

THE Signs of the Times

Sec. Gen. Conf. §

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

VOLUME 15.

OAKLAND, CALIFORNIA, SECOND-DAY, NOVEMBER 25, 1889.

NUMBER 45.

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.

"Nine million Germans live outside the Fatherland, seven million in this country," says the New York *Christian Advocate*, and asks, "Are we doing all we can to bring them under the influence of evangelical Protestantism?"

As showing the trend of public opinion and morals, take the following item from a letter by Rev. E. J. Stanley, written from Helena, Montana, to the *St. Louis Christian Advocate*, and appearing in the issue of that journal of the 6th instant:—

"I felt greatly humiliated at the outset of the campaign when I saw the eagerness with which both the political parties were bidding for the Roman Catholic vote. It is a virtual admission that the Romanists held the balance of power. But on later, I was disgusted at the corruption that was so evident on every hand. It is astonishing, yea, alarming, to see the means that are resorted to by political tricksters to carry their partisan ends."

THE following is from the *Baptist Sentinel* of recent date:—

"Listen: Did Jesus command the church to publish to the world that a *heretic* may administer the ordinances of his church? Is not he who teaches infant baptism a *heretic*? Is not he who teaches baptismal regeneration a *heretic*? Is not he who refuses to be baptized a *heretic*? Is not he who asks the blood-bought church of Jesus to sanction the administrations of heretics a subject who should be taught more perfectly in the way of the Lord?"

These are frank, straightforward questions. Now, friend *Sentinel*, we would like to ask you a question in the same line, namely, Is not he who teaches that Sunday is the Sabbath of the Bible a heretic?

THE *Catholic News* of October 23, referring to Premier Crispi's view that the pope is only a local Italian bishop, subject to the law of the government, utters the following unmistakable declaration:—

"He must be sovereign pontiff, not subject pontiff. He must be in Rome under the protection of the Catholic powers, and indeed of Greek and Protestant, for England, Germany, and Russia are as much interested in having the pope independent as the Catholic powers of Europe. Pan-America has also a voice, and that will be clear and outspoken,—the pope is sovereign not subject."

Talk about the patriotism of the Roman Catholic press. Every energy is bent to the temporal prosperity and success of the Vatican. And if Ger-

many and Russia and all America do not realize that it is for their interest to re-instate the pope, the Roman curia will find means to make them realize it. Cardinal Manning says that if the rulers will not obey the pope, the people will.

How good, how gracious, how merciful God is! He gave us life, with all of its temporal blessings; he gave his only begotten Son to die in our behalf; through that Son, he gives us cleansing, wisdom, and power. While in reality we are poor bond-slaves, bought with the blood of Christ, God counts us as friends, and gives us the liberty of sons. While we have no strength or wisdom to do his work, he gives us both, and accepts the work from our hands as our own. While we are only stewards of his generous gifts, he accepts what we render back to him as something to be rewarded. We can do nothing, give nothing, and yet God counts it as our doing, as our giving. What a precious knowledge! It ought not to lead to exaltation, but humiliation.

THE *Catholic News* of New York, in its issue of October 16, makes a fling at the Congregationalists and New England Puritanism on the "color line" and says:—

"The Catholic Church is open to receive white or colored, she makes no distinction of race or color. For centuries she has taught white men, red, and black, and even the yellow Mongols who came. She alone is Catholic."

But it is nevertheless true that no church or system of religion is more cursed with caste than the Roman Catholic. It is just a series of steps from the poor layman to "his Holiness the Pope," with "Reverends," "Right Reverends," "My Lord Bishop," "My Lord Cardinal," and many others intervening. Rome's brotherhood and universal charity are like her mild tolerance of all other religions. The church is false to every claim.

THE following from the *Advance* does not reveal so much beauty as regards the general spiritual enlightenment as many would have us suppose:—

"A mistaken notion prevails that everybody has, or can get, a Bible who wants one. The writer knows from over eight years of personal visitation of homes in city and country, in Illinois and Iowa, that it is not so. In sixteen months' recent work between eleven and twelve thousand families were visited, and between nine and ten hundred families were found without Bibles. About six hundred of these families received the word gladly, as did also five hundred other destitute persons."

When one-twelfth of the people of our "most favored" States are without the word of God, it calls for renewed effort on the part of our Bible societies and home missionaries. Some families have one or more Bibles to every member; some families have none. If those who had the Bible really prized it, would it not soon be found in every home where it was possible to place one?

GOD'S WILL IS BEST.

LET nothing make thee sad or fretful,
Or too regretful—

Be still.

What God hath ordered must be right;
Then find in it thine own delight,
Thy will.

Why shouldst thou fill to-day with sorrow
About to-morrow,

My heart?

One watches all with care most true,
Doubt not that He will give thee, too,
Thy part.

Only be steadfast, never waver,
Nor seek earth's favor,

But rest;

Thou knowest what God wills must be
For all his creatures, so for thee,
The best.

—Paul Fleming.

THE LOVE OF GOD.*

BY MRS. E. G. WHITE.

(Concluded.)

JESUS was hunted from place to place during his ministry. Priests and rulers were on his track. They misrepresented his mission and labor. He came unto his own and his own received him not. Angels watched the conflict at every step. They saw the spirit and work of the enemy. They looked with amazement upon the devices of Satan against the divine Son of God. They saw that he who had only been second to Jesus in power and glory had fallen so low that he could influence men to hunt the steps of Christ from city to city. When Christ sought the garden of Gethsemane, the enemy pressed darkness upon his soul. Even his disciples did not watch with him through that hour of trial. They heard the agony of prayer that came from his pale and quivering lips, but they soon allowed sleep to overcome them, and left their suffering Master to wrestle with the powers of darkness alone.

It was in the garden of Gethsemane that the mysterious cup trembled in his hand. Would he drink of the bitter portion and save a lost world? or would he forbear and let it perish? The destiny of the fallen race trembled in the balance. If he drank of the cup of suffering, he must open his breast to the griefs and woes and sins of humanity. He prayed, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." He had said to his disciples, "My soul is exceeding sorrowful, even unto death." His suffering almost ex-

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

tinguished his life. The drops of blood beaded his forehead, and dewed the sod of Gethsemane. "His visage was so marred more than any man, and his form more than the sons of men." When he fainted as in death, an angel came to the divine Sufferer, and offered him the cup of consolation to strengthen him for the conflict.

The Saviour of the world arose, and for the third time sought his disciples, and found them sleeping. He looked sorrowfully upon them, and his words aroused them: "Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners."

Even while these words were upon his lips, the footsteps of the mob that was in search of him were heard. Judas took the lead, and was closely followed by the murderous throng. Jesus turned to his disciples, as his enemies approached, and said, "Rise, let us be going; behold, he is at hand that doth betray me." The countenance of the Saviour wore an expression of calm dignity; no traces of his recent agony were visible as he stepped forth to meet his betrayer.

He suffered himself to be taken by the murderous throng, and was dragged from one tribunal to another. Although Isaiah had written, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of peace," yet he was now mocked, derided, spit upon, scourged, and maltreated. Was he innocent?—Yes; but innocence does not save men from persecution when the evil one controls the minds of their tormentors. Jesus is our pattern. He has given us an example that we should follow in his steps. Many will have to pass through scenes similar to those through which Jesus passed. After he was judged, he was brought forth to the people, and Pilate declared, "I find no fault in this man," but the people cried, "Crucify him, crucify him." "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, His blood be on us, and on our children."

Christ was the Son of God, equal with the Father; and yet he was abused, ridiculed, scourged, and crucified. There are many who have thought that the Father had no part in the sufferings of the Son; but this is a mistake. The Father suffered with the Son. When the Son of God hung upon Calvary, the darkness gathered like the pall of death about the cross. All nature sympathized with its dying Author. There were thunderings and lightnings, and a mighty earthquake, but the hearts of men were so hardened that they could quarrel at the foot of the cross upon which hung the world's Redeemer, about the dividing of his vesture. Their hearts seemed to be wholly under the control of the powers of darkness. Angels looked upon the scene with sorrow and amazement. As man's substitute and surety, the iniquity of men was laid upon Christ; he was counted a transgressor that he might redeem them from the curse of the law. The guilt of every descendant of Adam was pressing upon his heart; and the wrath of God, and

the terrible manifestation of his displeasure because of iniquity, filled the soul of his Son with consternation. The withdrawal of the divine countenance from the Saviour, in this hour of supreme anguish, pierced his heart with a sorrow that can never be fully understood by man. Sin, so hateful to his sight, was heaped upon him till he groaned beneath its weight. The despairing agony of the Son of God was so much greater than his physical pain, that the latter was hardly felt by him. The hosts of Heaven veiled their faces from the fearful sight. They heard his despairing cry, "My God, my God, why hast thou forsaken me?" They saw the divine Sufferer die beneath the sins of the world.

Jesus was laid in the tomb. He went into the darkness of the grave, and tasted death for every man. But he did not long remain under the power of the enemy. A mighty angel came from heaven and rolled back the stone from the sepulcher, and for fear of him the keepers did fear and quake, and became as dead men. Christ came forth from the tomb a triumphant conqueror, and led forth from their graves a multitude of captives.

The Roman guard hastened to tell the rulers what had occurred, and they were bribed to testify that his disciples had stolen his body away by night. When the women who had followed Jesus came to the sepulcher, the angel said unto them: "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you."

We have a risen Saviour; he has ascended up on high, and ever liveth to make intercession for us. Through him those who believe in him shall be crowned with glory, honor, and immortality; for "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

THE VALUE OF POSITIVE OPINIONS.

It was Sydney Smith (who was a keen observer of human affairs), we believe, who said that a great deal of talent is lost to the world from a want of courage. A man who has the courage of his convictions, and is not afraid to avow them, is always a useful man so long as he stands inside the lines of sound morals and of legitimate human rights. Indeed, when he gets somewhat outside those lines, he may still be useful by provoking thought and discussion that will drive him inside if he is an honest man, and that will at any rate prevent others from standing in a false position. The truth often suffers from stagnation, and needs to be stirred up; it suffers less by discussion than from being let alone. Rubbing it makes it brighter, just as it does with gold and silver and precious stones. Positive opinions beget opposition, of course; but the world and the church need them all the same. Those who are afraid to express them in behalf of truth, can take the awful responsibility

of silence; but truth will march forward without them. But where will they be when they see it marching on?—*The Evangelist (Presbyterian)*.

MATTHEW TWENTY-FOUR.

BY THE LATE ELDER J. H. WAGGONER.

THERE is the most perfect harmony between the teachings of the book of Revelation and the view we have presented of Matthew 24. We refer especially to the seals of chapters 5 to 8. In the first eleven chapters of Revelation there are three series of sevens, which cover the entire gospel dispensation. Chapters 2 and 3 contain the letters to the churches. These embrace a history of the church of God from the first century to the coming of the Son of man to gather his people into his kingdom. The seven trumpets of chapters 8 to 11 cover about the same period of time, but give a history of the nations of the earth in their conflicts with one another. The seven seals of chapters 5 to 8 are intermediate between the other series, giving a history of neither the church nor the nations separately, but a history of the church in its experiences and conflicts with the wicked nations of the earth. All these end together at the judgment, or the introduction of the day of wrath, unless it be that the last trumpet, the third woe, may be considered to prevail upon the earth after the saints are caught up to meet the Lord in the air. That they all reach to the coming day of reward and retribution there can be no reasonable question.

In chapter 6, the signs in the sun, moon, and stars are placed under the sixth seal, which reaches to the end of time, as the seventh seal barely announces a single fact connected with the ushering in of the advent of the Lord. The harmony of this with our location of the signs in Matthew 24, is at once apparent. In Revelation 6, after the darkening of the sun and moon and the falling of the stars, the record says the heavens departed as a scroll when it is rolled together, and the nations of the earth vainly endeavor to hide themselves from the wrath of the Lamb, for the day of his wrath then has come. In Matthew 24, exactly the same facts and the same order are given. The sun and moon are darkened, the stars fall, and the powers of heaven are shaken, and then the tribes of the earth mourn, because they see not only the sign of the Son of man in heaven, but they see the Son of man himself coming in the clouds of heaven, with power and great glory. They mourn because, as John says, the great day of his wrath is come.

Paul also says in 2 Thessalonians 1, that he shall come to take vengeance on them that know not God, and obey not the gospel. But the Lamb does not take vengeance in his hands until his advocacy and intercession for sinners cease. At the time spoken of by these prophecies, his intercession for sinners will have ceased, for "the great day of his wrath" will have come. Not one of them will call for mercy, for they will then be made to realize that their probation is ended, and the time for the offer of mercy to them is past. They then only seek to be hid from his terrible presence. And in Revelation 14, after the warning of the third angel is given, the Son

of man appears, and the harvest of the earth is reaped, and the wicked gathered as tares to be burned (Matthew 13), or as the clusters of "the vine of the earth," to be cast into the wine-press of the wrath of God. Can anyone say this is in the past, and yet profess to maintain respect for the Bible as a revelation?

But the Universalists reject the future application of these scriptures, believing, as they profess, that the mercy and love of God forbid the execution of vengeance as here described. And this is virtually indorsed by many others, for they, too, deny the "flaming fire," the coming of the Son of man to take vengeance; these are made to be figurative expressions,—they do not by any means indicate that any such things will ever take place. They do not believe that the wicked will be devoured—burned up, root and branch—in a lake of fire, and that the earth and the elements will melt with fervent heat.

And yet they do admit of some vengeance in the divine dealings with man, but they have a singular method of applying it. But all the direct threatenings of the judgments of God, in the Bible, they place to the account of the Jews. To the Jews they are, or have been, literally fulfilled. And yet they are supposed to be so exceedingly benevolent and kind-hearted that they cannot reconcile with the innate kindness of their natures any system but that of universal salvation and universal good-will. But we look upon their benevolence as being very questionable in its nature. While they freely give all the threatenings and judgments of the Bible to the Jews, they take all the promises and mercies to themselves! We do not, however, believe that they are *universally* better than the Jews. We do not find them so blameless in life and character as to justify such an appropriation of the divine awards. True benevolence, the absence of selfishness, would lead them at least to divide with the poor afflicted Jews; to give them some blessings, and take some of the threatenings to themselves. Poor Jerusalem! it is very convenient as a scape-goat to accommodate the selfishness of those who deny that the Lord will ever come to take vengeance on his foes.

The ordinance of the Lord's Supper, a commemorative institution of the gospel, is a witness to the doctrine of the future coming of the Lord. In "the great commission," Jesus told his disciples that he would be with them in the preaching of the gospel, and the practice of its ordinances, until the end of the world, or age,—the gospel age. But Paul says that in the celebration of the Lord's Supper, we do show forth the Lord's death *till he come*. When the Lord instituted the supper, he pointed their minds forward to his coming and kingdom, and said he would not thenceforth drink of the fruit of the vine till he drank it new with them in his kingdom. If Christ came at the destruction of Jerusalem, it is remarkable that, of all the apostles and servants of God, no one has yet found out that the ordinances of the gospel have been obsolete since the year A.D. 70! And if that be so, then the commission of the gospel, the authorized preaching of the gospel to every creature, also expired in A.D. 70. And thus by logical sequence we have the blessings as well as the curses, the promises and the threatenings, all confined to *that generation*

which lived in the time of the Saviour! Some may be willing to risk this conclusion in order to save their premises, but we shall take no part with them. To us the coming of the Lord is still "that blessed hope;" to meet our friends in the resurrection still comforts our hearts while we sorrow for them that sleep in Jesus. And still we pray, "Come, Lord Jesus." Rev. 22:20.

(To be continued.)

STAND UP FOR JEHOVAH.

Stand up for Jehovah! and high in the light
Let the blood-blazoned banner be flying.
Let not the foe daunt thee, and dread not his might,
Nor yield thee to sorrow, or sighing.
Gird on thy bright armor, the armor of God,
And fight for thy King who hath won thee;
He knows thee, he loves thee, 'tis written in blood,
And falls in rich blessings upon thee.

Stand up for Jehovah! what matter though sin,
In its soul-blighting snares, may have bound thee?
The power of his might thy worn spirit shall win;
With His strong arms of love flung around thee.
Stand firm, my brave warriors, nor yield in the fight,
But on, o'er the battle-field gory;
Still onward, and upward, with face to the light,
And eyes on the bright hills of glory.

Stand up for Jehovah! 'tis noon of the night
Ere the stars in the skies are the brightest;
The storm-driven wave is the strongest in might,
And the high-drifted snow is the whitest.
Not fear, and not danger, nor sorrow or death,
Nor the fire in the crucible glowing,
Can daunt our brave hearts, while Jehovah's warm
breath

Across our glad spirit is blowing.

—Miss Toria A. Buck, in *Church Union*.

CATHOLICISM AND RELIGIOUS LIBERTY.

"ETERNAL vigilance is the price of liberty, but when indifference takes the place of vigilance, the death of liberty is sure to follow." The above was taken from an article in the *Converted Catholic* some time ago. And if we notice the history of religion and State in the past, we will at once recognize them as words of truth and soberness. The Roman Catholic Church is always the same, and her assertions that "the Roman Catholic Church never has erred, and never can err," coupled with the claim of infallibility put forth from time to time, prove that she is the same. In view of these things, how important that every lover of civil and religious liberty should be very vigilant in watching the movements of the Roman Catholic Church in this country. She has always favored the enforcement of her doctrines and dogmas by the civil powers. The following from a Catholic paper, the *Shepherd of the Valley*, is self-explanatory: "We are not the advocates of religious freedom, and we repeat, We are not."

Bishop O'Connor, of Pittsburg, said: "Religious liberty is merely endured until the opposite can be carried into execution without peril to the Catholic world." And so you see they would do away with our liberty, that God-given right which we enjoy under this free government. It has always been the policy of Rome to instruct her communicants to vote in such a way as to bring about a state of politics favoring her church and dignitaries. An instance of this came under the notice of the writer some time ago, while in Pittsburg. A majority of the voters in a ward being Catholics, they elected a Catholic school board, who in turn elected a Roman Catholic priest as principal of the school, and were about to elect

nuns as teachers, and teach the Catholic catechism, etc., when a protest went up from the city press, and he resigned. We might give other instances.

The way in which Bismarck humbled himself before Rome is doubtless still fresh in the mind of the reader, as is also the way the pope has been feeling out after England and other countries. But the question with us is, Does Rome seek to engraft her doctrines and dogmas in this so-called Protestant land? We answer most emphatically, She does! Notice, if you please, the encyclical of Pope Leo XIII., in 1885, where he says: "We exhort all Catholics who would devote careful attention to public matters, to take an active part in all municipal affairs, and elections, and to further the principles of the church in all public services, meetings, and gatherings. All Catholics must make themselves felt as active elements in daily political life in countries where they live. They must penetrate, wherever possible, in the administration of civil affairs; must constantly exert the utmost vigilance and energy to prevent the usage of liberty from going beyond the limit fixed by God's law. All Catholics should do all in their power to cause the constitutions of States and legislation to be modeled to the principles of the true church." This shows what Rome is aiming at. And yet, in the face of all this, we find our so-called Protestant ministers of the American Sunday Union, and the National Reform Association, reaching out their hands to Rome for the purpose of uniting religion and politics; and if they succeed in their object to unite religion and State, we ask, What will the national religion be? We will let Father Hecker, a Catholic priest, answer. He said: "There is, ere long, to be a State religion in this country, and that State religion is to be Roman Catholic." Bishop Kenrick declared that "Catholicity will one day rule in America, and then religious freedom will be at an end!" Thus you can see what Romanists themselves expect.

They know, just as well as we do, that they cannot accomplish this all at once, so they are willing to accept a little at a time, as it shall be offered to them, and we believe that the demand for a national Sunday law is only the first step toward Rome in this country. History is repeating itself; it was in just this way religion was brought into the State in the fourth century, which developed into Roman Catholicism; and, as like causes produce like effects, if this Sunday law should be enacted, we can look for the speedy formation of a likeness to, or an image of, the Papacy. Notice, if you please, how prompt Cardinal Gibbons was in indorsing the Sunday-Rest bill. And why was this?—Because they claim Sunday as an institution of their church. Cardinal Gibbons has himself admitted that the Sunday is an institution of their church, as the following letter to the writer will show:—

CARDINAL'S RESIDENCE,
408 N. Charles St.,
Baltimore, Md., October 3, 1889.

DEAR MR. FRANKE: At the request of His Eminence the Cardinal, I write to assure you that you are correct in your assertion that Protestants in observing the Sunday are following, not the *Bible*, which they take as their only rule of action, but the *tradition* of the church. I defy them to point out to me the word *Sunday* in the *Bible*; if it is not to be found there, and it cannot be, then it is not the

Bible which they follow in this particular instance, but tradition, and in this they flatly contradict themselves.

The Catholic Church changed the day of rest from the last to the first day of the week, because the most memorable of Christ's works were accomplished on Sunday. It is needless for me to enter into any elaborate proof of the matter. They cannot prove their point from Scripture; therefore, if sincere, they must acknowledge that they draw their observance of the Sunday from tradition, and are therefore weekly contradicting themselves. Yours very sincerely,

M. A. REARDON.

After seeing the above, the reader must acknowledge that the Cardinal, in indorsing the Sunday-Rest bill, acted perfectly consistent with the pope's instructions in his encyclical before quoted, and thus is Rome seeking to gain a foot-hold in this land of liberty.

Reader, are you watching the Roman machine in its movements here? In an interview, June 23, 1889, Dr. McGlynn said: "The people may know what I can tell them on the highest authority: The Roman machine is to-day most anxious to have a minister of the pope accredited to, and received by, the government at Washington." Let us be vigilant, and read the signs of the times as they pass before us. E. E. FRANK.

Williamsport, Pa., October 13, 1889.

THE PRINCE OF LIFE.

THE attempts at harmonizing the resurrection narratives are not only unsatisfactory, but they tend to blur the distinctive characteristics of each account. We shall, therefore, confine ourselves entirely to Matthew's version, and leave the others alone, with the simple remark that a condensed report of a series of events does not deny what it omits, nor contradict a fuller one. The peculiarities of Matthew's last chapter are largely due to the purpose of his Gospel. Throughout, it has been the record of the Galilean ministry, the picture of the King of Israel, and of his treatment by those who should have been his subjects. This chapter establishes the fact of his resurrection; but, passing by the Jerusalem appearances of the risen Lord, as being granted to individuals and having less bearing on his royalty, emphasizes two points: his rejection by the representatives of the nation, whose lie is indorsed by popular acceptance; and the solemn assumption, in the Galilee, so familiar to the reader, of universal dominion, with the world-wide commission, in which the kingdom bursts the narrow, national limits and becomes co-extensive with humanity. It is better to learn the meaning of Matthew's selection of his incidents, than to wipe out instructive peculiarities in the vain attempt after harmony.

First, notice his silence (in which all the four narratives are alike) as to the time and circumstances of the resurrection itself. That had taken place before the gray twilight summoned the faithful women, and before the earthquake and the angel's descent. No eye saw him rise. The guards were not asleep, for the statement that they were, is a lie put into their mouths by the rulers; but though they kept jealous watch, his rising was invisible to them. "The prison was shut with all safety," for the stone was rolled away after he was risen, "and the keepers standing before the doors," but there was "no man within."

As in the evening of that day he appeared in the closed chamber, so he passed from the sealed grave. Divine decorum required that that transcendent act should be done without mortal observers of the actual rising of the Son which scatters forever the darkness of death.

Matthew next notices the angel ministrant and herald. His narrative leaves the impression that the earthquake and appearance of the angel immediately preceded the arrival of the women, and the "Behold!" suggests that they felt and saw both. But that is a piece of chronology on which there may be difference of opinion. The other narratives tell of two angels. Matthew's mention of one only may be due either to the fact that one was speaker, or to the subjective impressions of his informant, who saw but the one, or to variation in the number visible at different times. We know too little of the laws which determine their appearances to be warranted in finding contradiction or difficulty here. The power of seeing may depend on the condition of the beholder. It may depend, not as with gross material bodies, on optics, but on the volition of the radiant being seen. They may pass from visibility to its opposite, lightly and repeatedly, flickering into and out of sight, as the Pleiades. Where there is such store of possibilities, he is rash who talks glibly about contradictions. Of far more value is it to note the purpose served by this waiting angel.

We heard much of a herald angel of the Lord, in the story of the nativity. We hear nothing of him during the life of Christ. Now again he appears, as the stars, quenched in the noon-tide, shine again when the sun is out of the sky. He attends as humble servitor in token that the highest beings gazed on that empty grave with reverent adoration, and were honored by being allowed to guard the sacred place. Death was an undreaded thing to them, and no hopes for themselves blossomed from Christ's grave; but he who had lain in it was their King as well as ours, and new lessons of divine love were taught them, as they wondered and watched. They came to minister by act and word to the weeping women's faith and joy. Their appearance paralyzes the guards who would have kept the Marys from the grave. They roll away the great circular stone, which women's hands, however nerved by love, could not have moved in its grooves. They speak tender words to them. There, by the empty tomb, the strong heavenly and the weak earthly lovers of the risen King meet together, and clasp hands of help, the pledge and first-fruits of the standing order henceforth, and the inauguration of their office of "ministering spirits, sent forth to minister for . . . heirs of salvation," the risen Christ hath made both one. The servants of the same king must needs be friends of one another. . . .

The women had been at the grave but for a few moments. But they lived more in these than in years of quiet. Time is very elastic, and five minutes or five seconds may change a life. These few moments changed a world. Haste, winged by fear which had no torment, and by joy which found relief in swift movement, sent them running, forgetful of conventional proprieties, towards the awakening city. Probably Mary Magdalene had left

them, as soon as they saw the open grave, and had hurried back alone to tell the tidings. And now the crowning joy and wonder comes. How simply it is told!—the introductory "Behold," just hinting at the wonderfulness, and perhaps at the suddenness, of our Lord's appearance, and the rest being in the quietest and fewest words possible. Note the deep significance of the name "Jesus" here. The angel spoke of "the Lord," but all the rest of the chapter speaks of "Jesus." The joy and hope that flowed from the resurrection depend on the fact of his humanity. He comes out of the grave, the same brother of our mortal flesh as before. It was no phantom whose feet they clasped, and he is not withdrawn from them by his mysterious experience. All through the resurrection histories and the narrative of the forty days, the same emphasis attaches to the name which culminates in the angels' assurance at the ascension, that "this same Jesus," in his true humanity, who has gone up on high our forerunner, shall come again, our brother and our judge. "It is Christ that died, yea, rather, that is risen again;" but that triumphant assurance loses all its blessedness, unless we say too, "Christ died for our sins according to the Scriptures, and . . . rose again the third day."—Alexander McLaren, D.D., in *S. S. Times*.

BOTH WITHOUT SCRIPTURAL AUTHORITY.

THE following from the *Herald of Truth*, the leading Baptist paper of this coast, is worthy of the careful perusal of Pedobaptists. Baptists well say that there is no scriptural authority for the practice of baptizing infants, but we cannot help wondering why they cannot see that the same thing is true of Sunday-keeping. There is just the same authority for one practice as for the other, namely, the authority of the Catholic Church. The *Herald of Truth* says:—

"Our Pedobaptist brethren often enlist our sympathies when they have to give a reason for the faith which is within them, and always when they must tell why they baptize babies. The *Christian Union* has recently been brought face to face with the question, 'Upon what do Pedobaptists base their belief in infant baptism?' Dr. Lyman Abbott is editor of the paper, and we take it for granted that he wrote the answer. Here it is in all its fullness, and we presume as full as it is possible to make it:—

"1. Baptism is a dedicatory rite. 2. The infant at its baptism has not yet become a separate person, but is still, as it were, enfolded within the parental nature, not much less than it was before its birth. 3. The baptism of such an infant declares that it is what the parent is, a member of the body of Christ. Whether it continues to be such depends on parental nurture and the choice of the young will when formed. 4. Apostolic example seems to look this way. It is not at all likely that in all the households which Paul baptized there were no young children. Origen, born of Christian parents, A.D. 185, declares infant baptism to be an apostolic tradition."

"Upon this we beg leave to comment briefly. 1. No Bible authority is even claimed. We insist upon this. The belief is not based upon the teachings of Scripture. The nearest to scriptural authority for the practice

which the answer gives us is, 'Apostolic example seems to look that way.' 'It is not unlikely that in all the households which Paul baptized there were no young children.' Now, here is the ground upon which several Christian sects base a belief they preach to the world as the gospel of Jesus Christ. We can but recall that other answer given by Lyman Abbott's illustrious predecessor in the pulpit, Henry Ward Beecher, who, when asked why he baptized infants, replied, 'Because I have a mind to.' 2. What ground is there for calling this Christian baptism at all? In what particular does it answer to the baptism commanded by Jesus Christ? If Pedobaptists had their way the command given by Jesus Christ would never be obeyed, for there would of course be nothing but infant baptism. How fearful the responsibility to displace a positive and prominent command of the Master by a rite born of tradition and supported by sentiment and ecclesiastical usage. If these good people would sprinkle their babies and call it dedication, then when 'their wills were formed,' and they believed in the Lord Jesus, would baptize them upon a confession of their faith, they would do a beautiful and consistent thing."

THE FUTURE STATE.

A CLERGYMAN of high standing in the Congregational Church, in his remarks at the recent funeral services of a brother minister in Manchester, N. H., made use of the following words:—

"I wish to say a word in regard to the future upon which our dear father and brother has just entered. I believe there are different degrees and different kinds of enjoyment in the future state. To some, rest is given, when the life here was hard and laborious. To others, a sweet relief from especial pain and suffering here. And companionship to others, who were lonely and friendless on earth; and to others, service. Our friend and brother who now lies here before us *loved* the service of God, and I can but believe that somewhere in God's universe there is a work for him, upon which he has *even now entered*."

In these "perilous times," when error is proclaimed on every hand, and false prophets would, if possible, "deceive the very elect," the only sure way to detect and refute false doctrine is by comparing it with the truth as revealed in the Scriptures. Let us, then, hide God's word in our hearts, for "the entrance of thy words giveth light; it giveth understanding unto the simple." Ps. 119:130.

The Scriptures are very plain on the subject of man's future state. "It is written," "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10. "Man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:12. Then, "Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." Verse 15.

How will the Lord call?—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order;

Christ the first-fruits; *afterward* they that are Christ's *at his coming*." 1 Cor. 15:22, 23.

"Then we which are alive and remain shall be caught up *together with them* in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:17, 18.

And, dear friends, who have laid away the precious dust of your loved ones beneath the grassy mound, is there not a deeper and more abiding comfort for us in these positive declarations of Inspiration than any we can derive from the fanciful "I believe" of the popular theologian? MRS. A. W. HEALD.

THE TESTIMONY OF CHRIST TO JONAH.

It has become fashionable to divorce Christ from the Old Testament, to set him over against prophets as their antipodes. The cry is, Give us Christ, as for this man Moses and these men the prophets, we care not what becomes of them. The opinion has, credence that the Old Testament marvels and characters detract from the character and purpose of Christ, and so they must not be mentioned the same day. Take a prophet like Jonah, whose incidents and history require faith to accept them. The popular idea is that it complicates Christ to be in any way connected with them. License is demanded to disassociate Christ from the Old Testament worthies and history—no relation, mediate or immediate, must be established between them. The old-fashioned theory that the Old and New Testaments are part and parcel of the same system must be discarded.

The orthodox Christian still holds to the old theory, the only divine one, that these two are one. That Christ is the product and perfection of Old Testament facts and theories. That they stand or fall together. That Moses is the forerunner and type of Christ. That his system made Christ's mission and work possible. Daniel in the lions' den must go hand in hand with Paul's delivery from the viper's bite. That the fiery furnace with Shadrach, Meshach, and Abednego must stand or fall with Paul's shipwreck or Peter's jail delivery. That the ten commandments find their reproduction and spiritual expansion in the sermon on the mount.

But the modernizers who clamor against dogma and creed will have none of this marriage between the saints of the Old and those of the New. The old are classed as Jewish myths. This may look wise and seem pious, but what does Christ say about it? Does he in his own estimate stand singular and alone in this regard. He, it is true, makes no mention of the heroes and conquerors of the Roman Empire, of which he was the subject. As far as he is concerned, they neither had mission nor work; served neither for illustration nor model.

But the Old Testament men served him for illustration and proof. Jonah will serve as a specimen. The personality of the prophet is minor and obscure. Christ refers to him and without hesitancy puts the seal of truth on that, to the higher criticism, eye-sore incident, the being swallowed by the whale. Christ was bound, as the light of the world, to explode all traditions and myths which had been foisted on the credulous as religious

truth. What does Christ think of this discredited incident of Jonah being swallowed by the whale? He refers to it with the greatest calmness and the clearest apprehension of its historical verity. "An evil and adulterous generation," he said, "seeketh after a sign, and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and behold, a greater than Jonas is here."

He stamps the book as a fact, the prophet as a real person, and this most criticised and dishonored incident in it as typical or suggestive as a sign of one of the sublime and fundamental facts in his own life and work, making it a sign to an evil and adulterous generation of the power of God, which was soon to be illustrated in his own resurrection. To him these marvels of Old Testament history were not to be handled with the vandal handling of modern criticism, but as facts which show the power and presence of God all along the stream of revelation, and instead of giving occasion for doubt or sneering unbelief, should establish and strengthen the faith of God's elect in the mighty power and oneness of the God of the Old and New Testament.—*Selected.*

QUERY.

TO-DAY is Sunday. Another week has rolled around and the weekly day of rest and devotion is here. Thousands of pulpits will be occupied by thousands of ministers, and hundreds of thousands of people will sit in the churches as auditors and worshipers. It would be interesting to know how much good would be done if each church attender could listen to the pure and undefiled preaching of the gospel. A few of the preachers will preach the gospel, but the great majority of them will go through the day's services as a sort of perfunctory duty, seizing upon the occasion, perhaps, to make a cheap display of learning. The great difficulty with the whole church is with the ministers. They complain about their congregations, but the latter would be all right if the ministers ministered to the wants of the people. One pastor talks intellectually; another attempts to be funny, and another rails and scolds at things which he sees and hears about him. In one way and another most of them manage to keep far away from the great truths of the religion which they profess to expound. This may sound like a sweeping judgment, but it is true, and it is the cause of small congregations and indifference upon the part of the people who do attend. If the preachers of Aspen would speak more to the hearts of the people, if they would subordinate history and intellectuality to the spirit of the gospel; if they would put aside wit and substitute earnestness, the churches would not hold the people who would flock to hear them. The man who walks forth at night and looks in awe upon the stars does not attend church to listen to a display of learning or wit, and if the church does not fill the need that he feels in his heart he will seldom occupy a seat in its edifice.—*Aspen Daily Times.*

The Signs of the Times.

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

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OAKLAND, CAL., SECOND-DAY, NOVEMBER 25, 1889.

IS IT A SIN?

It is not an uncommon thing for those who teach that it is a Christian duty to keep the Sabbath, to be met by the inquiry: "Don't you think you would be doing a good deal more good if you wrote and preached against sin, instead of saying so much about the Sabbath?"

The idea expressed in this question is one that obtains quite generally. To be sure, there are many who teach that Sabbath-breaking is a sin; but the Sabbath whose observance they would enjoin is a counterfeit sabbath, and not the true Sabbath of the Bible. But it is true that even among those who believe that Sunday is the Sabbath, there is a great deal of indifference as to the manner in which it is observed.

In order to ascertain whether Sabbath-breaking is a sin or not, we must first determine definitely what sin is. There are certain things which few would hesitate to call sin, but we want a general rule that will cover all cases; a standard that will enable us to tell at once if a certain action is wrong, so that we may not be left to conjecture. Fortunately, we have just such a rule—one that is given by the pen of inspiration. We find it in 1 John 3:4: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." Paul makes the same statement in another form: "For where no law is, there is no transgression." Rom. 4:15. And, "Sin is not imputed where there is no law." Rom. 5:13. And this fact is universally recognized. You cannot convince any man that he is doing wrong unless you first show him a law that he is violating. And whenever a man does anything, knowing that that act has been forbidden by some power having the right to enact law, he stands self-condemned.

Solomon tells us that to fear God and keep his commandments is the whole duty of man. Then it must necessarily follow that the law to which John and Paul refer, the transgression of which is sin, is none other than the law of God—the ten commandments. A few texts will suffice to show the importance of observing that law. As above quoted, it comprises man's whole duty. Eccl. 12:13. It is "perfect, converting the soul." Ps. 19:7. The keeping of the law is the test of our love to God. 1 John 5:3. It is only by keeping it, in connection with faith in Christ, that we are to inherit eternal life in the kingdom of God. Matt. 19:17; Rev. 22:14. On the other hand, we are told that "he that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. Surely no worse fate could befall any man than that God should turn with loathing from his entreaty. And we learn that a partial obedience to the law will not suffice to bring the promised reward, or avert the penalty, for partial obedience is disobedience. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. It could not be otherwise; for since God is the author of the whole law, we dishonor him if we do not render obedience to the whole law. If we willfully refuse to keep one of the commandments, we show that we do not keep the other nine out of any special regard to the Lawgiver, but because it is convenient or for

our self-interest to do so. We do, therefore, really dishonor God by violating one of his commandments as truly as though we violated them all.

Turning to consider this law, upon the observance of which our eternal destiny depends, we find that the Sabbath commandment is the most honored of them all. The fourth commandment is the one chosen to make known to men who the maker of the law is. It is true that three other commandments contain the word "God," but there is nothing in them to designate who is referred to.

"There be gods many and lords many, but to us there is but one God, the Father, of whom are all things." 1 Cor. 8:5,6. The fourth commandment expressly declares that this only true God, the Creator of heaven and earth, is its author.

This law is almost universally recognized as the embodiment of all morality, the summary of all law; and the open violation of nearly all of them, especially the first three, and the sixth, seventh, eighth, and ninth, is considered a flagrant sin. The violation of the fifth and tenth is also theoretically considered a sin, although practically those two commandments are little regarded. But whether men regard the commandments in their lives or not, in theory they are generally ready to admit that they are all binding, with the exception of the fourth. The only reason of which we can think why men should thus lightly regard the fourth commandment, is that its violation is so common. Indeed, the custom of the people is often urged with all seriousness as a sufficient reason for not keeping the Sabbath. The Sabbath commandment is the only one concerning which men argue thus. They do not argue that God will not punish the thief because there are so many who steal; or that false swearing is now pleasing to God because it is so common. But in regard to the fourth commandment, they seem to imagine that they can overawe God with numbers, and convert him to their way of thinking. But sin is sin, whether practiced by few or many. Men become accustomed to sin, so that its heinousness is lessened in their estimation; but it is not so with God. The multiplication of sin only serves to make it more offensive to him. In this age of the world, human life is held very cheap, and murders are so frequent that we read of the worst crimes with scarcely a second thought; but we are not to suppose that God is less moved by a murder now than when Cain killed his brother. The fact that a multitude join together to commit any sin, does not recommend it to him. He says, "Thou shalt not follow a multitude to do evil;" and he has expressly declared that "though hand join in hand, the wicked shall not be unpunished."

Who can tell which commandment God regards as the most sacred? It is beyond the power of man. When Christ was asked, "Which is the great commandment in the law?" he did not specify any one, but quoted the two great principles which cover the whole law. We have no assurance that God regards Sabbath-breaking as any less a sin than theft or murder. From the place which he has given the fourth commandment in his law, as the one to show the badge of his authority, his creative power, it would seem that if any distinction were made, Sabbath-breaking would be considered as the greatest of sins. But even if we were able to discriminate between the commandments, and say that one is greater than another, it would not release us from keeping the least commandment; for Christ says, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least [i. e., of no account] in the kingdom of heaven." Matt. 5:19. Following the verse in which James says that to offend in one point makes a man guilty of all, we read: "For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou

kill, thou art become a transgressor of the law." James 2:11. The fourth commandment may be supplied in place of the sixth, and we would then read, For he that said, Do not commit adultery, said also, Remember the Sabbath-day to keep it holy. Now if thou commit no adultery, yet if thou break the Sabbath, thou art become a transgressor of the law. The same may be said of any other precept of the decalogue.

Sabbath-breaking, then, is a sin, and those who would be preachers of righteousness must give the Sabbath its proper place in the law of God. We do not teach Sabbath observance to the exclusion of the other commandments, but we exhort men to obey all the law, for that is the standard by which "God shall bring every work into judgment." "And it shall be our righteousness, if we observe to do all these commandments before God, as he hath commanded us." Deut. 6:25. E. J. W.

BIBLE ELECTION. NO. 2.

THE key to the harmony between the doctrines of election and free will and free choice, is found in Ephesians 1, some expressions from which we have already quoted. The apostle says:—

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good-pleasure of his will." "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Verses 4, 5, 11.

The apostle states that we are chosen that we should be "holy and without blame before him," and that this election and predestination is "according to the good-pleasure of his will." In verse 11 it is said that we are "predestinated according to the purpose of him who worketh all things after the counsel of his own will." In verse 9 of the same chapter we are told that he has "made known unto us the mystery of his will, according to his good-pleasure which he hath purposed in himself."

Here then we have the key which will unlock this mystery. God hath chosen and predestinated us according to his purpose, according to the pleasure of his will, and what his will is he has made known unto us. We inquire, then, What is God's purpose concerning man, as revealed in his word, the revelation of his will?

1. God created the earth for the home of man. After the record of the creation of the earth, we read: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26. Man was created and given the dominion. Verses 27, 28. So the psalmist says: "The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." Ps. 115:16.

It is not against the proposition that man lost this dominion, that the usurper, Satan, came in and led captive man, and took possession of the earth. To give man the earth was God's purpose, and it is still his purpose. The powers of evil may for a time seem to thwart God's purposes, but they only seem to do this; every purpose of God will be accomplished. Says the Spirit of God through the prophet: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord, and there is none else." Isa. 45:18.

It was God's purpose, it is God's purpose, that the earth should be inhabited by those for whom it was created, and that creation was not in vain, that purpose will be accomplished.

2. It is the purpose of God that the earth should be inhabited by a certain number. In the very

nature of the case, this proposition must be true. God's plans are perfect. He never does too much; he never does too little. He does not need to provide for contingencies, or accidents. His plan is perfect. When he purposed to create the earth for the home of man, his purpose involved a certain size or area. He did not make it too large or too small. Neither would it be peopled by too many or too few. Were there too many of mankind the earth would be crowded, and therefore imperfect; were there too few, the opposite would be the result, and therefore also imperfect. So man was to multiply till he had replenished, or completely filled, the earth. Gen. 1:28. The word translated "replenish" means, not to fill again, but, according to Young, "to fill, be full." Boothroyd translates, "fill the earth." To fill the earth is not to overfill it or to less than fill it. To be a perfect home there must be a perfect and definite number.

That this is true is also evident from another scripture concerning man after the fall. To the woman the Lord said, "I will greatly multiply thy sorrow and thy conception." Gen. 3:16. If man had never fallen, every soul born into the world would have made a part of that definite number which would have inherited the earth forever. But man fell, and God foresaw that many would reject his proffered mercies and be lost; therefore more would have to be born in the world, the "conceptions" of women would be greatly multiplied. In that mansion home which Jesus has gone to prepare, there will be no vacant dwelling-places. Again, the definiteness with which the city of God is described in Revelation 21, indicates the exactness of God's plan. The remnant of his people which will be gathered in at his coming will be 144,000, just the number which will be needed to complete the requisite great multitude which no man can number, but which is fixed in God's purpose and plan. But aside from all these scriptures, the perfection of God's character and wisdom shows that the number in his mind and plan must be definite.

3. This definite number in the purpose of God must be of a certain character. This is shown by man's creation. He was created innocent and sinless. God pronounced him "very good." Gen. 1:31. The wise man says that God "made man upright." Eccl. 7:29. And God's perfect plan and purpose (and he could have no other) must also involve such a character. Neither will the purpose of God be thwarted in this. Says the psalmist: "Those that wait upon the Lord, they shall inherit the earth." "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." "For such as be blessed of him shall inherit the earth." "The righteous shall inherit the land [earth], and dwell therein forever." Ps. 37:9, 11, 22, 29.

In order that man might develop a right character, God gave him his holy law, a law summarily comprehended in the ten commandments. This law was ordained unto life. Rom. 7:10. If man had kept it, he would have lived by it. Rom. 10:5; Gal. 3:12. Nothing more could have been asked of him, for that law embraced all duty, all righteousness; for it was the expression of God's righteousness. Eccl. 12:13; Ps. 119:176; Isa. 51:6, 7. The definite character, then, which would be possessed by the definite number designed of God to inhabit this earth, is a character which reflects, or is in harmony with, God's holy law. That law would be inwrought in the mind and the affections and wrought in every deed of the life,—a righteous character. This number was "predestinated," or "marked out," to a righteous character as measured by the law of God.

Let the reader keep these propositions, so abundantly proved by the Scriptures, and so self-evident in themselves, in mind. We have some others to follow before we make the application.

M. C. W.

A UNION OF PROTESTANTS AND CATHOLICS.

THIS journal has from time to time presented before the people the sure word of prophecy which points out that this government, which was so just and wise in its beginning, would become a persecutor by connecting religion with the State. In this she would imitate the apostate church of the early centuries. There would be ecclesiastical and political combinations which would bring this about. The prophecy to us foretold this while as yet there was not even the little cloud in the sky. We knew it would come. The prophecy (found in Rev. 13:11-18) could not lie.

We have pointed out the one religious institution over which the great battle would be fought, the head of the camel—Church and State—which would dispossess the rightful ruler—civil and religious liberty; and this institution is the Sunday. We have endeavored for thirty years to warn our fellow-countrymen of the danger that lies before them. According to ability given of God, we have entreated and endeavored to enlighten our fellow-Christian brethren of other denominations.

But what has been the result? It has been twofold. First, thousands have become enlightened, have turned their feet into the way of truth, and are laboring to save others, with an ever-increasing faith in their position. But not so with another class. They have ridiculed the idea that in this enlightened age, in this favored land, in the liberal religious atmosphere of to-day, religious oppression or persecution could result; why, the idea was preposterous, and none but religious enthusiasts, with a predilection for the interpretation of prophecy, could entertain such ideas. It has been said that the principles of Protestants were against such a movement, that they were not united enough to do this, that they were not strong enough politically to do it if they were so disposed, that Roman Catholics would oppose such a measure if begun by Protestants, or Protestants would oppose it if begun by Roman Catholics; and it has also been declared that to enforce any religious institution there must be one church established by law, and this could never be. There is no doubt that all these objections have been honestly presented and held as insuperable obstacles to religious legislation in this country. But there stands the prophecy. It declares that the symbol of this country should make an image to the papal beast. The papal beast was constituted by a union of religion and the State. An image or likeness to that beast would be a similar union in this country. That union in this country would enforce the "mark of the beast," the change which the Papacy has made in the law of God, or the Sunday. There stands the prophecy of God, here are the objections of man. Which is right?

When attention was first called to this prophecy there were no outward indications of its fulfillment. The National Reform Association did not then exist. But since that evidences have been accumulating till now the careful observer needs not faith in the light of prophecy to convince him that there is danger from this source; he can see it in the political movements of to-day.

The party which has led out in this work has been the National Reform Association, which has been gaining in numbers and influence from the time of its inception. Its essential principles are held by many outside of its organization. One of these principal objects is to enforce Sunday observance. Another association whose object is to promote Sunday observance through moral and civil law is the American Sabbath Union, numbering in its claimed adherents several millions of the greatest religious denominations of our land. As aids to this movement may be counted the Woman's Christian Temperance Union, the Law

and Order Leagues, and some workmen's organizations. A Sunday plank has been a part of every Prohibition platform which we have seen in the last two years, although we believe that there are many Prohibitionists who oppose such legislation.

Those who stand at the head of the two first-named organizations are determined to carry their point at all hazards. Sunday must be enforced. Roman Catholics, not a few, have given utterance to just such sentiments. And in order to carry their point, the Protestant Sunday men have been willing and waiting to accept of the co-operation of that church, which has done more against Bible Christianity than all the infidelity of the world. Says the Rev. S. F. Scovel, in the *Christian Statesman* of August 31, 1884, in referring to the interest shown by religious bodies in upholding Sunday by law:—

"This common interest ought both to strengthen our determinations to work and our readiness to co-operate with our Roman Catholic fellow-citizens. We may be subjected to some rebuffs in our first proffers, for the time is not yet come when the Roman Church will consent to strike hands with other churches—as such; but the time has come to make repeated advances and gladly to accept co-operation in any form in which they may be willing to exhibit it."

The same journal of December 11, 1884, says:—

"Whenever they [Roman Catholics] are willing to co-operate in resisting the progress of political atheism, we will gladly join hands with them."

It will be recalled by many of our readers that the atheism of National Reformers is everything which opposes their ideas of National Reform.

Dr. A. A. Hodge, in the *Princeton Review* of January, 1887, said:—

"All we have to do is for Catholics and Protestants—disciples of a common Master—to come to a common understanding with respect to a common basis of what is received as general Christianity, a practical quantity of truth belonging equally to both sides, to be recognized in general legislation."

Prof. Charles A. Briggs, D.D., of Union Theological Seminary, in the *Christian at Work* of April 19, 1888, says:—

"In all matters of worship we are in essential concord with Roman Catholics, and we ought not to hesitate to make an alliance with them so far as possible to maintain the sanctity of the Sabbath [Sunday] as a day of worship."

The American Sunday Union were only too glad to count Cardinal Gibbons' name as representing 7,200,000 Catholics, in their petitions to Congress for a national Sunday law last winter. Prohibitionists have rejoiced at the accession of every Catholic priest to their party.

Thus much and more might be said, from the Protestant side of the question. What do Catholics say? In an Encyclical of Leo XIII., published in 1885, Catholics are exhorted—

"To take an active part in all municipal affairs and elections, and to further the principles of the church in all public services, meetings, and gatherings. . . . All Catholics should do all in their power to cause the constitutions of States and legislation to be modeled to the principles of the true church."

The above is authoritative, and has a direct bearing on Sunday legislation. Now for a later utterance. The Congress of Catholic laymen held its last meeting in Baltimore, Md., November 12. At that meeting a platform, or manifesto, was adopted, which, according to the *San Francisco Daily Examiner* of the 13th inst., contained the following:—

"There are many Christian issues in which the Catholics could come together with non-Catholics and shape civil legislation for the public good. In spite of rebuff and injustice, and overreaching zealotry, we should seek an alliance with the non-Catholics for proper Sunday observance."

Now what will be the result of such a union of forces. One result will be that the combination will hold the balance of power, and corrupt politicians, in order to get support, will swear eternal

fidelity to all Sunday legislation, and, with those who truly hold to such principles, will pass Sunday laws. And then what may those who oppose such legislation and who truly fear God expect?

1. By National Reformers to be classed with atheists, as they already have been (see the speech of Johnathan Edwards, D.D., at the New York National Reform Convention). And of this atheism, in which he places Jews and Seventh-day Baptists, he says: "Tolerate atheism, sir? There is nothing out of hell that I would not tolerate as soon."

2. By Roman Catholics to be classed with the worst of criminals. Says Bishop John Ireland, of Minnesota, at the centennial of Columbus, Ohio, September 10, 1888, as reported by the *American Catholic News*, of September 19:—

"It is the intemperate class that violate our Sunday laws, and the violator of a Sunday law is the worst of criminals."

The Dark Ages reveal the result of the movement we have been considering. Protestants and Catholics are agreed. As in the early centuries, when the church departed from Christ she had no means of defense (for down she had laid the weapons not carnal), there was but one of two ways for her to accept: either to acknowledge her error and repent, or to lay hold upon the civil arm, and thus deny her Lord. The church then chose the latter. She is making the same choice for the same reason to-day. The result will be the same. There will be the "confederacy" spoken of by the prophet (Isa. 8:9-12); it will be the means of uniting apostate Protestantism and corrupt and hoary Romanism; but as Herod and Pilate were formerly made friends over the abused, condemned, and crucified Redeemer, so this union of Protestants and Catholics will again trample the purity of truth in the dust and crucify the Lord of glory again in the person of his saints.

The trials, the legislation, the persecution will come. "Coming events cast their shadows before," in the persecutions of Georgia, and Arkansas, and Tennessee. We can say to the faithful who live at that time when there will be confederacies against right and truth, in the words of the prophet (Isa. 8:12, 13, 20):—

"Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Alone with God is better than to be allied with all the kingdoms of earth, without him.

M. C. W.

SELF-DENIAL.

MANY are almost tempted to think at times that the Christianity of the present time is altogether different in its requirements than Christianity in the days of our Saviour. Such judge from what they see rather than from what ought to be. In no one feature is there perhaps a more marked difference than in the matter of self-denial. "If any man will come after me," says our Lord and Pattern, "let him deny himself, and take up his cross, and follow me." Matt. 16:24. "Whosoever will come after me, let him deny himself," is recorded in Mark 8:48. See also Luke 9:23. And these injunctions were heeded by the early Christians. Peter could say, "Lo, we have left all and followed thee." No greater example of self-denial apart from the life of our Lord can be produced than that of the apostle Paul. The same spirit imbued the twelve and many others. Life, with all that the term means, was laid and bound on the altar of Christ.

The plan of salvation itself was laid in self-denial. The Son of the infinite God laid aside his glory with the Father, made himself of no reputa-

tion, took upon him the form of a servant, became poor that we might be made rich, and finally gave his life for sinful, rebellious man. Phil. 2:1-8; 2 Cor. 8:9. Never once in his earth-life did he minister to the desires of the flesh, nor even to its needs when urgent duty called in another direction. He denied himself. And he says, "Follow me." His apostle, who possessed so much of the spirit of self-denial, says: "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5.

Many professed Christians believe these injunctions and endeavor to obey them in their own strength. They deny self and count it works of merit. This is not what the Bible demands. This is not the way the self-denial is to take place. We are not told to deny ourselves of anything which would make us purer, better, more capable of God's blessing, or of better service to our fellow-men. We are to deny "ungodliness and worldly lusts," to crush out every high thing which exalts itself against the knowledge of God, and bring every thought to the obedience of Christ. Titus 2:12; 2 Cor. 10:5. It costs suffering of the flesh to do this; but we do not have to do it in our own strength. If we did it by our power, we could then boast, and call self-denial a work of merit. But it is the grace and power of God that teaches this. "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Titus 2:12. We are to deny what is opposed to soberness, righteousness, godliness, in the strength of the grace of Christ.

He who has tasted of this grace should be grateful; and he who is grateful, who has been called a son of God, will for Christ's sake deny himself and find it easy. One who knew so much of that grace said, "The love of Christ constraineth us." There is no other way.

M. C. W.

A ROMAN CATHOLIC MANIFESTO.

THE delegates of the recent Catholic Congress at Baltimore, which closed the 12th instant, adopted a manifesto "with enthusiastic unanimity" setting forth their views. In this declaration there are some things worthy of notice. They begin by saying (as reported in the *San Francisco Examiner* of November 13):—

"We claim to be acquainted with the laws, institutions, and spirit of the Catholic Church, and with the laws, institutions, and spirit of our country, and we emphatically declare there is no antagonism between them. We repudiate with equal earnestness the assertion that we need lay aside any of our devotedness to the church to be true Americans, and the insinuation that we need abate any of our love for our country's principles and institutions to be faithful Catholics."

Just fancy a congress of Congregationalists, or Baptists, or Presbyterians, or any other Protestant sect, asserting in such forcible terms that their sect was loyal. A loyal sect does not need to do so. Rome knows her past, and the world knows it. They know that whenever she possessed power in any government, that wherever necessary that power was always subverted for the advancement of the church, at whatever expense to the public weal. That church over and over declares her unchangeableness and infallibility, and over and over again indorses the whole history of her infamous past; and now she would seemingly wish to cry her patriotism so loud that the wail of the martyred millions of the past cannot be heard by the multitude of to-day.

Put the above declaration of loyalty by the side of the last expression of the manifesto:—

"We cannot conclude without recording our solemn conviction that absolute freedom of the holy see is equally indispensable to the peace of the church and the welfare of mankind. We demand in the name of humanity and justice that this freedom be scrupulously respected by all secular governments."

"We protest against assumption by any such government of the right to affect interests or control the action of our holy father by any form of legislation or other public act to which his full approbation has not been previously given."

"We pledge to the worthy pontiff to whose hands Almighty God has committed the helm of Peter's bark amid the tempest of this stormy age, the loyal sympathy and untainted aid of all his spiritual children in vindicating and perfecting the liberty which he justly claims as his sacred and inalienable right."

The Roman Catholic's first duty is to his church and to the pontiff at Rome as the head of that church. This would not be so bad if it related to things purely spiritual, but it does not. The temporal power of the Papacy is the one leading question among Romanists to-day. Let the United States become involved by treaty with Italy the same as Germany and Austria are at present, let this government support Italy in its quarrel with Pope Leo XIII. concerning his temporal power, and every Catholic who adopted the above declaration would be bound to rebel against his own government and render "untainted aid" "in vindicating and perfecting the liberty which he justly [?] claims." So the Englishman, the Frenchman, the German, who had sworn allegiance to this government, would have the same right to join the forces of their native lands in war against this country. They demand that the United States shall "respect" the temporal power of the pope, that no legislation shall be taken which will control his action as the actions of other men are controlled without his full approbation, and Catholics are pledged to carry this out. No true Roman Catholic can be a loyal citizen of this, or any government, unless that government is in harmony with the church, and then the public weal must always be subservient to the wishes of the church.

A blow is well struck against the combined power of wealth and evils in our social system, one of the greatest of which is intemperance, which no organization outside of the whisky rings fosters more than the Church of Rome.

The chronic growl at the public school is indulged in with the recognition of the three great agencies in the education of the child, namely, the church, the school, and the Christian home. No one objects to Rome's using all these agencies, but she has no right to demand the public money therefor. If she had more of the last agency she would not clamor so much for the second.

Mormonism, a thousand times lesser evil than Roman Catholicism, because of lesser and local influence, is denounced; Catholic clergy to minister to Catholic prisoners is demanded; Catholics are exhorted to mingle more in works of national virtue such as non-Catholic citizens are engaged in; Catholic circulating libraries and reading circles are recommended, in which the history of the past will be glossed, perverted, or obscured; emphatic determination is expressed to close saloons Sundays by the passage and enforcement of the necessary laws; the establishment of Catholic daily papers is looked for; and the faithful are exhorted to unite with non-Catholics in securing better Sunday observance. These are the principal points set forth. We have noticed the last elsewhere. We do not know why a daily press is needed, when so many of the secular dailies can be used by the church. On the whole, the platform is one well calculated to please National Reformers and the American Sabbath Union and Sunday temperance workers.

To the intelligent friend of civil and religious liberty, to the true Bible student, Rome appears as she ever has, the inveterate foe to truth and freedom. The only difference is between Rome triumphant in power and Rome bidding for power. Her words are softer than oil, yet are they drawn swords.

M. C. W.

INDEPENDENTS.

In every Christian denomination there occasionally arises an independent operator, who conceives that his ability is not appreciated in the church, and that the Scriptures warrant him in laboring, regardless of church obligation or the advice of the brethren. Such laborers generally insist on doing as they please, whether it be in harmony with the church or not; yet they will put on a solemn air of injured innocence if their church refuses to indorse them. No matter how utterly out of harmony their hobbies may be with the church to which they belong, they will insist on their right to advocate them, as members of that church, thereby making the church responsible to the public for their idiosyncrasies.

In most cases these individuals have eccentricities of character, arising mainly from ambitious desires and a spirit of self-sufficiency, which render them unreliable as representatives of any body of Christians, and without exception they are averse to the restraints of counsel, which is essential to the success of organized effort. In a majority of cases, such persons are "unlearned" as well as "unstable," and not only unlearned, but are disposed to boast of the fact, and claim that the Lord can the better use them on that account.

Amongst this class of "evangelists," or "apostles," or "reformers," or whatever role they may choose to assume, are some would-be Abrahams, and Johns, and Pauls, who have been specially called (in imagination) to do some wonderful work, and particularly to be very conspicuous. This last characteristic is made manifest by the prerogatives generally claimed as being directly given of the Lord, and the assumption of offices "set in the church," and to be conferred through the church in an orderly manner.

Now no one will deny that individuals have been, and are yet, and ever will be, specially called to do special duty in the Lord's work, and for which duty a special fitting can only come from his Spirit. And this very fact gives us a measure by which the pretended imitators of such may be tested. Abraham, for instance, was called of God to be the "father of the faithful." Among other requirements, he was obliged to leave his country and his father's house. Why did the Lord call Abraham? Was it because Abraham set himself up, and became dissatisfied with his brethren's estimate of his ability and qualifications? The record says it was because God knew Abraham, that he would be obedient, and bring up his children in obedience to the truth.

When Moses was called out for a leader of God's people, he was not taken until he was schooled to humility. He did not then start out and assume prerogatives, but rather shrank from responsibilities. Was he ignorant?—No man of his time had greater learning. And God gave him unmistakable credentials, so that all might know that "I AM" had sent him forth. Aaron was called into a new mission, but God so endowed him that his authority was indisputable. And under that order of priesthood there was regular provision for ordination to the ministry, while some who attempted an independent ministration were summarily rejected of the Lord, and swallowed up by the opening earth.

John the Baptist was sent out independently on a special mission. There was no voluntary assumption on his part. His advent into the world was preannounced by an angel; it was then said of him that he should "be great in the sight of the Lord," and that he should go before the Messiah "in the spirit and power of Elias." He was miraculously born, and by special manifestations was acknowledged as one sent of Heaven. Let those who cite John as a warrant for their independent assumptions in spiritual things, show like qualifi-

cations, and bring forth such credentials as he presented.

Paul is frequently cited as an example by those who claim to be specially led by the Spirit in a way of their own. And it may well be demanded that they show the same evidences of a call that Paul did. The inspired record shows that the Lord personally appeared to Paul by the way, when he was called "to show how great things he should suffer" for the sake of the name of Jesus. It is true that he "conferred not with flesh and blood," nor went up to Jerusalem to them which were apostles before him, but "went away into Arabia." It is also true that when he went back to Jerusalem, three years afterward, he tarried but a short time, and then went away into Syria and Cilicia, and did not return again for fourteen years. But during that short stay at Jerusalem, he *abode* with Peter fifteen days, and there is no reference to any inharmony at this time. It is also true that when he left Jerusalem after his first short visit, the *brethren* gave him a safe escort to Cesarea, and *sent him forth* to his home at Tarsus.

Admitting that Paul did labor somewhat independently, the proof that he was led by the Spirit lies in the fact that after seventeen years of isolated ministry he was found to be *in harmony with the church*. The first thing he did on his second return to Jerusalem was to seek out "them which were of reputation" (leaders in the church) and "privately" show them what he had been preaching, as he says, "lest by any means I should run, or had run, in vain." This carefulness showed that he had been careful all the way through, and that was why the Spirit could lead him so perfectly in the truth that when he came to report his labor to the apostles at headquarters, they could give him "the right hand of fellowship," and indorse his ministry. Paul had a sharp contention with Peter at one time, and again with Barnabas, but never ran counter to the body. He was one of the men chosen to go on the first foreign mission tour on record; and on another occasion was one of the delegates from a conference at Jerusalem to carry a special message to the church at Antioch.

These remarks are by no means intended to convey the idea that the church is infallible; history forbids any such conclusion, and there is no church but *may* become so degenerate as to be utterly "spewed out" by the Lord. But it is poor evidence of a special call from the Lord, when self-styled reformers feel the necessity of making some denomination responsible for their acts and hobbies, even though they be out of harmony with its practices and teaching.

The only man who can fairly lay claim to the considerations accorded to John, or Paul, or Luther, or any other of the Lord's special laborers, is he who can show like credentials, or exhibit like fruit. "By their fruits ye shall know them."

W. N. GLENN.

SCIENTIFIC (?) THEORIES.

WHAT will we do? One scientific professor thinks that so much tapping of the gas in the earth, which is a hollow sphere filled with gas, will cause a collapse, and the earth will be thrown from its orbit, and fall to pieces. Another thinks stringent laws ought to prohibit drilling the earth. An explosion might take place, and a great canal opened through the gas regions of Ohio, Indiana, and Kentucky, "to the depth of 1,200 to 1,500 feet, and the earth flopped over like a pancake, leaving a chasm through which the waters of Lake Erie would come down, filling the Ohio and Mississippi valleys, and blotting them out forever." Still another says that under the gas field "an immense cavity exists, and that here the gas is stored; that a mile below the

bottom of the cavity is a mass of roaring, seething flame, which is gradually eating into the rock floor of the cavern and thinning it. Eventually the flames will reach the gas, and a terrific explosion will ensue." All these theories will be believed by different persons, and some will believe them all who would reject the biblical account of the creation and the deluge, because it is controverted by such inaccurate and inconsistent scientists as these.

RELIGIOUS BACKBONE.

It is refreshing in these days when one hears so much sentimental gush about so-called "Christian union" on a milk-and-water basis, to know that there are some people who feel under obligations to profess and defend that which they hold to be truth, even at the risk of being considered "narrow." In this line the following from Rev. S. C. Keetch, a contributor to the *Herald of Truth*, will commend itself to the good sense of the reader:—

"There is a good deal of sentimental nonsense indulged in by many in these days, in the name, and under the guise, of Christian Catholicity. There are not a few who seem to be so extremely anxious to free themselves from all suspicion of being narrow-minded and bigoted, that they go to the extreme of that wishy-washy liberalism which lacks the backbone of pronounced conviction, and which, we believe, cannot be other than enervating to the life of any church or denomination. It is often said that all the denominations are equally good; especially is this statement thought to be true when the reference is to those denominations which are termed *evangelical*. But is this true? Is it possible for denominations to exist, each being different from all the rest in its principles and practices, and yet equally possessing and practicing the truth? It is surely manifest that the denominations cannot be equally good, unless they are equally scriptural in their creeds and polity; and if the Bible is, as we all believe, the word of God, and therefore the truth, and nothing but the truth, this is evidently out of the question. It would not be more absurd to say that a triangle, a square, and a circle are equally round, than it would be to say that all the denominations are equally scriptural, and therefore equally good. If, for example, I am a Baptist, and thoroughly persuaded that the denomination to which I belong is scriptural in refusing to baptize infants, and in teaching that the only true and valid baptism is the immersion of a believer, 'in the name of the Father, Son, and Holy Ghost,' can I believe that a denomination is equally scriptural that teaches infant baptism as a divinely-appointed ordinance, and teaches that sprinkling or pouring are scriptural forms of baptism, and therefore just as acceptable to God as immersion?—Certainly not. I am compelled to believe that my denomination is right with reference to this ordinance, and all others wrong, who do and teach otherwise. Narrow, do you say? Then common sense is narrow. Bigotry, do you say? Then logic is bigotry. The writer was born a Methodist, christened by a Methodist minister, brought up by Methodist parents, instructed in a Methodist Sunday-school, converted in a Methodist Church, and for two years labored as a Methodist preacher. But when, by a faithful and critical study of the Bible, he found out that Methodism was unscriptural in many important matters, he severed his connection with that denomination, and became a Baptist. Could he have done otherwise?"

And this is just what every man ought to do, just what God requires every soul to do, to exchange error for truth, and to obey truth regardless of consequences. Every man ought to be able to give a reason for the hope that is in him, and if he finds that he has no reason for his faith or practice, or that his reason is unscriptural, his duty is to abandon it for something that is scriptural. It was obedience to this rule which made Mr. Keetch a Baptist, and continued adherence to it would not only still further transform Mr. Keetch, but it would make Baptists, and Sabbath-keeping Baptists at that, out of the honest-hearted everywhere.

The Sabbath-School.

Letter to the Hebrews.

HEBREWS 6:9-18.

(Lesson 10, December 7, 1889.)

1. WHAT was the condition of the people to whom Paul wrote this letter?

2. In what words did he give them a most solemn warning?

"But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned." Heb. 6:8.

3. How did he express his hope of them?

"But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." Verse 9.

4. For what did he commend them?

"For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." Verse 10.

5. How does the Lord regard his erring people?

"As many as I love, I rebuke and chasten; be zealous therefore, and repent." Verse 10 and Rev. 3:19.

6. Does this give any warrant to presume on his mercy? Ps. 85:5-8; Num. 14:18, 19.

7. What was his desire in regard to them?

"And we desire that every one of you do show the same diligence to the full assurance of hope unto the end." Heb. 6:11.

8. What should the-Christian not be?

"That ye be not slothful, but followers of them who through faith and patience inherit the promises." Verse 12.

9. Whom should they follow?—*It*.

10. Who was most remarkable for faith and patience?

"For when God made promise to Abraham, because he could swear by no greater, he swore by himself." Verse 13. Compare Rom. 4:16-22.

11. What did God say to Abraham?

"Saying, Surely blessing I will bless thee, and multiplying I will multiply thee." Heb. 6:14.

12. What is the meaning of this form of promise: "Blessing I will bless thee, and multiplying I will multiply thee"?—*It*. See note.

13. How greatly was his seed to be multiplied? Gen. 13:16; 15:5; 22:17.

"And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered." Gen. 13:16.

"And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be." Gen. 15:5.

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies." Gen. 22:17.

14. Did he obtain the promise?

"And so, after he had patiently endured, he obtained the promise." Heb. 6:15.

15. Did his seed become as numerous as the dust of the earth?

16. How, then, did he obtain the promise? *Ans.*—After his long and patient waiting, he received the son in whom the promise was to be fulfilled. His faith embraced the promise in its fullness.

17. By whom do men swear?

"For men verily swear by the greater; and an oath for confirmation is to them an end of all strife." Verse 16.

18. Why did God swear by himself? Verse 13.

19. Would an oath by an inferior object be solemn, and expressive of obligation?

20. Of what is God willing that we should have full proof?

"Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath." Verse 17. Compare Mal. 3:10.

21. Who proved the Lord, and were still unbelieving?

"When your fathers tempted me, proved me, and saw my works forty years." "So I swear in my wrath, They shall not enter into my rest." "So we see that they could not enter in because of unbelief." Heb. 3:9, 11, 19.

22. Have we not reason to believe that many are doing the same thing even in this day?

23. What two immutable things are referred to in Heb. 6:18?

"That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

24. To whom is this intended to give assurance?

25. Who have the privilege of laying hold of it? Verse 18.

26. Of what do we lay hold?—*It*. See note.

27. Where is this hope set? Verse 18.

28. Does hope ever look back to the past? See Rom. 18:24.

NOTES.

HEB. 6:14 is an intensive form of expression not uncommon in the Hebrew. It denotes certainty. Two instances are found in Genesis 2. Verse 16 reads: "Of every tree of the garden eating thou shalt eat." It is translated, "Thou mayest freely eat." Verse 17 reads: "In the day that thou eatest thereof dying thou shalt die." Rendered, "Thou shalt surely die." These translations are literally correct, the words freely and surely representing the certainty contained in the form of the original. Again in Ex. 3:7 the Lord said, "Seeing I have seen the affliction of my people." Stephen, quoting this (Acts 7:34), expressed the intensive of the original by a repetition: "I have seen, I have seen the affliction of my people." And indeed duplication is another method of expressing intensiveness in the Hebrew, as "good good," for very good. Our version very correctly translates Ex. 1:7, "I have surely seen."

As faith rests only on the word of God (Rom. 10:17), so hope rests only on the promise of God. Where God has not spoken there can be no faith. There may be opinion, or conjecture, or strong feeling, and even much confidence, but no faith. So where there is no promise of God there may be feeling, and strong self-confidence, but no true hope. And a promise fulfilled is no longer a promise—it is a matter of the past. Hope can no longer rest upon it, "for hope that is seen is not hope." Once received, it is no longer hoped for. Losing sight of this evident truth, many have been led to indulge false hopes. They will profess to hope in God, while there is not a promise within their reach. For all the promises of God rest on conditions, and if we neglect the conditions, we cannot rightfully claim the promises. Claiming God's promises without fulfilling their conditions is not an indication of faith but of presumption. But if indeed we have fled for refuge to Christ, and have laid hold upon the hope set before us, what a strong consolation we have in the sure promise of God confirmed by his oath, brought near by the blood and intercession of our High Priest in the heavens!

ADDITIONAL NOTES.

It is the duty of every Christian to bear fruit to the glory of God. Said the Saviour: "I am the

vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15:5, 6. The language of the apostle given in verse 8 of our lesson expresses the same truth. It follows that fruit-bearing is one of the conditions of eternal life. But let none conclude from this that heaven can be earned by good works; that does not follow, and the idea is utterly forbidden by other scriptures; but the point is that those who are abiding in Christ will bring forth fruit just as surely and as naturally as will the healthy branch that abides in the vine.

THE fruits brought forth by a Christian are of two kinds, or, rather, they are twofold, that is, there is the inward change of character and feeling, and the outward manifestation of this change. Among the fruits of the Spirit, the apostle enumerates love, joy, peace, and faith. These are primarily inward fruits, that is, they are feelings which the Spirit of God implants in the heart; but long-suffering, gentleness, and goodness are outward manifestations of the inward fruits, or of the grace of God dwelling in the heart. If love, joy, and faith are in the heart they will manifest themselves; and "herein," says the Saviour, "is my Father glorified, that ye bear much fruit." And again: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

HEB. 6:10 contains a thought that is full of encouragement to everyone who has given himself to God. Says the apostle: "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." Here we have the idea of obligation on the part of God; and it is even so that God has obligated himself to all who enter into covenant with him. True, our failures and short-comings might serve to release God from this voluntary obligation, but he seeks no release. He works in us both to will and to do of his good-pleasure. He is more ready to do for us, we are assured (Luke 11:9-13), than are earthly parents to give good gifts unto their children. Shall we not then embrace his mercy and confidently, though humbly, claim his promises?

THE promise to Abraham was twofold, namely, the promise that he should inherit the earth (Gen. 13:14, 15; Rom. 4:13), and that he should have a son (Gen. 13:15, 16 and 18:10), and that his seed should share the inheritance with him, and that in his seed all the nations of the earth should be blessed. This promise he obtained, that is, it was fulfilled, so far as regarded the birth of a son, and it is to this which the writer of Hebrews refers in Heb. 6:15. The fulfillment of the other part of the promise is, as we learn from Acts 7:5 and from Heb. 11:13, still future. In his defense Stephen evidently alluded to the unfulfilled promise to Abraham in order to show the absolute necessity of a resurrection, and that that resurrection would be accomplished through Christ. But he was not permitted to conclude his argument. Paul, however, declared (Acts 23:6) that it was for the hope of the resurrection of the dead that he was called in question, and again (Acts 26:6, 7) he said: "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews." This shows conclusively that the resurrection of the dead is inseparably connected with perfect fulfillment of the promise to Abraham.

God promised the land to Abraham, and yet he gave him none inheritance in it, no, not so much as to set his foot upon; but the promise of God cannot fail; it was confirmed by two immutable things, God's word and oath, therefore Abraham will be raised from the dead, and God's promise will be literally fulfilled to him.

IF we are Christ's we are Abraham's seed (Gal. 3:29), and the promise is just as sure to us as to him; and in this fact there is strong ground for confidence. Says the apostle: "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Heb. 6:17, 18.

C. P. B.

Notes on the International Lesson.

THE TEMPLE DEDICATED.

(November 24; 1 Kings 8:54-63.)

THE temple built by Solomon, the dedication of which is described in the chapter containing this lesson, was, in arrangement and purpose, a counterpart of the tabernacle built by Moses in the wilderness of Sinai. It is quite common among theologians to treat both structures as types of something that was to occur on this earth under the Christian dispensation. And we have heard prominent ministers laboring hard to point out in the structure of the Christian church some antitype of every detail in the temple. It seems evident that such labor is in vain.

WE learn from Heb. 8:5 that "Moses was admonished of God when he was about to make the tabernacle," that he should make all things according to the pattern shown to him in the mount. And concerning Moses' sprinkling both the tabernacle and the vessels with the blood of calves and goats, Paul says: "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices." Heb. 9:23. Then the tabernacle and temple were patterns of something in heaven, according to Paul's exposition.

AND the next verse carries further the same idea: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." As this appearing for us shows him in the light of a priest "in heaven itself," his mediatorial ministration must be in his temple. If one is "in heaven itself," the other must also be there. In the eighth chapter, verses 1 and 2, we read: "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

WE can see from these facts some reason why the Lord was so careful with the sanctuary, as well as the priestly ministration, that it should be according to the pattern. Otherwise they could not faithfully portray the real mediatorial work of Christ.

"BLESSED be the Lord that hath given rest unto his people Israel." He hath given them rest from their enemies, absolute peace. What for? To consume the blessing upon their lusts?—No; it was to give them opportunity to set about a work that was designed to glorify God in the eyes of all the nations of the earth. When Israel was delivered from Egyptian bondage, it was to give them freedom to observe his law and to spread a knowledge

of the true God throughout the earth. And in Rev. 7:1-3 we read of the angels holding the four winds until the servants of God should be sealed. It appears, then, that all the peace vouchsafed in this sinful world is that opportunity may be given for furthering the great plan of salvation.

"THERE hath not failed one word of all his good promise." And there never will. "For all the promises of God in him [Christ] are yea, and in him amen." 2 Cor. 1:20. "Let us hold fast the profession of our faith without wavering (for he is faithful that promised)." Heb. 10:23. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

THERE are some promises that are too important to be overlooked in connection with this feature of the lesson. "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13. "Blessed are the meek; for they shall inherit the earth." Matt. 5:5. And John saw in prophetic vision the new heaven and new earth, and also the holy city, New Jerusalem, coming down from God out of heaven. Rev. 21:1, 2. And in chapter 22:14 is the final promise: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

THAT there is no difference in the requirements and necessities incident to a godly life in Solomon's day and ours, is clearly set forth in the following petition in verses 57 and 58 of the lesson: "The Lord our God be with us, as he was with our fathers; let him not leave us, nor forsake us; that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers."

AND the grand object of a perfect walk is not, as many suppose, merely that the individual so walking may be saved; but "that all the people of the earth may know that the Lord is God, and that there is none else." The plan of salvation is broad enough to include the world; and the Saviour never did anything with a narrow design. His prayer for the unity of his disciples was "that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:23.

IN this age we can hardly comprehend the immense slaughter of 22,000 oxen and 120,000 sheep as a sacrifice; but it was acceptable to God. We must not indulge the too common idea, because the day of animal sacrifice is past, and the great antitypical sacrifice has been made, that all obligation has ceased and offerings are no longer due in connection with the worship of God. In proportion as our light and privileges increase, so does our obligation increase. "Give unto the Lord the glory due unto his name; bring an offering, and come into his courts." Ps. 96:8.

W. N. GLENN.

THOU mayest as well expect to grow stronger by always eating as wiser by always reading. Too much overcharges nature, and turns more into disease than nourishment. 'Tis thought and digestion which make books serviceable, and give health and vigor to the mind.—Fuller.

TRUE joy is a serene and sober motion; and they are miserably out that take laughing for rejoicing; the seat of it is within, and there is no cheerfulness like the resolutions of a brave mind.—Seneca.

The Missionary.

TENT-MEETING IN TULARE CITY.

MEETINGS were held here with good interest last summer. The tent was taken down and meetings ceased during the camp-meeting at Oakland. When we came here after the tent-meetings had been renewed, we found that the interest had greatly subsided, and the attendance was very small, due, in part, to rainy weather. Some that had signed the covenant had lost their interest. But we are glad to report that God has revived the interest and attendance in a good measure, and four adults have begun the observance of the Sabbath, in addition to those observing it as a result of last summer's work. We look for more converts soon. Elder Hunter, who has labored so faithfully here, has gone to Los Angeles.

A. W. BARTLETT.

November 12, 1889.

MISSIONARY MURMURINGS.

THERE is only one Protestant missionary in the republic of Costa Rica.

ONLY 11,000,000 out of 250,000,000—the population of India—can read and write.

IT is said that in France working people are frequently met who have never heard of the Bible.

THE capital of South India, Madras, with its population of 400,000, has 39,094 Christians.

THE *Record of the Free Church of Scotland* makes the statement that there are 47 Protestant Jewish missionary societies in the world, employing 377 missionaries among the Jews, and spending about a half million dollars annually. There is, therefore, about one missionary for every 17,000 Jews, inasmuch as their number is 6,500,000. It is said that 80,000 copies of Delitzsch's Hebrew New Testament have been distributed in Eastern Europe and Siberia, while of Salkinson's Hebrew New Testament two editions of 200,000 have appeared. It has been estimated that fully 100,000 Jews have, during the century, been brought into the Church of Christ.

THE Catholics have in China, according to Hugh P. McElrone, in the *Independent* of August 22, the following:—

The twenty-nine Vicariates Apostolic of China, each, with one exception, having a bishop, contain 390,000,000 inhabitants, 485,403 Catholics, 2,460 churches and chapels, 440 European missionaries, 303 native priests, 1,804 schools, 25,219 pupils, 34 seminaries, 666 seminarians. Besides these there are colleges, orphan asylums, homes for the aged, industrial schools, foundations of nuns and sisters, etc., concerning which the reports are very incomplete, merely saying that they are in proportion to the other figures. Mr. McElrone calls attention to the fact that these converts are not massed in certain localities, but are scattered in every province throughout the empire, and that nearly one-half the Catholic priests in China are natives.

The Home Circle.

WORDS.

BY MRS. M. J. BAHLER.

Oh, never can we guard too well
These tongues, which oft, with fire of hell,
Set rolling words which surge and swell
Like fiery flames. And naught can stay
Their work of death; they leap and sway
Like cruel fiends in heartless play.

Then, oh jealously guard the treacherous things;
For they speed away as with eagle's wings.
We never can gather them back again,
When once on their mission, 'tis joy or pain.

In our weakened lives, oft a word doth serve
To guide or to hold, when from right we swerve;
Yea, a word may heal, or a word may wound;
E'en a word may lead to forbidden ground.

Oh, to utter words is a solemn thing!
Yet, unchallenged, quick from our lips they spring;
While the faithless sentry, the careless heart,
Has failed to perform its allotted part.

Let us earnestly pray, as the moments go,
"Set a watch, O Lord, o'er the words which flow
From these lips of mine. May my words be few,
Mild, compassionate, faithful, and true."
Oakland, Cal.

THE AMERICAS.

THE journey through the United States of the delegates to the Pan-American congress, at Washington, makes it pertinent to remind our readers that Central and South America embrace an area a little greater than twice the extent of country in the United States and Territories, and a population of about 50,000,000, or about one-sixth less than the population of the republic.

Mexico covers an area just about equal to that part of the United States east of the Mississippi River, exclusive of the States of Louisiana and Mississippi, and has 10,000,000 inhabitants.

The five Central American republics of Costa Rica, Guatemala, Honduras, Nicaragua, and Salvador, cover an extent of country about the size of the five States of New York, Pennsylvania, Ohio, Michigan, and Illinois, and have a population equal to both New York and Indiana.

Brazil's area is somewhat greater than that of the United States, exclusive of Alaska, and her population is about that of New York, Pennsylvania, and Ohio.

The Argentine Republic, with about half the area of the United States, has a population not quite as large as Pennsylvania.

Colombia is nearly equal in extent to New York, Pennsylvania, Ohio, Indiana, Illinois, Michigan, and Wisconsin, with a population probably a little less than that of New York State.

Bolivia's territory is somewhat greater than that of the Atlantic States, Pennsylvania, Ohio, and Michigan, and her population is about Indiana's figure.

Peru is a little larger than the Atlantic States and Pennsylvania, and her population is about that of Illinois.

Venezuela is larger than Peru by about as much territory as is embraced in New Jersey, and her population is about equal to Indiana's.

Ecuador could contain Ohio, New York, Pennsylvania, Michigan, and Illinois, but her

population is not quite up to that of Michigan alone.

Chili's domain, cut up, would make States as extensive as Ohio, Pennsylvania, and Indiana; her population is somewhat greater than that of Indiana.

Paraguay is big enough to include Ohio and New York within her borders, but her entire population scarcely exceeds that of Cleveland.

Uruguay is not quite as large as Ohio and Indiana combined, and has just about the same number of inhabitants as Brooklyn, N. Y.

The Guianas are English, French, and Dutch colonies. British Guiana, twice as large as Ohio, has just about the population of Cleveland. French Guiana, somewhat larger than Ohio, has about as many inhabitants as Toledo. Dutch Guiana, nearly as large as Pennsylvania, has not more inhabitants than Columbus.—*Selected.*

HOW A BONE BUTTON IS MADE.

FROM human bones?—No. From ivory?—No. From bone of dog or cattle?—No. The other day (writes a correspondent) I happened to call on Mr. Church, who is master of a small bone button factory in Birmingham, and was greatly interested in seeing a tailor's bone button made, just such a one as you would find on your ulster or a tweed coat. It was a queer little factory, made out of two or three cottages rolled into one. First of all, I was introduced to the raw material, which lay on the floor of a dark and dingy little workshop, in which a solitary workman was standing at his bench. "There," said Mr. Church, pointing to what I took to be potatoes, "there you see what we call vegetable ivory. It comes from South America, and grows in clusters of half a dozen nuts. That is the first state of the button."

We then went up to the workman who was cutting up the kernels of the nuts at a swiftly revolving circular saw, an operation requiring great dexterity, for a slip might cost him a finger. This is the first process. The kernel is easily extracted, the shell in which it is inclosed being very thin and fragile. Although the kernel is a nut, it would take a very strong pair of jaws to crack it, and the teeth cannot touch it. The little white slabs that are cut out by the saws are taken to the next department, where the button is really formed in the series of lathes through which it is passed. The tool maker, whose office is very important, works at one end of the room. The first lathe cuts out the button with the desired circumference, regulating by a series of gauges, the work being passed on to the others for the rim, and so on.

Two women were drilling the four holes of the buttons, this being done by taking up each one and subjecting it to the action of the four-pronged horizontal drills, doing their work with remarkable deftness and rapidity. The button, so far as its form goes, is finished. It now remains to do the polishing and dyeing. In another room are half a dozen hexagonal boxes revolving in an atmosphere of dust. They contain the buttons, which are now being polished by the action of some hard powder, which is placed with them in the boxes. There is a secret in every trade,

and I fancy that the contents of the mixture with which the buttons are eventually stained are not divulged to the world. Down below I was taken to another room, in which there were scores of tins containing dye, and many buckets holding chemical solutions. When the buttons are ready for receiving the dye, they are placed on a tin tray, holding, I think, a gross. The dye is then blown onto them by a spray, which causes the liquid to fall very naturally. The trays are then put into a gas-heating oven, and the buttons are afterwards put on the cards ready for the market. Such is the interesting history of a bone button, one of the many wonders of Birmingham, that town of magicians.—*Pall Mall Gazette.*

A QUEER THIEF.

IN 1865, when the telegraph was a comparatively new thing in Southern California, the operators of the Los Angeles circuit found their communication suddenly cut off. Linemen were sent out to discover the break and effect repairs, but they returned with the surprising intelligence that the break was a serious one, and called for a lot of supplies.

About a mile of wire and poles had disappeared as completely as if the earth had opened and swallowed them up. Further search showed no trace of the missing materials, and at considerable expense new ones were furnished, and the line was reconstructed.

Then a detective was employed to investigate the mystery. The country was nothing but a desert, and the detective worked for three weeks without success. At the end of that time, however, he stumbled upon a small ranch, at which he put up for the night.

He found the ground inclosed with a neat wire fence, and in the morning taxed the ranchman with having stolen the telegraph. The man admitted the fact at once.

"Oh, yes," he said, "I've been livin' here nigh onto three year, and have watched that old telegraph wire all that time. I never see nothing go over it, and reckoned it wasn't used."

There seemed no reason to question the man's sincerity, and the detective contented himself with giving him a lecture on the invisibility of the electric current. The case was reported to headquarters, of course, but no prosecution followed.—(*San Francisco Examiner.*)

NEXT to the sunlight of heaven is the cheerful face. There is no mistaking it—the bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts us out of the mists and shadows into the beautiful realm of hope. One cheerful face in the household will keep everything warm and light within. It may be a very plain face, but there is something in it we feel, yet cannot express; and its cheery smile sends the blood dancing through the veins for very joy. Ah, there is a world of magic in the plain, cheerful face, and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth.—*Selected.*

Health and Temperance.

STARTLING LIFE INSURANCE FIGURES.

THE statement that "60,000 deaths are caused by the liquor traffic every year in this country" has come to be one of the "stereotyped" declarations of the temperance reform. Few people stop to ask whether it is true or not, or whether it is beyond or this side of the truth. We desire in this article to present a few facts bearing upon this question for the consideration of the numerous readers of the *Union Signal*. If we strain the truth in any respect, we shall be glad to be corrected. We have no desire to charge this traffic with one single sin of which it is not guilty. Nor do we propose to apologize for the traffic by putting the figures one digit lower than the facts will warrant.

In 1840 the United Kingdom Temperance and General Provident Institution of London, England, was established. Mr. Robert Warner desired insurance on his life. Being a total abstainer, the established life insurance companies of his time would not insure him, because, as they believed, no man who did not use liquors was a safe risk. Not being able to get insurance because he was a total abstainer, he called together a few of his friends, who were also total abstainers, and organized the above-named institution for the sole purpose of insuring total abstainers.

During the first seven years of the existence of the institution only abstainers were admitted, but at the end of that time the doors were thrown open for non-abstainers also. This step was doubtless taken for two reasons: first, total abstainers were so scarce that the institution could not build up rapidly so long as it confined itself to that one class of risks; second, the admission of non-abstainers would enable the company to experiment on the relative value of the lives of abstainers and non-abstainers. The two classes were therefore kept entirely distinct from each other, each bearing its own share of losses, and paying all the expenses of its own class.

From 1847 to 1882 there were expected, according to the established tables of mortality, 2,644 deaths in the temperance section, and 4,408 deaths in the general, or non-abstinent section. The non-abstinent section has always been nearly double the other. There occurred in the temperance section 1,861 deaths, or twenty-nine and one-half per cent. less than was expected, while in the non-abstinent section there occurred 4,339 deaths, or only one and one-half per cent. less than was expected, showing a difference of twenty-eight per cent. in favor of the temperance section. As the figures from which these conclusions are reached cover a period of thirty-five years we cannot see how their reliability can be successfully questioned. There is a difference of twenty-eight per cent. in the average death rate of abstainers and non-abstainers.

We note the fact also that this comparison is not between abstainers and drunkards, but between abstainers and tipplers only. No insurance company would admit a drunkard to membership. If, then, there is a difference of twenty-eight per cent. in the length of the lives of total abstainers and tipplers,

there must be even a greater difference in the length of the lives of total abstainers and the drinking population of the country as a whole. Statistics show that while a total abstainer at the age of twenty will live, on the average, about forty-four years, a drinking man at the same age will live only about fifteen years on the average.

Substantially the same lesson is taught us by figures taken from the annual reports of the A. O. U. W. of Illinois. During a period of eight years ending with 1888, the average annual death rate in this order in the State has been eight per thousand, while the average annual death rate in seven of the strongest liquor centers of the State in the same order has been ten and five-eighths per thousand. It may be true that some other agencies helped to increase the death rate in the seven cities, but it is also true that liquor drinking has greatly increased the death rate in these seven cities.

There are some facts connected with the reports of this order in Illinois which are of special significance. For instance: Teutonic Lodge, No. 86, located in Chicago, is a German lodge. All the business of the body is transacted in German. A few years since an enthusiastic member of this lodge, writing to the organ of the order in this State, said: "Our lodge meets over a saloon. We hurry through with our lodge work, adjourn and go down to the saloon and have good times." The average membership of this lodge during the eight years, was a trifle less than 118. The average annual death loss was two and one-fourth, or about nineteen to the thousand. A careful study of these figures will show the actual cash value of the "good times" which these German beer drinkers had in that saloon after the business of the lodge was closed.

We now propose a practical application of these facts to the question in hand. If the moderate use of liquors shortens life an average of twenty-eight per cent., how many deaths are caused by liquor every year? During the past few months we have asked a great many intelligent people this question, "What per cent. of the male population in your judgment are total abstainers?" The answers have ranged from five to thirty. One old gentleman insisted that not more than five persons in every hundred were total abstainers. Others have thought that twenty to thirty per cent. were total abstainers.

We believe that so far as high-license Illinois is concerned, at least not more than twenty-five per cent. of the male population are total abstainers. We doubt if that per cent. of the male population of the whole country absolutely refuse to touch, taste, or handle liquors. If we are right in this estimate, then seventy-five per cent. of the entire male population comes under the influence of the drink demon, at least to the extent of what is known as moderation.

The wives and children of drinking men suffer as much in every way as the drinking men themselves. We have never yet found a man willing to dispute this proposition. If, then, seventy-five per cent. of the male population use liquors, and if the wives and children of these men suffer as much as the men themselves, then seventy-five per cent. of the entire population come under the influence of the drink demon.

There are in round numbers in this country 60,000,000 people. The annual death rate will not be far from 1 to every 50 of the entire population, men, women, and children included, or 1,200,000 deaths per year, in the whole country. Now if 1,200,000 people die every year, it must follow that over three-fourths of that number of deaths will come from the three-fourths of the population which come under the influence of drink; but for the sake of the argument let us suppose that just three-fourths, or 900,000, of these deaths come from the drinking portions of the population.

Thus if the figures furnished us by the United Kingdom Temperance and General Provident Institution are reliable, twenty-eight per cent. of these 900,000 deaths, or 252,000 deaths, might be saved in this country every year by universal total abstinence. In other words, drink annually causes 252,000 deaths in this country.

We can quote eminent authority to prove that we are under, rather than over, the truth. Dr. Wm. Hargreaves, of Philadelphia, than whom the cause of total abstinence has no abler or more highly accredited advocate, says:—

"Taking into account the sickness and death of adults, and the thousands who die in infancy and childhood by neglect, imperfect nourishment, deprivations, etc., which result from the use of drink, fully one-half of all the sickness and premature death in the civilized world is directly or indirectly produced by the use of alcoholic liquors."

Rev. Dawson Burns, of England, in speaking of the figures furnished by the United Kingdom Temperance and General Provident Institution, of London, says:—

"If in a comparison with selected lives of adults, the temperance section shows a superiority of 28 per cent., it is reasonable to infer that, taking the whole population and remembering how large a proportion of adult and infant life is sacrificed to intemperance, and its effects, an equal saving of life would result from the universal adoption of total abstinence."

That is to say, 28 per cent. of all the deaths that occur might be saved by universal total abstinence. Twenty-eight per cent. of the whole number of deaths that occur every year in this country, would put the figures up to 336,000.

Whether drink causes 336,000 or 252,000, or even the old number, 60,000, deaths every year, the figures are frightful. No man can contemplate them without a shudder.—*Union Signal*.

MR. GLADSTONE is said to have an unconquerable aversion to smoking. It is related of him that he was once offered and accepted a cigarette from the Prince of Wales. He did not find the result encouraging, and has never been induced to repeat the experiment. There was a time when Mr. Gladstone's dislike of the weed went so far as to prevent its inroad in any shape to Hawarden Castle.

A RECENTLY published analysis of the much-advertised "liquid peptonoids" shows it to be fifteen per cent. alcohol. It is advertised to be "concentrated beef and milk with gluten perfectly digested."—*People's Health Journal Co., Chicago, Ill.*

News and Notes.

RELIGIOUS.

—The Catholic Churches of Baltimore have begun a crusade against the saloon business, and in favor of high license.

—The "mystery" of the wonderful grace of God makes it none the less a fact. It is mysterious simply because selfish man cannot comprehend such unselfish love.

—*Freeman's Journal* says: "There are now 65 cardinals. Seven are over 80 years old; 21 between 70 and 80; 22 between 60 and 70; 11 between 50 and 60, and 4 between 42 and 48."

—In the Catholic congress at Baltimore, Charles J. Bonaparte called forth loud cheering by the declaration that "whether the pope be an exile or a captive, a subject he cannot be."

—Bradlaugh, the infidel member of the British Parliament, has been seriously ill for some time, and it is said that every Tract Society in England has taken a hand in deluging his house with religious literature.

—Along the valley of the Nile, from Alexandria to the first cataract, are 79 mission stations, and 70 Sabbath-schools, numbering 4,017 scholars, while the day and boarding-schools have over 5,200 pupils. There has been an increasing demand for Bibles, 6,651 having been sold the last year, with 8,933 volumes of religious literature, and 17,179 educational books.—*Missionary Review*.

—The telegraph announces that the Vatican is preparing a new catechism for general use. Of course it will teach the usual lesson of the inconsistency of Protestants in observing Sunday as the Sabbath, while denying the church's authority to establish other holy days and festivals. This is a point Catholics make prominent in their religious instruction, and it cannot be denied that the charge is logical.

—The first congress of Catholic laymen of the United States convened at Baltimore, on the 11th inst. Daniel Dougherty, of New York, delivered an address, in which occurs some items which will be news to most Americans. For instance: "In colonial times the Catholics suffered direst cruelties, in comparison with which slaves were high-bred guests, and the only religious martyrs in America were the Catholics." Again he said: "The liberty which is freedom to worship God, was established in America by the Catholics alone."

—The pastor of the First M. E. Church of Oakland, Cal., severely scores the public because so many of them show their estimate of his sermons by nickel contributions. From an evening congregation, estimated at 1,200, there were 273 pieces of coin in the collection; of these, 120 were five-cent pieces, 111 dimes, 38 quarters, 3 half dollars, and 1 penny; total, \$28.11. This is something new in statistics, and its preparation for the daily press shows a state of mind bordering on desperation. Says the pastor: "They could not get into a theater for that amount, and would not expect to, and yet they come to church and put five cents on the plate!" Well, if the doctor is preaching for money and reputation, it is no wonder that he is discouraged with the comparative rating of his performance.

SECULAR.

—Six men were killed and two blinded while blasting rock near Butte, Mont., on the 14th inst.

—British ship builders are seriously embarrassed by an advance in the prices of iron and steel.

—The city authorities of Richmond, Va., have decided to discharge all colored men in the city's employ.

—Postmaster-General Wanamaker proposes to extend the facilities for sending merchandise packages by mail.

—A Jersey City fire on the 17th inst. destroyed \$100,000 worth of property and the lives of four persons.

—Some English capitalists are making extensive preparations for working the gold and silver mines in Honduras.

—A late report from Mexico says that President Diaz is ambitious to add Central America to the Mexican republic.

—Some theatrical performances in San Francisco are said to be so low that even the newspapers will not describe them.

—It is said that the volcano Cerro de Mono Pelada, in Tabasco, Mexico, is throwing out vast quantities of "water dyed red."

—The emperor of China, who married against his will in obedience to his mother, now refuses to see either her or his wife.

—On the 10th inst., near Selma, Ala., the river bank caved in, burying three fishermen. All were dead when taken out.

—Owing to the severe snow-storms in Colorado, the Denver and Fort Worth trains were eleven days without a through trip.

—New Mexico has adopted a constitution, and will present it to Congress early in the session on application for admission as a State.

—The Prime Minister of Austria has offered the privileges of citizenship in any town he may choose to the old patriot exile, Martin Kossuth.

—The Union Pacific Railroad Company's agent is said to have selected Redondo Beach, Los Angeles County, as a Pacific Coast terminus of its Salt Lake line.

—Advices from South Africa report great distress in the Transvaal, resulting from drought. The Pretoria Government has abolished all tariffs on food articles.

—The Central American representatives now inspecting our country, are said to be in favor of an international railroad connecting all the isthmus republics.

—W. G. Arkill, proprietor of the *Judge*, has made a formal offer to the government of \$100,000 a year for the privilege of advertising on the backs of postage stamps.

—The President has been bothered with hundreds of letters inquiring if he is a Mason, all of which he has answered in the negative. He belongs to no secret society.

—Citizens of Sacramento are subscribing money to buy the old Sutter's Fort, and preserve it from the ravages of the march of improvement, as a memorial of the "early days."

—The Farmers' National Congress assembled at Montgomery, Ala., on the 13th inst., with delegates present from every State and Territory. A number of papers were discussed.

—A cable dispatch from Melbourne, Australia, says that the Germans in Samoa are withdrawing their support from Tamasese, and that all is quiet between him and Mataafa.

—Lady Forester, of London, is a practical philanthropist. Each week she sends to the factory girls of London upward of 2,000 bunches of flowers gathered by the servants on her estate.

—If "straws show which way the wind blows," how near is the orthodox millennium at hand, judging from the general lionizing of the pugilistic fraternity by the public and the press?

—An Englishman and three native servants were recently killed and eaten by savages on the Solomon Islands. This is the climax of several attacks upon European traders within a few months.

—John Gilroy, son of the old pioneer, after whom the town of Gilroy was named, has been sentenced to forty years in San Quentin, for a felonious assault upon his foster-mother, while drunk.

—Bismarck is credited with establishing permanent accord between Russia and Austria, restoring Russia's dominance in Bulgaria, and recognizing Austria's possession of Bosnia and Herzegovina.

—The New York *Herald* is sending a party out from Zanzibar to meet Stanley and Emin Pasha. The party carries a stock of relief supplies for the almost destitute explorers and warriors.

—On the 12th inst., the Iowa delegation withdrew in a body from the W. C. T. U. convention at Chicago, declining to bind themselves to partisan politics, or to the support of the Prohibition party.

—Near Lockeford, San Joaquin County, Cal., on the night of the 11th inst., a book peddler and preacher, named Orville A. Ross, murdered his wife and eight-year-old son, and then killed himself.

—Ex-President Hayes delivered an address before the National Prison Congress at Nashville, Tenn., on the 16th inst., and severely criticized the "inefficient jury system which prevails in most of the States."

—There is promise of active measures on the silver question in the coming Congress. Silver is gaining favor, several of the staunchest single-gold-standard men evidently yielding toward a more liberal policy.

—The San Francisco *Chronicle*, and many leading citizens, are persistently demanding the reduction of cable-car fares from 5 to 3 cents. It is generally supposed that the companies realize enormous profits.

—The schooner *Fidelity*, while being towed into Eureka harbor, Humboldt Bay, on the 16th inst., was struck by a heavy sea and capsized. All on board, consisting of captain and seven seamen, were lost.

—A municipal ordinance of New York City banishes all the organ grinders; and these musicians propose to hold mass-meetings throughout the city, and will circulate petitions for a restoration of their privileges.

—The government of Mexico has decided to have a permanent exposition of Mexican products in either London or Paris, and has sent circulars to that effect to the different governors of the Mexican States.

—The London *Post* publishes the welcome news that the Russian Government has at last succumbed to public opinion and is going to abolish the banishment of criminals to Siberia. It seems too good to be true.

—The wife of Colonel Goodloe, internal revenue collector of the Seventh District of Kentucky, who was recently killed in a fight with another politician, will apply for the office made vacant by her husband's death.

—Seventeen men were arrested in Stevens County, Kan., on the 13th inst. They are part of a gang of twenty-nine, who murdered Sheriff Cross and posse over a year ago, during a contest over the location of the county seat.

—Two women, one a correspondent of the New York *World*, and the other representing the *Cosmopolitan* magazine, left New York on the 14th inst., for a race around the world, one traveling east and the other west. The fastest time on record is eighty days.

—The Palace Hotel, San Francisco, made a complete change of waiters on the 9th inst., substituting white for colored men. Some of the old hands had been in the hotel since it was first opened, and the new proprietor says they thought they owned the house.

—There are about 8,000 Mormons in Arizona. Governor Shoup, of Idaho, reports a Mormon population of 25,000 in a total of 113,000. They are ready to trade with any party which will offer them protection, that is to say, which will wink at their violations of law.

—Third Auditor Hart, in his annual report, says the number of pensioners on the rolls July, 1889, was 490,000, and there will probably be added 35,000 more by June 30, 1890, thus giving for examination 2,100,000 vouchers, and requiring for payment at least \$100,000,000.

—Owing to short crops in Spain, and the destruction in California by the October rains, the price of raisins has materially advanced. A Napa grower has expressed the opinion that those who saved half their crop will realize as much profit as they would ordinarily off a full crop.

—It is announced that the effort will be renewed in the next Congress to establish a penal colony in Alaska. This sounds rather retrogressive, just as the benevolent sentiment of the world has succeeded in inducing Russia to abolish her "blot upon civilization" in Siberia.

—In the past, it has been the California "fir trees" that have been "terribly shaken" in supplying railroad ties, but more recently railroad men are purchasing redwood ties. The Mendocino *Beacon* says that 45,000 were shipped to Central America last month in one cargo and thousands are being sent East.

—A sudden reversion in the government of Brazil is announced, the result being the inauguration of a republic in lieu of the empire. The revolution is a complete surprise in all parts of the world, as it was generally supposed that through the kindly disposition and popularity of the Emperor Dom Pedro, the empire was secure.

—A French countess, heir to a fortune, is working as a domestic in an Oakland hotel; she keeps her position in order to bring her mother to terms in regard to the settlement of her father's estate. They are both dependent upon a will which provides that if they cannot agree in the settlement, the property shall all go to a French institution of learning.

—Several persons, including shipping agents, government and police officers, customs and railway officials, and immigration agents, are being tried in Vienna, on various charges in connection with inducing Austrian and Hungarian peasants to emigrate to America. It is charged that a regular slave trade has been carried on in Hamburg in connection with this class of emigrants.

Publishers' Department.

PURCHASING AGENCY.

ANYONE desiring purchases made in San Francisco or Oakland will find it an advantage to him to correspond with G. A. Baker, Oakland, Cal.

NOTICE TO THE WORKERS.

ASSORTED back numbers of the *American Sentinel*, for missionary use, will be sent, post-paid, for \$1.50 per hundred, or \$10 per thousand copies, to one name and address. These are just what you want to hand to your neighbors and mail to your friends, to post them on the Sunday movement, National Reform, Blair bills, Amendments, etc. We only have about 6,000 of these papers left, so send in your orders at once, and get these papers all distributed before Christmas.

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The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, NOVEMBER 25, 1889.

✱ We send no papers from this office without pay in advance unless by special arrangement. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon for pay. Please read the papers and hand them to your friends to read.

THE worldly wisdom of the present, as also the trend of many religionists, is well shown in the following question and answer from the *Christian Union*:—

"A friend, writing in dissent from the explanation in a religious journal of the story of Eve in Eden as history, closes thus with an inquiry: 'I have much use for the story of Eden as an allegory, but if I must regard it as actual history or be cast out as an unbeliever, I shall take to the woods.' What say you?"

"We do not think that you will be disturbed. Even conservative scholars now hold the view that the early part of Genesis contains some 'spiritualized legends.'"

No, the friend will not be disturbed, in all probability, by the religious teachers of to-day. It is worth something to us to know that every reference in the New Testament is to the effect that the story of the creation and fall are historical facts. It is just as true in these days as in Paul's time that men by wisdom know not God.

A WRITER in the *Golden Gate* of the 9th instant, in speaking of "our nearest neighbors in spirit life," says of those who people the first sphere:—

"The first sphere knows not the first word of harmony, and is the prison of spirits in whose hearts reign only the vilest passions. This sphere must of necessity remain what it is at the present, until the earth from which it is born, becomes the home of people who have become a law unto themselves, and have removed from their midst the dismal den of felons, when it will take the appearance of a waiting-room."

What a hope is this! When men "become a law unto themselves," then we shall see evil eliminated! But that is just what brings evil. Just as long as man has no higher standard than himself the tendency is downward. His aspirations will be no higher than his own imaginations; his gods will but reflect his own image. Nothing in all this world produces discord, vileness, wickedness, and every other evil, equal to such a law as this. A law unto one's self means as a result the works of the flesh. Gal. 5:19-21. This is the teaching of modern Spiritualism.

THE twenty-eighth annual session of the General Conference of Seventh-day Adventists, which met in Battle Creek, Mich., October 18, closed November 5, having held twenty meetings. A great deal of important business was transacted, a part of which was the adoption of a new constitution, which provides that hereafter "this Conference shall hold a regular session every alternate year, reckoning from 1889." It also provides that "the Executive Committee may call extra sessions." It follows that unless this be done next year, the next General Conference will be held in 1891.

The basis of representation has also been changed, the new constitution providing that each local Conference shall be entitled to one delegate in the General Conference, and one additional delegate for every four hundred church members in the Conference. The former basis was one delegate for every three hundred members.

The building of a missionary ship was authorized, and C. H. Jones, C. Eldridge, and J. I. Tay were appointed a committee to carry out the will of the Conference in this particular.

The Conference officers for the next two years are:

President, O. A. Olsen; Recording Secretary, W. H. Edwards; Corresponding Secretary, D. T. Jones; Foreign Mission Secretary, W. C. White; Educational Secretary, W. W. Prescott; Treasurer, Harmon Lindsay; Executive Committee, O. A. Olsen, S. N. Haskell, W. C. White, D. T. Jones, R. A. Underwood, R. M. Kilgore, E. W. Farnsworth, E. H. Gates, A. T. Robinson.

The following brethren constitute the Book Committee: O. A. Olsen, W. C. White, U. Smith, A. T. Jones, C. Eldridge, J. H. Kellogg, W. W. Prescott, E. W. Farnsworth, C. H. Jones, E. J. Waggoner, A. T. Robinson, F. E. Belden, L. C. Chadwick.

The officers of the International Tract Society are as follows: President, L. C. Chadwick; Vice-President, D. T. Jones; Recording Secretary, T. A. Kilgore; Foreign Corresponding Secretary, M. L. Huntley; Home Corresponding Secretary, Mrs. F. H. Sisley; Assistant Secretaries, Eliza T. Palmer, Mrs. D. T. Jones, Addie S. Bowen, Anna L. Ingels, H. P. Holser, W. A. Spicer, Mary Heilisen, Mrs. N. H. Drullard, Josie L. Baker, Mrs. M. H. Tuxford; Executive Board, L. C. Chadwick, D. T. Jones, O. A. Olsen, S. N. Haskell, W. C. White, D. A. Robinson, W. C. Sisley, C. Eldridge, A. T. Robinson.

The officers of the Sabbath-school Association are the same as last year, with the exception that Roderick S. Owen was chosen Vice-President.

SABBATH-SCHOOL LESSONS.

THE lessons for the senior division of our Sabbath-schools for the first quarter of 1890 will be a continuation of the study of the letter to the Hebrews. These lessons will be published in pamphlet form as one number of the "Bible Students' Library." Price, 5 cents, post-paid.

At the last meeting of the International Sabbath-school Association the following resolution was adopted:—

"WHEREAS, The publication in the SIGNS OF THE TIMES and the *Review and Herald* of the questions on the Sabbath-school lessons, together with the Scripture texts, printed in full, opens the way for the superficial perusal of the lessons, without going to the Bible itself, thus lowering the grade of scholarship in our schools; therefore,

"Resolved, That we request the above-named papers to substitute for the publication of the lessons in full in their columns, extended notes on the same."

It is expected that these papers will comply with this request, and thus it will be necessary for all members of the senior division to supply themselves with lesson pamphlets.

The advantages to be gained by studying the lesson directly from the Bible, simply using the lesson pamphlet for questions and notes, are too apparent to require further comment.

We have been unavoidably delayed in getting this series of lessons examined and made ready for the printer, but if all will act promptly the entire membership may be supplied with lesson pamphlets before the beginning of the quarter. We trust that the officers of every school will give this matter their early attention, and that orders will be forwarded promptly.

Address all orders to Pacific Press Publishing Company, Oakland, Cal., or to your State T. and M. Society.

C. H. JONES,

Pres. Int. S. S. Association.

THE "SABBATH-SCHOOL WORKER."

THOSE of our readers who are acquainted with this valuable Sabbath-school journal, will be glad to learn that during the next year, beginning with January, 1890, it is to be published *monthly* instead of quarterly. This is done in compliance with the wish expressed by so many at the late session of the International Association, and also in order to meet the demand for greater facilities for giving instruction and educating workers in this important branch.

The *Sabbath-school Worker* is the only journal published by Seventh-day Adventists wholly devoted to the interests of the Sabbath-school, and while it gives special attention to the wants of officers and teachers, yet it will be so conducted as to be interesting and profitable to all. In every church and community there are young people growing up and coming to the age of maturity, as well as many older persons who may soon be called upon to bear responsibilities in connection with the Sabbath-school. These should have the benefits to be derived from the study of just such a journal as this, and thus be preparing themselves to bear some of the burdens which now rest so heavily upon others.

The scope of the *Worker* for the coming year will be greatly enlarged. In addition to the quarterly reports, and the special instruction given under the headings, "Special Mention," "Talks with Correspondents," "Hints to Primary Teachers," etc., there will be general articles from prominent Sabbath-school workers in different parts of the country, treating upon the different phases of the work. Particular attention will also be given to missions and missionary enterprises, especially those to which Sabbath-school contributions have been donated. In fact, the publishers will spare no pains to make this a live Sabbath-school journal.

The *Worker* will contain sixteen pages. Price, 50 cents per year, post-paid. Address all orders to *Sabbath-school Worker*, Oakland, Cal.

C. H. JONES,

Pres. Int. S. S. Association.

THE "Seventh-day Adventist Year Book of the California Conference for 1889-90" is now ready and should be in the hands of every member of the denomination on this coast, as it contains much valuable information not to be found in any other publication. It contains the proceedings of the eighteenth annual session of the California Conference, the minutes of the nineteenth annual meeting of the Tract Society, including the new constitution, the proceedings of the State Sabbath-school Association, and the minutes of the Health and Temperance Society, besides a report of the churches for the year, and a general directory of all the ministers and other laborers in the Conference. Price, 10 cents. Address, Pacific Press, Oakland, Cal.

NOTICE.—I would be pleased to hear from all the California Conference laborers immediately. Direct to East Portland, Oregon, Box B 2. This will be my address up to December 5. After that, as usual, Pacific Press, Oakland, Cal.

J. N. LOUGHBOROUGH.

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