ignorance or weakness and not by intention.

ANCIENTLY the priest, in order that he might have compassion or mercy, or, as the margin expresses it, "reasonably bear with" the people, must himself be compassed with infirmities. Nothing gives us more compassion for men than to know their condition, to realize their infirmities. So Christ himself was "in all things made like unto his brethren;" he "suffered being tempted" in order that he might be touched with "the feeling of our infirmities." He was made perfect through sufferings; but not perfect in moral character; for he was ever without sin. He never missed the mark. But he must be perfect in meeting man's trials, infirmities, temptations. But as a priest, he differs from the Aaronic priests in this respect. They were priests while compassed with infirmities, he a priest after the sufferings and the temptations are over,—"perfected forever more." Heb. 7:28, margin.

WE have no reason to suppose that the only time our Saviour prayed with "strong crying and tears" was in the Garden of Gethsemane. There is no doubt but that was his greatest struggle with the powers of darkness, before his death upon the cross; but the forty days' fast, the fierce temptation in his physical weakness, the whole nights spent in prayer to God, the fervent prayers for his disciples, must all have been *strong* crying to God for help. John 17; Matt. 14:23; Mark 1:35; 6:46; Luke 3:21; 5:16; 6:12; 9:18, 28, 29; 11:1. He was a man of sorrows and acquainted with grief; yet he was nevertheless a wise and mighty sympathizing Redeemer.

WITH God goodness is true greatness. The value of things is measured by their source, their intrinsic value, and their capability to endure. Goodness is from God; man possesses it only as he receives it from God. It, being from God and of God, must be of great intrinsic value. And as it is an essential attribute of God, it will exist to all eternity. Education may be wrong in part or in whole. Earthly wisdom, riches, or power are evanescent, partake more or less of evil, and may degrade their possessor and make him more prolific of evil. But goodness is only good. Get all these other things possible, only let the basis of all be goodness—the righteousness of God through Christ.

## The Missionary.

### THE SOUTH AFRICAN MISSION FIELD.\*

God in his providence has provided that the Third Angel's Message should also be introduced to that distant land generally known as the "Dark Continent." South and Central Africa has been an active missionary field for the last thirty years. Different societies from England, Scotland, Germany, Scandinavia, Switzerland, France, and America are represented there. Although the missionaries were persecuted and at times even murdered, new ones, and double the number, were sent to fill their places; so that the country is now dotted by missionary stations, in which are educated and trained some of the Christian natives, as teachers and ministers to their own tribes. Some of these prove to be very intelligent and earnest Christians and workers.

There are many tribes, which may be classed in two general divisions—the copper-colored and the blacks. The first may be classed as follows: The Malays, originally brought as slaves from the Malay Peninsula, near India. Their religion is Mohammedanism. Second, the Bushmen, Hottentots, Gorandars, and the Griquas, who principally occupy the western territory of South and Central Africa. They are worshiping images, insects, and other objects.

The Kaffir races inhabit the eastern and central parts of South Africa, which consist of the Damaras, Ovampoos, Kreli, Basutos, Fingoes, Zulus, Setsuana, Bethsuanas, and Am-swasies. The copper-colored have each their distinct dialect, and also the Kaffir races; nevertheless, there exists a similarity in the languages, and the larger tribes can mostly understand each other.

I have visited some of these mission stations, and I had also the privilege on my voyage from Africa to England to be in the company of one of the principal missionaries of South and Central Africa, and I obtained valuable information regarding those different tribes and races. Receiving such information, and by my own experiences when I visited the different missionary stations, the question came to my mind whether that is not a favorable field for us to present our truths,—whether these dark races of South, Central and Northern Africa are not also included in the gospel commission: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." You will all agree that they are. Many of them have already accepted Christianity, and are now trusting in the merits of a risen Saviour. So we plainly see that the Third Angel's Message must be proclaimed to these races, for are not the one hundred and forty-four thousand to be composed of every nation, kindred, tongue, and people? The end is near, as prophecy plainly proves. When will this work be done? and by whom? You say we must wait. Wait for what? Can we not hear the pleading, Go and preach the gospel to every creature? God has prepared the way for the presentation of the Third Angel's Message to these nations. Shall we not follow on as he leads?

P. W. B. WESSELS.

\*Read in the meeting of the Conference, Tuesday afternoon, October 22.

(To be continued.)

## The Home Circle.

### GOD'S PLANS.

SOMETIME, when all life's lessons have been learned,  
And sun and stars forevermore have set,  
The things which our weak judgments here have  
spurned,

The things o'er which we grieved with lashes wet,  
Will flash before us out of life's dark night,  
As stars shine most in deeper tints of blue;  
And we shall see how all God's plans are right,  
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,  
God's plans go on, as best for you and me;  
How, when we called, he heeded not our cry,  
Because his wisdom to the end could see.  
And e'en as prudent parents disallow  
Too much of sweet to craving babyhood,  
So God, perhaps, is keeping from us now  
Life's sweetest things, because it seemeth good.

And if, sometimes, commingled with life's wine,  
We find the wormwood, and rebel and shrink,  
Be sure a wiser hand than yours or mine  
Pours out this portion for our lips to drink;  
And if some friend we love is lying low,  
Where human kisses cannot reach his face,  
Oh, do not blame the loving Father so,  
But wear your sorrow with obedient grace!

And you shall shortly know that lengthened breath  
Is not the sweetest thing God sends his friend,  
And that sometimes the sable pall of death  
Conceals the fairest bloom his love can send.  
If we could push ajar the gates of life,  
And stand within, and all God's workings see,  
We could interpret all this doubt and strife,  
And for each mystery find a key.

But not to-day. Then be content, poor heart!  
God's plans like lilies pure and white unfold;  
We must not tear the close-shut leaves apart—  
Time will reveal the calyxes of gold,  
And if, through patient toil, we reach the land  
Where tired feet, with sandals loosed, may rest,  
Where we shall clearly see and understand,  
I think that we will say, "God knew the best."

—Selected.

### DUTY AND KINDNESS.

(Concluded.)

WITH still deeper denunciation did the father speak, striving in this way to shock the feelings of his child, and extort signs of penitence. But it was the hammer and the anvil—blow and rebound. Very different were the mother's efforts with the child. Tearfully she pleaded with him—earnestly she besought him to ask his father's forgiveness for the evil he had done. But Philip said:—

"No, mother, I would rather go to sea. Father don't love me, he don't care for me. He hates me, I believe."

"Philip! Philip! don't speak in that way of your father. He does love you; and it is only for your good that he is going to send you to sea. Oh, how could you do so wicked a thing?"

Tears were in the mother's eyes, but the boy had something of the father's stern spirit in him and showed no weakness.

"It isn't any worse than he did when he was a boy," was the answer.

"Philip!"

"Well, it isn't; for I heard Mr. Wright tell Mr. Freeman that father and he robbed orchards and hens' nests, and did worse than that when they were boys."

Poor Mrs. Browning was silent. Well did she remember how wild a boy Jonas Brown-

ing was, and how, when she was a little girl, she had heard all manner of evil laid to his charge.

Very unexpectedly—at least to Mr. Browning—the minister called in on the evening of that troubled day. After some general conversation with the family he asked to have a few words with the deacon alone.

"Is it true, Mr. Browning," he said, after they had retired to an adjoining room, "that you are going to send Philip to sea?"

"Too true," replied the father soberly. "It is my last hope. From the beginning that boy has been a rebel against just authority; and though I have never relaxed discipline through the weakness of natural feelings, yet resistance has grown with his growth, and strengthened with his strength, until duty requires me to use a desperate remedy for a desperate disease. It is a painful trial; but the path of duty is the only path of safety. What we see to be right, we must execute with unflinching courage. I cannot look back and accuse myself of any neglect of duty toward this boy, through weakness of the flesh. From the beginning I have made obedience the law of my household, and suffered no deviation therefrom to go unpunished."

"Duty," said the minister, "has a twin sister."

He spoke in a changed voice, and with a manner that arrested the attention of Deacon Browning, who looked at him with a glance of inquiry.

"She is as lovely and gentle as he is hard and unyielding."

The deacon still looked curious.

"When the twin sister of duty is away from his side, he loses more than half of his influence; but, in her beautiful presence, he gains a dignity and power that make his precepts laws of life to all who hear them. The stubborn heart melts, the iron will is subdued, the spirit of evil shrinks away from the human soul."

There was a pause.

"The name of that twin sister is kindness."

The eyes of Deacon Browning fell away from the minister's countenance, and dropped until they rested upon the floor. Conviction flashed upon his heart. He had always been stern in executing the law—but never kind.

"Has that beautiful twin sister stood ever by the side of duty? has love been in that law, Deacon Browning?"

Side by side with the minister stood duty and kindness—the firm, unshrinking brother, and the mild, loving sister—and so his word had power to reach the deacon's heart, without giving offense to pride.

"Kindness is weak, yielding, and indulgent, and forgives when punishment is the only hope of salvation," said Deacon Browning, a little recovering himself from the emotions of self-condemnation.

"Only when she strays from the side of duty," replied the minister. "Duty and kindness must always act together."

Much more, and to the same purpose, was urged by the minister, who made but a brief visit, and then withdrew, that his admonitions might work the desired effect.

When Deacon Browning came in from the front door of his house, after parting with the minister, he drew up a chair to the table in the family sitting-room, and almost involun-

tarily opened the large family Bible. His feelings were much softened towards his boy, who, with his head bowed upon his breast, sat a little apart from his mother. The attitude was not so much indicative of stubborn self-will, as suffering. Deacon Browning thought he would read a chapter aloud, and so he drew the holy book closer, and bent his face down over it. Mrs. Browning, observing the movement, waited for him to begin. The deacon cleared his throat twice. But his voice did not take up the words that were in his eyes and in his heart. How could they? "As a father pities his children—"

Had there been a divine pity in the heart of Deacon Browning for his rebellious and unhappy boy?—Nay, had not there been wrath instead?

From a hundred places in the mind of Deacon Browning there seemed to come the echo of these words, and they had a meaning in them never perceived before. He closed the book and remained in deep thought for many minutes, and not only in deep thought but in stern conflict with himself. Kindness was striving to gain her place by the side of duty; and cold, hard, imperious duty, who had so long ruled without a rival in the mind of Deacon Browning, kept all the while averting his countenance from that of his twin sister, who had been so long an exiled wanderer. At last she was successful. The stern brother yielded, and clasped to his bosom the sister who sought his love.

From that instant new thoughts, new views, new purposes, ruled in the mind of Deacon Browning. The discipline of a whaler was too hard and cruel for his boy, young in years, and by no means as hardened in iniquity as he had permitted himself to imagine. A cold shiver ran along his nerves at the bare thought of doing what a few hours before he had resolutely intended. Kindness began whispering in the ears of duty, and crowding them with a world of new suggestions. The heart of the stern man was softened, and there flowed into it something of a mother's yearning tenderness. Rising up, at length, Deacon Browning said in a low voice, so new in its tones to the ear of Philip that it made his heart leap—

"My son, I wish to see you alone."

The Deacon went into the next room, and Philip followed him. The deacon sat down and Philip stood before him.

"Philip, my son"—Deacon Browning took the boy's hand in one of his, and looked him full in the face. The look was returned—not a defiant look, but of yielding wonder.

"Philip, I am not going to send you to sea with Captain Ellis. I intended to do so, but on reflection I think the life will be too hard for you."

Very firmly, yet kindly, the deacon tried to speak, but the sister of duty was playing with his heart-strings, and their tone of pity was echoed from his voice, that faltered when he tried to give it firmness.

The eyes of Philip remained fixed upon the countenance of his father.

"My son," Deacon Browning thought he had gained sufficient self-control to utter certain mild forms of admonition, but he was in error; his mild voice was still less under his control, and so betrayed the new-born pity and tenderness in his heart that Philip,

melting into penitence, exclaimed, as tears gushed from his eyes—

"O father, I've been very wicked and am very sorry!"

Involuntarily, at this unexpected confession, the arms of Deacon Browning were stretched out toward the repentant boy, and Philip rushed, sobbing, into them.

The boy was saved. From that hour his father had him under the most perfect subordination. But the twin sister of duty walked ever by his side.—*Selected.*

### THE POOR MAN'S PARADISE.

WHEN we enter Persia we are in the poor man's paradise—a country where existence is possible upon 4d. a day, where meat costs 1d. a pound and bread a quarter as much in ordinary times; where a fowl may be purchased for 6d, a partridge or wild duck for 2d.; where a serviceable pony can be had for a £5 note and a valuable thoroughbred for £20; where a servant can be hired for 8s. a month and his rations, and you can feed a horse upon 3d. a day. In most of the cities a large house can be rented for from £10 to £30 a year, and all the necessaries of life are to be had at the very cheapest rate. The very mules upon which we are to march to the capital, each of which will carry a load of 280 pounds, are hired at the rate of 9d. a day; and yet from this small sum the muleteer, if he be fortunate, will obtain a good profit.

The beasts are fat, there is plentiful herbage for the first five stages, and a handful of barley and eight pounds of cut straw is all that the mules will get during the other six days' journey, and each day the mules will march their twenty to twenty-five miles, and go merrily along under their 300-pound load, for the great pack-saddle cannot weigh less than twenty to thirty pounds, while the load itself is seldom less than 280, and they will steadily maintain their pace at an average of four miles an hour, save in the case of mountain passes, storms, swamps, and the numerous *contre-temps* incidental to Eastern travel. The pack-saddle is a very important part of the mule's equipment. Save when he is curry-combed, the pack-saddle never leaves him by day or night. It supports the load and acts as his clothing, for however severe the weather may be, the hardy Persian mule gets no other. Of course, the pack-saddle is of the most solid construction; its high peak towers at least eighteen inches above the withers of the animal, and the padding is nowhere less than six inches thick.

This padding is composed of cut straw, and the muleteer is accustomed, by means of a packing needle thrust through the lining of the pad, to shift this stuffing in such a way as to remove the pressure from any part of the animal's back which may become tender. Of course a mule with a sore back is useless and has to be turned out to grass; and, strange to say, though there are many millions of mules and ponies used as beasts of burden in Persia—for, be it remembered, there are no railways, no rivers, no canals, and only one road, that from Eirvin to the capital (except a few that have been made for the Shah's personal convenience)—still a mule with a sore back is a very unusual sight. This says a great deal for the care, intelligence, and skill of the Persian muleteer.—*Good Words.*

## Health and Temperance.

### BRAIN WORKERS.

THE most intense and fatiguing of toils is pursued almost uninterruptedly; food is neglected, and the claims of exercise and sleep are imperfectly admitted. Two hours' exercise in the open air, daily, is probably a minimum, and might prudently be exceeded. The brain worker must live sparingly, rather than luxuriantly; he must prefer the lighter classes of food to the heavier, and he must be very prudent in the use of alcohol. Tobacco and tea are apt to be favorites with him, and their immoderate use may require to be guarded against. It is a nice question whether he needs more or less sleep than other men. Many men of genius are light sleepers, probably in some cases a misfortune, but there seems some ground for the notion that more than a moderate indulgence in sleep is unfavorable to successful mental effort. The *Cincinnati Medical News*, commenting upon the above, says mental effort causes waste of tissue elements quite as much as bodily exertion, and this demands a full supply of food. What with dyspepsia and absence of appetite, the results of deficient exercise, and the influence of preconceived ideas as to the use or disuse of special articles of food, the brain worker is very apt to receive too little nutriment to make up for the waste. Especially is this the case when he, unconsciously, perhaps, replaces food by the use of tobacco, tea, alcohol, or opium. Some advise to go supperless to bed. This most medical authorities of the day think is a wrong notion. It is a fruitful source of insomnia and neurasthenia. The brain becomes exhausted by its evening work, and demands rest and refreshment of its wasted tissues, not by indigestible salads and "fried abominations," but by some nutritious, easily digested and assimilated articles. A bowl of stale bread and milk, of rice, or some other farinaceous food, with milk or hot soup, would be more to the purpose. Any of these would insure a sound night's sleep, from which the man would awaken refreshed.—*Selected.*

### OPINIONS ON THE IOWA LAW.

SOME time since, Governor Larrabee, of Iowa, put to the forty-one superior and distinct judges in that State, a number of inquiries concerning the expediency of repealing the prohibitory law. Of the whole number four favored repeal, nine were non-committal, while twenty-eight were in favor of maintaining the law. The following are extracts from some of the opinions favorable to the law:—

Judge Traverse, Bloomfield: "My experience is that, wherever saloons are closed, crime is diminished."

Judge Harvey, Leon: "It has reduced crime at least one-half, and the criminal expenses in like ratio."

Judge Lewis, Sioux City: "The law is as well enforced as any other, and has decreased criminal expenses at least two-thirds."

Judge Deemer, Red Oak: "In many of the counties the jail is getting to be almost an unnecessary building, and in the last three

counties I visited there was not an occupant."

Judge Carson, Council Bluffs: "When in the Senate I favored local option, but I am now satisfied the statute should stand."

Judge Thornell, Sidney: "I should regard its repeal as a calamity."

Judge Band, Keokuk: "This was the first and only term in my recollection that there was no criminal business transacted in court."

Judge Wilson, Creston: "I was not in favor of the law, thinking that high license would work better. I have carefully watched its workings and am convinced that I was wrong."

Judge Wakefield, Sioux City: "As the saloons were driven out, other business came in to occupy the vacant places."

Judge Wilkinson, Winterset: "Crime and criminal expenses have been lessened."

Judge Johnson, Oskaloosa: "The effect of the prohibitory law has been to reduce very materially crime and criminal expenses in this district."

Judge Kavanaugh, Des Moines: "It has decreased crime over fifty per cent., and added largely to individual happiness."

Judge Granger, Waukon (now of the supreme bench): "The closing of the front door of the saloon, whereby it is destroyed as a place of social resort, has canceled nine-tenths of the drunkenness. . . . Our grand juries have comparatively nothing to do. . . . Our criminal expenses since the closing of the saloons have been comparatively nominal."

A MEDICAL man struck with the large number of boys under fifteen years of age whom he observed smoking, was led to inquire into the effect the habit had upon the general health. He took for his purpose thirty-eight, aged from eight to fifteen, and carefully examined them. In twenty-seven he discovered injurious traces of the habit. In twenty-two there were various disorders of the circulation and digestion, palpitation of the heart, and a more or less taste for strong drink. In twelve there were frequent bleedings of the nose, ten had disturbed sleep, and twelve had slight ulceration of the mucous membrane of the mouth, which disappeared on ceasing the use of tobacco for some days. The doctor treated them all for weakness, but with little effect until the smoking was discontinued, when health and strength were soon restored.—*Medical Monthly.*

IN France, when a patient is under chloroform, on the slightest symptom appearing of failure of the heart, they turn him nearly upside down—that is, with his head downward and his heels in the air. This, they say, always restores him; and such is their faith in the efficacy of this method that the operating tables in the Paris hospitals are made so that in an instant they can be elevated with one end in the air, so as to bring the patient into a position resembling that of standing on his head.—*Scientific American.*

THERE is no longer any doubt that nine-tenths of the crime, poverty, and suffering of this country is caused by intemperance. The flood of evil passions that threatens to overwhelm the country flows directly from the saloon.—*Rev. John H. Aughey.*

## News and Notes.

### RELIGIOUS.

—Yale College has, it is said, over one hundred Roman Catholic students.

—The recent Presbyterian Synod at Pendleton, Or., adopted, by a rising vote, a resolution favoring a national Sunday law.

—The Evangelical Alliance for the United States will hold a national meeting in Tremont Temple, Boston, the 4th, 5th, and 6th of December next.

—A recent house-to-house canvass of St. Paul, Minn., showed that not less than 3,000 church letters were held by persons in that city who had not presented them.

—At the Y. M. C. A. Hall, San Francisco, there is a Bible class at 12 o'clock every Saturday, at which the international Sunday-school lesson for the next day is considered. The class is conducted by Dr. Gibson, of the United Presbyterian Church.

—A correspondent of the *Interior* says: "Southern California is filling up with people of the better class. The era of reckless speculation has passed, and that of true and permanent prosperity has begun. Our churches there are well manned, and are growing rapidly in numbers and in wealth."

—The *Hebrew Journal* says: "Such a thing as a 'Jewish vote' has never presented itself in our government. Outside of the synagogue we are citizens of the United States. The Jew has always been remarkable for his loyalty, because he so completely adapts himself to the country in which he lives."

—The Presbyterians are establishing a new resort for summering, etc., at Santa Ysabel, San Luis Obispo County, Cal. It is claimed to be much preferable as a "retreat" to the popular "Pacific Grove," being free from chilling fogs. The place is twenty miles from the ocean, yet enjoys a tempered sea breeze, medicinal springs, a large artificial lake, and various attractions.

—The United States consul to Christiania, Norway, reports that there are 120 Mormon preachers in that country, 12 of whom are elders from Utah, who are working as missionaries with a view to obtaining recruits for the church on this side of the Atlantic. Last year 70 Mormon emigrants sailed from Norway to America, and the number will be much larger this year, as 66 left for this country recently at one time. Since 1852 about 5,000 Norwegians have emigrated to the Mormon settlements of Utah.

—Premier Crispi, in a powerful speech, recently outlined the policy of the Italian Government toward the Vatican. That Rome must remain a part of the Italian kingdom was very strongly asserted. Complaints and threats at home and abroad, he said, would have no effect.—*America*. Crispi is an able statesman, but a greater than he has spoken in regard to the "beast" with which he is contending: "And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast."

### SECULAR.

—Frozen sturgeon are being shipped by the car load from Portland, Oregon, to New York.

—The British ship *Bolan*, from Calcutta for Dublin, is reported lost at sea and thirty-three lives lost.

—Prohibition in Kansas is no myth. A hotel keeper was recently convicted for selling hard cider.

—There is a new gold excitement in Nicaragua. The reputed rich fields lie along the San Juan del Sur River.

—President Harrison has designated Thursday, November 28, as a day of "national thanksgiving and prayer."

—The German Government has begun the construction of four 10,000-ton iron-clad vessels, at a cost of \$2,500,000 each.

—The Westinghouse Electric Company, of Pittsburgh, Pa., has secured a contract for a large electric light plant in Peking, China.

—The British wheat crop is reported considerably short; consequently the requirements from abroad will be much larger than last year.

—Three car loads of Pacific Coast delegates and visitors to the W. C. T. U. meeting at Chicago, left the Oakland depot on the 30th ult.

—The nail factory at Bellaire, Ohio, was demolished by a boiler explosion on the 30th ult. Damages are reported at \$200,000. No lives lost.

—The opium business, like the liquor traffic, is hard to keep within the bounds of the law. It is smuggled into the country by land and by sea.

—A telegram from Guatemala states that the revolution is ended and that the government triumphs. All the revolutionist prisoners were shot.

—It is rumored that about forty clerks in the Pension Office, who were implicated in the irregularities of Ex-commissioner Tanner, are to be dismissed.

—The Prince of Wales is suffering from Bright's disease, and it is said he is more than ever certain of his long-felt presentiment that he will never be king of England.

—Miss Clara, the adopted daughter of C. P. Huntington, of Southern Pacific Railroad fame, was married in London, October 28, to Prince Hatzfeldt, of Schoenstein, Germany.

—Five Chinese lepers were shipped for the Orient last week, by the health authorities of San Francisco, on the steamer *City of Peking*. This is said to be all that are known to the officers in the city.

—Reports from Nebraska, Colorado, and Wyoming, are to the effect that November was ushered in by severe and extensive snow-storms, doing much damage to live-stock, railroads, and telegraph lines.

—A cable dispatch says: "In England and Wales there are at present nearly 9,000 persons imprisoned as debtors, and if Ireland and Scotland were included the grand total of pecuniary defaulters would exceed 10,000."

—The light-house on Mitylene Island, Grecian Archipelago, was wrecked by an earthquake on the 28th ult. At Constantinople there was slight damage, and in Italy serious damage and loss of life is reported at Gallipolis.

—An immigrant agent says there are about 2,000 natives of the Bearn Department, Southern France, now living and employed in San Francisco. They are highly commended as orderly and efficient laborers and house-maids.

—Just think of a whole city celebrating the anniversary of a beer establishment! In the city of Munich, Bavaria, recently there was a great uproar in honor of the third centennial anniversary of the Hofbrauhaus, or royal brewery.

—A Lawrence, Mass., dispatch of the 28th ult. says: "The spread of diphtheria and scarlet fever is so alarming that in all the Catholic Churches the priests yesterday warned the people not to visit each other any more than was necessary."

—Last week a party of men captured and lynched a man named Robert Berry, who had killed his mother-in-law at Lexington, N. C., a short time previously. The unusual part of the story is that twenty of the lynchers have been arrested.

—The *Omaha Bee* is authority for the statement that arrangements have been made for carrying the east-bound mail across the continent in forty hours less time than heretofore, and west-bound mail trains will beat the old time by twenty-five hours and thirty-five minutes.

—Railway matters are again somewhat muddled. An independent freight agreement between the Union Pacific and the Chicago and Northwestern roads has completely broken up the Interstate Commerce Railway Association, and the various companies are prospecting for new alliances.

—Over three hundred thousand telephones are now in use in the United States alone. It is claimed that conversation can easily be carried on for a distance of one thousand miles, and the prediction is made by experts that "we shall yet be able, not only to hear, but to see our friends at a distance, by electrical methods."

—Some months ago, a young lawyer of Los Angeles, named Singletary, was reported missing. He was one of many who started in search of the fabulous gold mines in Lower California. Recently some miners found his body on the desert, he no doubt having perished from exhaustion and thirst. The body is said to be completely mummified and well preserved.

—Parties supposed to be old Mrs. Bender and daughter, of the family once noted in Kansas as wholesale murderers, have been arrested at Niles, Michigan. A Mrs. McCann, whose husband is supposed to have been murdered by the Benders, and the deputy sheriff, who made the arrest on a requisition from the governor of Kansas, are both certain of the identity of the prisoners.

—A correspondent of the *N. Y. Examiner*, writing of the city of Washington, says: "The city accommodations for strangers are elastic. Nowhere else are private dwellings so easily transformed into boarding-houses. This is owing to the intermittent population, the variations ranging from none to 100,000 strangers. The residents of the District, all told, do not exceed 220,000, of which number the statistics do not inform us how many do not take boarders."

—Governor Fowler, of North Carolina, protests against the transfer of Geronimo's band of Apaches to that State, but the protest is not likely to avail. Geronimo, it is said, now runs the Indian Sunday-school and is no longer a terror to his white neighbors.

## Books.

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

"THE NOBLEMAN'S RETURN," George N. Miller & Co., 188 West Houston Street, New York; 52 pages; paper covers; price, 20 cents. The object of this pamphlet is to show that the second advent occurred about the year A. D. 70. It is highly illogical, and is not likely to meet with any great favor even from those who do not regard as specially important the doctrine of the second coming of our Lord.

## Obituary.

RICHEY.—Died of cancer of the face, near New Castle, Cal., Wesley E. Richey, aged 56 years, 9 months, and 21 days. He had for two years expressed a firm belief in the truthfulness of the Third Angel's Message, and though his suffering at times was great, he bore it with Christian fortitude. He was a kind and loving father, husband, and friend. We mourn not as those who have no hope, but expect to meet him in the resurrection morn, when all sickness and pain will be over. GRANT ADKINS.

BOOTH.—Fell asleep in Jesus at Syracuse, N. Y., September 1, 1889, George H. Booth, aged 81 years. His death was caused by pneumonia. In 1846, he was married to Lenora Booth, a lady of his own name, though not related. He was an old resident of Syracuse at the time of his death, having lived there fifty-two years. When he first located there, it was a mere burg, but he lived to see it a city of 85,000 inhabitants. For years, nearly all the time he lived in the place, he was officially connected with the affairs of the city, being constable and tax collector at the time of his death. He was a man of remarkable strength and activity, not knowing what it was to have one hour's sickness for sixty years. He attended to business till within a few days of his death. He was a strictly temperate man, which preserved the faculties of his mind to a marked degree to the very last. Several years since, he became interested in religious matters, and was fully converted, as his whole course in life demonstrated. He united with the Episcopal Church. Some three years ago, through missionary work in the city of Syracuse, two members of his family embraced the views of Seventh-day Adventists, and he became very favorable to said views. Being a man who would thoroughly investigate everything which presented itself, he studied our views some time, and at last, becoming thoroughly convinced that our positions as a people are true, he took a decided stand to live them out. Before he did so, however, as our people in the city desired to purchase property for church purposes, but were not in a condition to furnish money for the first payment, Brother Booth kindly put an incumbrance on his own property, and furnished the first \$1,000 toward paying for the property. He felt very anxious to live long enough to see the property free from debt. For some time before his death he became almost a constant reader of his Bible, the *Signs*, and the *Review*, and after having read the papers himself, he would give many of them to leading men in the city, and try to interest them in that which the papers teach. He was a loving husband, and one of the kindest of fathers. He had a very large circle of friends in the city, from the fact that he was so kind and sympathetic that all loved him. He would often aid the poor to pay their debts, instead of unmercifully enforcing the law, which he had it in his power to do, and thus strip them of all they possessed. The funeral was largely attended by many of the prominent citizens of the city, Elder Place and the writer conducting the services. The writer gave the funeral discourse, basing his remarks on Ps. 116:15. Elder Place conducted the services at Oak Wood Cemetery chapel. The occasion was a solemn one, and the impression was an excellent one for good. Friends were present from Rochester, Utica, Toledo, Detroit, and other places. Brother Booth leaves a wife, two sons, three daughters, and a number of grandchildren, to mourn. But they do not sorrow as others who have no hope, for they fully believe that the husband and father will live again in the glorious resurrection morning.

S. H. LANE.

# Beautifully Illustrated Monotint & Color Gift-Books.

## ABOVE THE BRIGHT BLUE SKY.



BY ALBERT MIDLANE.

Printed in colors and gold, beautifully illuminated, 32mo, round corners, gilt edges.

Price, 12 cents.

## THE BOOKS OF THE BIBLE.



ARRANGED IN VERSE BY MRS. E. J. CARR.

Printed in color and gold, beautifully illuminated, 32mo, round corners, gilt edges.

Price, 12 cents.

## THE SWEET STORY OF OLD.

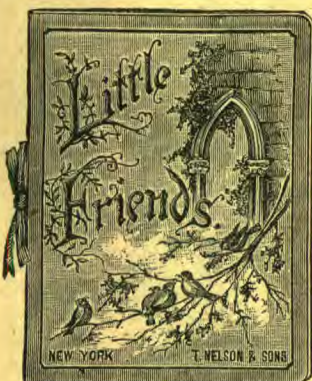


BY MRS. LUKE.

Printed in color and gold. Beautifully illuminated, 32mo, round corners, gilt edges.

Price, 12 cents.

## LITTLE FRIENDS.



A series of Poems beautifully printed in monotints; attractive covers, round corners, gilt edges.

Price, 25 cents.

## LITTLE TREASURES.



Poems for children. Original designs in monotints, attractively bound, round corners, gilt edges.

Price, 25 cents.

## WHEN TO TRUST JESUS, and other Hymns.



Beautiful landscape designs in colors and tints. Oblong, ribbon style, original design on cover.

Price, 50 cents.

## SERVING THE KING.



POEMS BY CECILIA HAVERGAL, AND OTHERS.

A charming volume, profusely illustrated in colors, new designs, small quarto, cloth extra.

Price, \$1.00.

ABIDING IN THEE.—A selection of poems, by Charlotte Murray, Cecilia Havergal, and others. Handsomely printed, with beautiful floral designs on every page.

Small 4to, cloth extra, illuminated cover.....\$1.00

BETTER LAND.—Poems by H. Bonard and others. Illustrations in color and monotint.

Small 4to, 32 pages, cloth ex., illuminated cover, 75c.

LIFE'S PATHWAY.—Choice religious poems. Illustrations in color and monotint.

Small 4to, 32 pages, cloth ex., illuminated cover, 75c.

THE RIGHT WAY.—By Charlotte Murray. Choice poems. Illustrations in color and monotint.

Small 4to, 32 pages, cloth ex., illuminated cover, 75c.

TALKING WITH JESUS, and other Poems.—Illustrations in color and monotint.

Small 4to, 32 pages, cloth ex., illuminated cover, 75c.

FULLNESS OF JOY.—Choice religious poems, by Cecilia Havergal and others. Illustrations in color and monotint.

Small 4to, 32 pages, cloth ex., illuminated cover, 75c.

IN THE SERVICE OF THE KING.—Poems by F. R. Havergal and others. Illustrations in color and monotint.

Small 4to, 32 pages, cloth ex., illuminated cover, 75c.

ONWARD.—A text-book for every day in the month, with verses. Printed in color and monotint.

4to, 32 pages, varnished board covers.....50c.

UPWARD.—A companion for a month, containing 32 pages of scripture texts and hymns, and original illustrations in color and monotint. By Fred Hines.

Small 4to, varnished board covers.....50c.

THOUGHTS FOR SUNRISE.—Daily morning texts and morning hymns. Beautifully illuminated by L. M. W. Each page contains an illuminated text with appropriate hymn.

Covers in gold bronze, ribbon style, gilt edges....35c.

THOUGHTS FOR SUNSET.—Daily evening texts and evening hymns. Beautifully illuminated by L. M. W.

Covers in gold bronze, ribbon style, gilt edges....35c.

THOUGHTS OF HEAVEN, Our Home Above.—Beautifully illuminated.

Covers in gold bronze, ribbon style, gilt edges....35c.

FOR EVENTIDE.—Beautifully illuminated, with text and hymns for eight weeks. Edited by H. L. L. Richly gilt.

Covers in gold bronze, ribbon style, gilt edges....35c.

OBLONG 32MO, 32 PAGES. ALL MONOTINT. Containing poems and texts for a month.

Each.....25c.

Words of Comfort.	Grace and Glory.
Daily Strength.	Refuge and Strength.
Love and Light.	Shield of Salvation.

Bible Fear-Nots.

BIRTHDAY GREETINGS.—Beautifully printed in color and monotint. Suitable verses for the occasion.

12 pages.....25c.

SOUVENIR SERIES.—A text-book for a month. 4 vols., 4to, 12 pages color and monotint, each.....25c.

Kind Remembrances.	Friendly Greetings.
Sweet Memories.	Loving Wishes.

FORGET-ME-NOT BOOKS.—A daily text-book for a year. Printed in colors.

48mo size, cloth, plain edges, each.....25c.

Bible Forget-Me-Nots.	Havergal Forget-Me-Nots.
Joyful Words.	

THE MASTER'S SERIES.—Text for each day for one month. 16 pages (7 color, and 9 pen-and-ink).

4 vols., small 4to, each.....15c.

His Will.	His Word.
His Way.	His Love.

STEPPING-STONE SERIES.—A text-book for a month. 12 pages (6 monotint, 6 type).

4 vols., oblong, each.....15c.

Bible Stepping-Stone.	Heavenly Footsteps.
Gentle Shepherd.	Path of Life.

WALKING WITH GOD SERIES.—Texts for a month. 16 pages color and monotint.

4 vols., small 4to, each.....12c.

In Ways of Pleasantness.	In Green Pastures.
In Paths of Peace.	By Still Waters.

BEAUTY OF THE KING SERIES.—Scripture texts for 1 month. Illustrated with four varieties of flowers.

Paper, each.....8c.

His Covenant.	His Kindness.
His Good Promises.	His Testimonies.

CHILDREN OF THE KING SERIES.—Scripture texts for 1 month.

Paper, each.....8c.

Full of Faith.	Meek in Spirit
Pure in Heart.	Whiter than Snow.

### Illustrated Gift Books.

SONGS OF CHRISTMAS.—By Francis Ridley Havergal. Beautifully illustrated.

Small 4to, antique vellum, padded.....50c.

SWEET BY-AND-BY.—By S. Fillmore Bennett. Beautifully illustrated.

Small 4to, antique vellum, padded.....50c.

THE PILGRIMS OF THE NIGHT.—Faber's beautiful hymn, "Hark! hark! my soul! angelic songs are swelling." Illustrated.

Small 4to, antique vellum, padded.....50c.

HARK! THE HERALD ANGELS SING.—By Rev. Chas. Wesley, with beautiful illustrations from the old masters.

4to, antique vellum, padded.....50c.

BELLS ACROSS THE SNOW.—By Francis Ridley Havergal.

Small 4to, antique vellum, padded.....50c.

### Daily Text-Books.

Charming little volumes for old and young, containing an appropriate text for every day in the year.

OUR DAILY BREAD.—Cloth ex., red edges, 20c. Persian calf, beautiful designs, round corners, gilt edges.....50c.

OUR DAILY DUTY.—Cloth extra, red edges, 20c. Persian calf, beautiful design, round corners, gilt edges.....50c.

OUR DAILY FOOD.—Cloth extra, red edges, 20c. Persian calf, limp, beautiful design, round corners, gilt edges.....50c.

OUR DAILY GUIDE.—Cloth extra, red edges, 20c. Persian calf, limp, beautiful design, round corners, gilt edges.....50c.

OUR DAILY LIGHT.—Cloth extra, red edges, 20c. Persian calf, limp, beautiful design, round corners, gilt edges.....50c.

OUR DAILY PORTION.—Cloth ex., red edges, 20c. Persian calf, limp, beautiful design, round corners, gilt edges.....50c.

Any of the above sent post-paid on receipt of price.

Address all orders to

Pacific Press Publishing Co.,

Oakland, Cal.

# The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, NOVEMBER 11, 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 are requested to announce a ministerial and biblical institute for Portland, Oregon, from November 14 to December 7. Elders Loughborough, Waggoner, Fulton, and Decker will be present. It is hoped that there will be a full attendance at this important meeting.

NOTWITHSTANDING the late visit of the czar to Berlin and the peace talk indulged in upon that occasion, Germany evidently regards war as one of the likely things; the readiness of the Reichstag to vote large sums of money for the army indicate this. Actions speak louder than words.

THE General Conference *Daily Bulletin* brings us the sad intelligence that Elder J. E. Swift, of Cleveland, Ohio, is dead. He was president of the Ohio Tract and Missionary Society. This is all the more sad as we had just learned that he was recovering from a severe attack of typhoid fever. His bereaved companion has our sympathies in her affliction.

OUR Melbourne, Australia, contemporary of October 1 has the following item, which will be of interest to many of our readers, especially in California, where Brother Driver is known:—

"We are glad to chronicle the arrival of Brother Chas. B. Driver, from Oakland, Cal., who will take charge of the stereotyping and rubber-stamp work to be established in connection with our office."

REV. MR. BARBOUR, a Baptist minister of Chicago, has created a local sensation by presenting to his brother preachers some unusual views about the personality of the devil. Mr. Barbour, it is said, denies the existence of any such being as Satan. His position gives joy to the editor of *New Thought* (Spiritualist), but we do not know that it is any worse than a great many views now held by so-called ministers of the gospel. The fact is that the modern church is honey-combed with infidelity, and it is doubtful if it is comparatively any more common in the pews than in the pulpit.

WE are glad that there are some editors who are sufficiently intelligent to discriminate in religious matters. It has been stated over and over again, at various times and by many of the journals of the country, that Second Adventists, or Adventists, were looking for the world to come to an end at a certain date. Frequently it is the teaching of some single individual which gives rise to the rumor. But what we wish to say is that there is one class of Adventists, namely, Seventh-day Adventists, which has never set times; their very principles forbid it. The *Detroit Commercial Advertiser*, we are glad to note, recognizes this, as the following from their issue of the 24th ultimo will show:—

"The Second Adventists, not the Seventh-day Adventists, but a distinct combination of Scripture interpreters, some forty thousand in number, are expecting the world to come to an end before the close of this month."

But our contemporary should no more say that people have a show of reason for losing faith in the infallibility of the Bible because some have set

times, than that men should lose faith in the infallibility of the Bible because of other erroneous predictions, the conversion of the world, for instance. The prophecies of the Bible are for man's enlightenment and good; but, like any other blessing, they can be perverted.

It is stated that one William Morrison, a minister of the gospel (?) recently married two couples before ten thousand people at the Portland, Oregon, exposition, for which service he sent the association a bill for \$50, accompanied by a note in which he said:—

"You may think my bill extravagant, but you cannot expect a minister of God to make a holy show of himself for nothing."

Charity would suggest to anyone the thought that this minister married the couples under the circumstances seeing no impropriety in so doing, but his note to the association forbids the idea. If the matter is properly reported, he deliberately sold himself to do an improper thing to make an "[un] holy show of himself" for money.

CARDINAL MANNING makes the statement that if every church or chapel or place of worship of every sort and kind in the city of London were filled three times to the full on every Sunday, they could not contain more than about 1,500,000 out of a total population of 4,000,000 souls. "There must be, therefore," says the Cardinal, "2,500,000 who never can physically set their feet in any place of divine worship, or any place where the name and existence of God are recognized." "The fact," remarks the *San Francisco Post*, "is proportionately true of most other large cities. It is the greatest of arguments for home missionary work, so sadly neglected in San Francisco. The total absence of missionary effort in the abandoned sections of this city is a discredit to its Christian churches."

THE *New York Observer* is about the most outspoken anti-Catholic paper which comes to our table, and, as might be expected, it says many good and true things about the Papacy. But sometimes the *Observer* allows its zeal to overcome its better judgment, and it says things not borne out by the facts. For instance, in commenting upon a recent utterance of Premier Crispi, it says:—

"The pope would do well to learn wisdom. He is losing spiritual influence while seeking so assiduously to secure temporal power. In some senses that may be all the better for humanity in general, as the less influence of any kind the pope possesses the better is it for the nations of the earth."

The latter part of this is true, but the first part is not. It seems to us that the spiritual influence and power of the pope are steadily increasing. Never since 1798 have all nations been so ready to show honor to the Papacy as now, and it is useless to disguise the fact.

THE *Church Union* publishes, with evident approbation, a short article by Doctor Lowrie, in which occur the following words:—

"In Hindostan, wherever there is an English court of justice, and Hindoos are to be sworn, they are sworn on water. In this country we swear witnesses on the Bible. But the Ganges is the sacred stream of the Hindoos, and the English, who live in India, conform to the religious prejudices of these ignorant people by using the water of their sacred river for this purpose. It is well to do this. Early Christians had to do it in heathen countries. The early church very wisely took certain heathen days and made holy days of them. The early Christian churches were often heathen temples put to a better use."

If this does not show a perfect confusion of ideas we are very much mistaken. There is a reason, and a good one too, for the custom of English courts in Hindostan, or rather there are two good reasons, namely, (1) that form of oath binds the

conscience of the witness and thus aids in eliciting truthful testimony, and (2) to require a Hindoo to take a Christian oath would be doing as great violence to his conscience as would be done to a Christian's conscience by requiring him to be sworn on "sacred water." The principle of religious liberty requires that every man shall be free to take only such an oath as he can without doing violence to his religious convictions. And if courts are wise they will certainly administer to each witness such an oath as will bind his conscience, otherwise the oath is of no value except to make the witness liable for perjury if he testifies falsely.

But there is absolutely no reason why Christians should adopt heathen customs or heathen days. Indeed, the very principle which demands that Christians shall allow Hindoos to be sworn on the sacred water of the Ganges demands that they shall not adopt heathen oaths and heathen customs for themselves. Christians should at least be as consistent as are the heathen.

A METHODIST paper has the following:—

"The *Catholic Review* says: 'The excuse of Catholics for the large number of their brethren engaged in selling liquor is valid and reasonable.' And what is that excuse? Hear it: 'These people had little chance thirty years ago of entering business in any other fashion.' This is difficult to understand. If the business is 'a cursed thing,' as the *Review* asserts, by what law can the 'faithful' be justified for being in it? No organ of any respectable Protestant denomination could be found framing excuses for its brethren if they were engaged in the detestable business of selling rum."

And yet, according to the broad so-called Christian charity, so much affected nowadays, "the Roman Catholic Church is only one of the grand divisions of our Redeemer's army." A somewhat different description is given, however, of that church in Rev. 17: 4, 5, and one which better accords with her history.

NOTICE.—After the close of the Oakland camp-meeting there was picked up on the ground a greenback, with a small piece of silver rolled up in it. Anyone having lost such an article can obtain it by writing me, giving a description and the amount, thus proving the property.

J. N. LOUGHBOROUGH.

WE call the attention of our readers to the advertisement on the fifteenth page of a fine line of gift books, which are beautifully illustrated in colors and mono-tint. These have been selected with great care, and as they are mostly Scripture texts and choice religious poems, cannot fail to give satisfaction.

ISAAC W. COOK, of Fort Ripley, Minn., clerk of the Crow Wing church of Seventh-day Adventists, desires the address of Myron C. and Julia Gould. Anyone knowing their whereabouts will please drop a card to Brother Cook giving the desired information.

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.