

# 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, DECEMBER 9, 1889.

NUMBER 47.

## The Signs of the Times.

PUBLISHED WEEKLY, FOR THE  
International Tract and Missionary Society.

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

Entered at the Post-Office in Oakland.

THE San Francisco *Examiner* remarks that "King Humbert assures the Italian Parliament that peace will be preserved, and asks for more money to buy guns to preserve it with." And significantly asks, "What is to become of peace when all the money is gone?" Echo answers, What?

THE great, wise public is again losing its balance over the hoped-for prize fight between Jackson, the colored pugilist, and J. L. Sullivan. The San Francisco *Examiner* truly says that "during the progress of the Emin relief expedition San Francisco has spent just about a third more on pugilism than the cost of Stanley's march from sea to sea."

THE investigations going on in London society in regard to certain West End scandals, bid fair to be made a prominent feature of the next Parliament. Thus far reports go to show that there is a state of corruption positively appalling, and many so-called "nobles" are involved, among them the prospective heir to the throne. "'Tis only noble to be good."

JEHOVAH is the name of the great, loving, and awful God, the only self-existent God. "I AM" is his name. Countless *æons* ago he was I AM, he is now I AM, he will be I AM still throughout all eternity to come. It is a name which naturally suggests awe, fear, or terror, but God has connected it with other words which show that his character is also one of love, and pity, and compassion. The I AM is a sort of blank pledge with the amount to be filled out by the faith of the one asking and receiving. Gen. 22:14 is a good instance of this. Abraham had journeyed in sorrow to Moriah, expecting to offer up his beloved son; but just as the weapon of death was about to descend, the angel of Jehovah stays the father's hand, and the son is saved. Turning to the thicket, Abraham espies a ram caught by the horns. Abraham had before said, "God will provide himself a lamb," and now the aged patriarch names the place "Jehovah-jireh"—"God will provide." It was to ever be a reminder of God's providence. It was the language of faith—it was God's answer to faith. It is given for our learning, that we might have hope in trusting God. Whatever God commands he

will give grace to perform. It is not for us to question what results will be—God will provide. If we do our part, if we trust him fully, he will provide all necessary temporal blessings, all cleansing from sin, all strength for the conflict, and the eternal home at last. The Lord will provide.

A SPECIAL dispatch to the San Francisco *Examiner*, dated Berlin, November 30, says that "reliable advices from Lisbon indicate an imminence of a demonstration in favor of a republic, which will open a menace to monarchy," and that "the leaders of the army, and especially those of the artillery, are ripe for a republic." Spanish Republicans are becoming excited. We are living in revolutionary times. God's word remains sure and steadfast. In almost the words of the poet,—

"In this world of swooning trance  
God alone is permanence."

MR. CHARLES BOOTH, in a new book on East London, in speaking of the methods of the Salvation Army, says: "Not by this road (if I am right) will religion be brought to the mass of the English people." He says that the people of East London delight in doctrinal discussion, and are not irreligious, but that the army supplies them with what they want neither in one direction nor the other. The crowds attend mainly for diversion. And this is doubtless a just judgment. The Army is not founded on the word of God. It is not a plant of God's planting. Matt. 15:13.

THIS is what the Rev. T. De Witt Talmage says of his new church, as reported by the *Christian Nation* of October 30:—

"It will have a font for Baptists, Methodists will sing in it with a voice of thunder, there will be a cross over the pulpit, and a cross upon the very tower itself. There will be preached a religion as wide as heaven and as good as God. The only things saved from the wreck of our church are the silver communion chalices. It is an omen. We will be in communion henceforth with the whole universe. Our church can't be sectarian. Somebody asked me the other day if, with a very large new church, I could fill it with my voice, and I said: My dear good soul, I have been wearing myself out for sixteen years in trying to hold my voice in. It is said that Satan burned our church. If so, he will find it the poorest job he ever did."

We do not impugn the motives of Mr. Talmage, but a religion "as good as God" cannot be in communion with the universe. A religion which fellowships everything cannot fellowship God. Under the taking terms, Fatherhood of God and brotherhood of man, and kindred expressions, is cloaked every iniquity and heresy that ever disgraced the church. It is the duty of the church to labor, sacrifice, deny self, for all classes and peoples, but it is an affront to God to fellowship unholy error. There is, it is true, much bigotry in the world; there ought to be some loyalty to God. 1 Cor. 10:16-21.

### LIFE'S TAPESTRY.

Too long have I, methought, with tearful eye  
Pored o'er this tangled work of mine, and mused  
Above each stitch awry and thread confused;  
Now will I think on what in years gone by  
I heard of them that weave rare tapestry  
At royal looms; and how they constant use  
To work on the rough side, and still peruse  
The pictured pattern set above them high.  
So will I set my copy high above,  
And gaze and gaze, till on my spirit grows  
Its gracious impress; till some line of love  
Transferred upon my canvas, faintly glows;  
Nor look too much on warp and woof, provide  
He whom I work for sees their fairer side!

—Dora Greenwell.

### THE PERSONALITY OF CHRIST.

(Concluded.)

7. THE manner in which the Bible, in some passages, states the fact that the "one Lord Jesus Christ" of that book is both human and divine, and, hence, in this respect complex in his nature, furnishes the basis for the Christian doctrine of divine incarnation in him. This doctrine is not that of a *human* Lord Jesus in one person, and a *divine* Lord Jesus in another person, and, hence, a duality of persons in Christ, one being human and the other divine. The Bible doctrine is that of "one Lord Jesus," with humanity and divinity alike belonging to him.

The passage in which the idea of a divine incarnation is most clearly and strongly stated, is that in which John says: "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." John 1:14. This Word or *Logos*, in the previous context, had been described as a divine person with direct reference to Christ, and here the apostle says that this divine person "was made flesh, and dwelt among us," in the historic Jesus. This certainly cannot mean that this word was actually transformed into flesh and blood in the literal sense. It must mean that Jesus of Nazareth, having in him the essential elements of human nature, became the local and special habitation of this word, and that in him and through him the word "dwelt among" men, and that in this way the apostles "beheld his glory." The fact which John affirms is the inhabitation of Jesus of Nazareth by the divine word, or the incarnation of that word in him. When this incarnation actually became a fact, whether at the birth of Jesus or at his baptism, the



evangelist does not say. The fact existed and was exhibited during his ministry.

Other passages in the New Testament either assert or imply the same fact. Paul clearly implies incarnation when he speaks of the *pre-human* Christ, who was "in the form of God," as taking "upon him the form of a servant," as "made in the likeness of men," and as "found in fashion as a man." Phil. 2:7, 8. The apostle's idea, as expressed in this language, is that he who was "in the form of God," placed himself in human conditions, and subjected himself thereto, even to the death of the cross, by assuming human nature in the historic Jesus. This is only another mode of saying in effect what John says. So, also, in the epistle to the Hebrews, we are told that "forasmuch then as the children are partakers of flesh and blood, he [Christ] also himself likewise took part of the same." Heb. 2:14. The meaning of this passage is that Christ assumed the nature of the human beings he came to save; and inasmuch as they were human, and not angelic, he assumed human nature, and in that nature became incarnate. John is very emphatic on this point when he says that "every spirit that confesseth that Jesus Christ is come *in the flesh* is of God," and that "every spirit that confesseth not that Jesus Christ is come *in the flesh* is not of God." 1 John 4:2, 3. John's doctrine is that of Jesus Christ as having come in the flesh, or as incarnated in the flesh; and he makes this a test of the question whether one is of God or not.

This doctrine actually *locates* the divinity of Christ in his humanity, and assumes a relation, or connection, or union, between the two that was true of him, but is not true of human nature as possessed by any other being. Incarnation is the word in ordinary use for the statement of this fact.

8. The complexity thus involved in this *theanthropic*, or divine and human, constitution of the person of Christ, is a *mystery*, in the sense that it defies all human explanation. Paul, while believing in the fact and clearly teaching the doctrine of the God-Man in respect to Christ, says, with reference to this point, "And without controversy great is the mystery of godliness." 1 Tim. 3:16. He never undertook to explain it. No one can with his thoughts so penetrate into the interior constitution of this God-man as to solve the mystery. The fact may be apprehended and believed upon the authority of the Bible; but when we attempt to tell just how it is that Christ is divine and human and at the same time one person, we are dealing with a matter that transcends our power.

Early in the history of the Christian church, and all along the track of theological discussion in subsequent ages, we find an abundance of human speculations, cropping out here and there, in respect to the "one Lord Jesus Christ" of Paul and of the gospel narrative, who is both divine and human; but with all this speculation we have no solution that clears away the mystery, and at the same time preserves the facts, intact and unchanged, as they are stated in the Bible. The theory of Apollinaris, in substituting the word or *Logos* for the human mind in Jesus of Nazareth, denies his complete humanity, and makes him human only as to his body, and, while perverting the facts, denies the obvious teaching of

the Bible. The theory that gives to Christ a double personality, or a double consciousness, is a pure speculation that cannot be verified, and is inconsistent with the *oneness* of his personality as lying on the face of the history, and taught by the Bible. The theory that makes Christ human only in *appearance* is equally inconsistent with the Bible. The theory that so exalts the divine element as to displace and virtually destroy the human element in Christ, and the theory that in effect annihilates the divine element and leaves nothing but the human element, are open to the same objection. The just conclusion from history is that men had better stop the work of speculation on the subject altogether, and, accepting the facts as stated in the Bible, there leave the matter.

It will not, however, do to say that, because speculation thus fails, the doctrine of the God-man in Christ, as taught in the Bible, is an *absurdity*, and in this way discredit the inspiration which affirms it. The answer to this position is that, until we know more than we can know on the subject, we cannot supply the requisite conditions of showing it to be such. These conditions cannot be derived from our own experience or our own intuitions, and they certainly cannot be derived from a direct vision that penetrates into the interior life and consciousness of Christ.

9. The divine nature in Christ so attaches to him, and the human nature in him so attaches to him, that, in thinking of him for spiritual purposes, we are to connect them together as realities in the "one Lord Jesus Christ," and hence not exclude either in our meditations. It is as such that he is presented to our thoughts in his great work in our behalf, and as such that he is the glorious center of the system that bears his name. If we think of him as "the Lamb of God which taketh away the sin of the world," we are to keep in mind that he is the divine and human Lamb of God. If we think of him as the "High Priest of our profession," whether on earth or in heaven, we are to remember that he is the divine and human High Priest. When Paul tells us that "Christ died for our sins," we are not to forget that it is the *theanthropic* Christ of whom the apostle was speaking. The humanity is ever present with this Christ, and the divinity is ever present, while the latter is unquestionably the dominant element, and while, also, in some passages of the word of God, the one element may be the matter of special reference more prominently than the other. Christ is himself an *entirety*, a distinct *whole* in the work of our salvation, not divided into parts, and as such we should think of him in all departments of this work.

It has pleased the Godhead, in providing for the salvation of men, to establish a mission from heaven to earth in a person who, in his *higher* nature, came down from heaven, and to enrobe that person in the nature of those he came to save. It has pleased the Godhead to define the work to be done, and to do it through this extraordinary and wonderful mission. These facts make Christ—the *whole* Christ, the human and the divine Christ, in one mysterious personality—the Saviour of sinners; and whether we see this Christ traveling through the villages and cities of Judea and Galilee, and preaching to the people, or conversing with Nicodemus, or dying

on the cross, or rising from the dead, or ascending into heaven, or there dwelling in "his glorious body," or descending from heaven and coming to raise the dead and judge the world—yes, whenever and wherever we see this "one Lord Jesus Christ"—we see the adorable Being who, in the counsels of heaven, is our divine and human Saviour, who died to save us, who is the center of the gospel system, on whom all our hopes depend, and whom we are commanded to accept, trust, and love. This is the Christ whom Paul knew and preached. . . . This is the Christ who, in the totality of his being, said to the Jews, "I am the light of the world;" to the weeping Martha, "I am the resurrection and the life;" and to Thomas, "I am the way, the truth, and the life." John 8:12; 11:25; 14:6. This is the Christ by whom we are to be saved, if at all.—*Samuel T. Spear, D.D., in Independent.*

#### SATAN'S PERSONALITY.

THERE is a large class of men, both within and without the church, who often speak and reason about the devil, but who seem to think he is only a fanciful personification, or representation—a figure, a type, or something else, of *sinful principles*. They have reduced him to a mere abstraction. The evils of the world and misfortunes of life they attribute in no way to Satanic influence,—to no outside pressure or temptation whatever,—but solely to the depravity or the irregularities of human nature. Revelation, however, states the case otherwise. It varies not in a single instance from presenting Satan as a real person, having power on earth, and to be feared among men. The different names by which he has been designated in the Scriptures are suggestive of his nature and personality. The term "*devil*," for instance, which in the Greek means "the traducer, the calumniator," and in English, the enemy of mankind, implies personality.

The same is true of the term "Satan," which means an adversary, or a personal foe of the race. Of similar import are the Greek term "Apollyon" and the Hebrew "Abaddon," by which he is sometimes designated, which mean an evil angel, or the angel of the bottomless pit. The forms of expression, as well as the particular words employed, suggest the same idea. He is always referred to in the singular number. More than twoscore times is he called "Satan," a term which is never employed in the plural number. Upwards of fifty times he is called "the devil," invariably in connections requiring the singular number. He is called "the prince" and "the god of this world," "a roaring lion," one that "sinneth from the beginning," "Beelzebub," "accuser," "Belial," "deceiver," "dragon," "liar," "leviathan," "Lucifer," "murderer," "serpent," "tormentor." These expressions imply, beyond question, actual and individual personality.

If the Bible referred to Satan only under one class of circumstances, if it employed but one term, and that an abstract one, we might then regard his existence as only imaginary. But the frequent allusions to him, direct and indirect,—the great variety of circumstances under which he has been mentioned by inspired poet, historian, and prophet, by the



disciples, and the Lord Jesus himself,—compel us to adopt an opposite conclusion. Christ was entirely mistaken, or there is a supernatural spirit of evil. The wilderness of Judea and the Apocalypse are scenes of actual presence, and displays of actual power. The daring and warlike imagery of the Scriptures, which represents God and Satan as sovereigns of hostile empires, means something. "The power of Satan," "the power of darkness," "the prince of the power of the air,"—these are no fictions of distempered brains. There is no mysticism here. These are conceptions of terrible meaning to minds which felt the antagonism of literal and living forces, which comprehended the ideas of loyalty and disloyalty, of life and death. The doctrine of Satan's personality pervades revelation. The body of it stands or falls with its admission or rejection. The doctrine in this respect is vital. No evangelical Christian can by any means ignore it. It is one of the constructive ideas of the inspired word. We can get rid of it only by rejecting the system of revelation in which it appears, everywhere present, everywhere consistent with free agency and existing evil, and everywhere uttering its warnings to be sober and vigilant.—*Professor Townsend, in Credo.*

#### SEMI-LUNAR FARDELS OF THE CLERICAL SEX.

THE use of the LL.D. is the most droll and incongruous, but the use of the D.D. is the most discreditable. The wild profusion with which the pages of the clergy list of every sect in America are spotted all over with the symbols described by the late Dr. Cox as "semi-lunar fardels," is due not only to the amiableness or the business enterprise of the colleges, but to the small vanity of what George Eliot unsympathetically characterizes as the clerical sex. Here is a curious paradox,—that the one set of men to whom this sort of distinction is forbidden, under the command, "Be ye not called rabbi," should be the only set of men in America to seek it, and make much of it, and ostentatiously parade it. The lawyer who should put LL.D. on his tin sign, on his briefs, or at the head of his note-paper, would soon find his life made a burden by the wags of his profession. It is only the Christian minister who, being tapped on the one cheek with this accolade, promptly turns the other also. It is well understood that ministers as a class do very much like this kind of thing; and faithfully doing to others as they would that these should do to them, are punctilious in bandying complimentary titles among themselves, such as are disused by the good taste and self-respect of mere secular men.—*Rev. Dr. Leonard Woolsey Bacon, in the June Forum.*

#### CATHOLIC TOLERANCE.

FROM Point Pleasant, West Va., comes this interesting story of the barriers which the Catholic Church puts up between its children and their free affections: "Miss Minnie Offenheimer, the beautiful daughter of a wealthy Catholic citizen of Mason City, fell in love with Mr. Ed Shoemaker, a young Protestant business man. They became engaged. Miss Offenheimer's parents objected to Shoemaker's religion. She refused to give him up, and her

parents locked her in her room, where she was half starved and cruelly beaten every day for weeks. Neighbors heard her cries and finally interfered, only to find that the girl's sufferings had driven her insane." We suppose the mother church will console the parents of Miss Offenheimer with the assurance that it is better that their daughter should have been driven insane through their harsh treatment than that she should be the honored wife of a Protestant. And yet Catholics complain of the intolerant spirit of the Protestant majority in the United States.—*America.*

#### THE BLESSED CHANGE.

ONCE I was blind; no cheering ray  
Brought light or comfort unto me,  
Till Jesus met me in the way,  
Touched my dimmed eyes—and now I see.

ONCE I was poor; an outcast driven,  
In want and wretchedness; but now,  
Joint-heir with Christ of earth and heaven,  
A glorious crown awaits my brow.

ONCE, in vile rags, forlorn and bare,  
I walked, nor cared for better dress;  
Now, rich and costly robes I wear,  
Clothed in my Saviour's righteousness.

ONCE, fainting on life's weary road,  
I toiled, hope, strength and courage gone;  
Now Jesus takes my weighty load,  
And I with lightened heart speed on.

ONCE, all my days were sad and cold,  
The night hours knew my moaning voice;  
Now, day and night with joy untold,  
And full of glory, I rejoice.

—*New York Observer.*

#### MATTHEW TWENTY-FOUR.

BY THE LATE ELDER J. H. WAGGONER.

(Concluded.)

WE invite the attention of the reader to the following list of points made plain in our examination of this chapter:—

1. The Saviour gave definite and plain signs which were to precede his coming.

2. He told the effect which these things would produce. See Joel 2:1 and other prophecies.

3. He said that by these signs we might know when it is near, even at the doors.

4. And the language is stronger than that of permission or the expression of ability to know. It is imperative; we are commanded and required to know when it is near.

5. The signs are so easy to understand that we may know when it is near, just as we may know that summer is near when the trees put forth their leaves.

6. That we are commanded and required to know is confirmed by the illustration of the time of Noah. (1) Noah knew the time that the flood was near. (2) He preached its coming. (3) He prepared for the event. (4) It was fatal to all those who did not (would not) know the time. "So shall also the coming of the Son of man be."

7. The Saviour says it will in like manner be a fatal error on the part of those who do not know when the Son of man is coming. But this could not be so (1) if we could not know the time or (2) if it makes no difference whether we know or do not.

All this teaches us that the doctrine of the second advent is

#### A PRACTICAL DOCTRINE.

The truth on this subject is important; it

is important to us that we understand it. The oft-repeated saying that "it makes no difference," is not applicable here. And this is yet more evident in that, when the Lord comes, he will find faithful and wise servants, who will be giving "meat in due season." This seasonable nourishment to the household of faith, at that time, must be the "alarm" which is sounded when the day of the Lord is near. Joel 2:1.

We may also learn by contrast what is this meat in due season. Two classes of servants are presented by the Saviour. One is represented as a faithful and wise servant. This is the one who gives meat in due season. The other, a slothful and wicked servant, says, "My Lord delayeth his coming." One observes the signs given by the Saviour and heeds the warning to know that it is near, while the other heeds not the warning, and proclaims that he is not coming. Nothing need be plainer than this.

Peter says (2 Peter 3:3, 4) that in the last days scoffers shall arise, walking after their own lusts, and saying, Where is the promise of his coming? It is evident that no one would scoff at the Lord's coming if none were looking for his coming. If the alarm were not being given; if the message of Rev. 14:9-12, which immediately precedes the appearing of the Son of man, were not being proclaimed; if nobody expected him to come, there would be nothing for them to scoff at. In the last days somebody will be preaching the Lord's coming; the Scriptures must be fulfilled.

Those who scoff at the Lord's coming in the last days, who are noticed in the Saviour's prophecy, are not blasphemers and infidels; they are those whom the Lord has called his "servants." They call Jesus "My Lord." Their saying is, "My Lord delayeth his coming." They also have the duty laid upon them, as servants, to give meat in due season; to sound the alarm; to proclaim the message of the advent near, even at the doors. But they are "evil servants," recreant to the trust committed to them, unmindful of the "sure word of prophecy." They do not want to think, nor to have the people think, of the Lord's coming. All the scriptures which speak of that day call for watchfulness, diligence, and earnest zeal to be prepared to meet him. But these are worldly-minded, selfish servants. They love their ease; they cry, "Peace and safety," when sudden destruction is impending. 1 Thess. 5:1-3. They love to slumber; they say, "To-morrow shall be as this day, and much more abundant." Isa. 56:10-12. They join the idle throng in singing, "There's a good time coming." In the words of the Saviour, they "eat and drink with the drunken," "walking after their own lusts." The sociable, the festival, the fair, the supper for feasting—these have attractions for them which their selfishness cannot resist. By these is piety dethroned; zeal is extinguished; cross-bearing and self-denying become distasteful graces; to hunger and thirst after righteousness is a burden; the "form of godliness" is retained, but "the power thereof" is gone. What a condition for a servant of God to be found in when his Master appears! And yet this is a fitting description of the mass of feasting professors who turn away



with scorn from the unwelcome thought of the Lord's near coming.

But many evade the truth on this subject by referring to the good and pious of former generations to whom the warning message of Rev. 14: 9-12 was not given. They were accepted of God, and died happy; we will live as they lived, and go to Heaven also. To this there are two just replies:—

1. Professors of this day are not living as their fathers lived. Even one generation ago Christians possessed a simplicity of godliness which is ignored by the mass of professors in this day. The church suppers and festivals; the gambling devices to obtain money; the church theatricals, and other profane amusements now foisted upon the name of Christianity "for pious uses" (to quote a term of the mother church), would not have been tolerated for a moment by our fathers of past generations. The earnest vital godliness of a half century ago is now known to the few,—a "little flock" when all told. Our fathers, in all the denominations, will rise up to condemn this pleasure-loving age. The objection we are noticing is a reproach to the piety and zeal of our fathers, as their lives are a rebuke to the cold formality of present-day religion.

Let us in turn ask, Why was it that Seth, Enoch, and others before the day of Noah, were not required to build an ark? Enoch was so godly as to receive the testimony that his ways pleased God, and to be translated without seeing death. Could not Noah live as Enoch lived and be saved, without the cross and labor of building an ark? The answer is nigh unto everyone. He could not; and why?—Because *Noah lived in the time of the flood and Enoch did not.* Enoch could not preach Noah's message; he lived at a time too early for that. Noah could not be accepted of God and do only that which Enoch did, as he lived under different circumstances. Extraordinary events require extraordinary preparations; and those preparations are suited to no other time but their own.

And so with the preaching of the Lord's coming. To past generations it was not "present truth." They could not give the message of warning. But we, who have seen the signs of his coming, who know the time (Rom. 13: 11, 12), who see the day approaching (Heb. 10: 25), must proclaim this truth, and sound the alarm, as Noah proclaimed the approach of the flood. As it was necessary in order to be saved to receive the message of Noah, so it is necessary in order to be prepared for our Lord's advent that we accept the truth in regard to his near coming.

#### AN INCA'S VIEWS OF SUN WORSHIP.

It is related that about A. D. 1440, at a great religious council held in Peru, an Inca rose before the assembled sun-worshipping multitude and said:—

"Many tell us that the sun made all things. But he who makes must remain with what he makes; now many things happen when the sun is absent, therefore he cannot make all things. It is doubtful if he is alive, since he never seems tired. If he were living he would grow weary, as we do; were he free he would sometimes go elsewhere. He is like an animal in harness, who has to go where he is driven, like an arrow which must go

where it is sent by the archer. Therefore he, our father and mother, the sun, must have another master greater than himself, who compels him to go his daily round without peace or rest."

A name was, therefore, invented for this supreme power, and a temple built for his worship near Callao, in which were no images nor sacrifices.

In like manner, led by the same profound religious instinct, the king of Lescuco, in Mexico, became tired of the idols of his kingdom, having prayed to them in vain for a son. "What are they," he cried, "but dumb stones without sense or power? They could not have made this beautiful world,—the sun, moon, and stars, the waters and trees, and all the countless creatures which inhabit the world. There must be some invisible and unknown God, the Creator of all things; he alone can console me in my sorrow and take away my affliction." Therefore he erected a temple nine stories high, which he dedicated to the Unknown God, the Cause of Causes. He seems to have repeated, without knowing it, the argument of Paul at Athens.—*Ten Great Religions.*

#### THE WORLD'S CONVERSION OR EVANGELIZATION?

THERE are ministers and authors who present only the *bright side* of this subject. I have heard anniversary sermons upon "religious progress" and "the signs of the times" that were so flattering and one-sided as to deceive the very elect. They present the lights and not the shadows. Of course the impression is false and the performance more ingenious than ingenuous. Such works as Dr. Dorchester's "Religious Progress," Dr. Newman's "Christianity Triumphant," and Seaman's "Progress of Nations," are wholly misleading and unreliable. They paint in high lights and no shadows. They make this opaque globe to blaze like the sun. There is no perspective, no true picture of this world as it really is. Others, called pessimists, present the somber side, the *night side* and not the *bright side*. Gustave Doré is their ideal artist, draping the world in mourning, and turning midday to midnight.

I am not an optimist, looking only upon the bright side, nor a pessimist, looking only upon the dark side of the "signs of the times." I am a watchman on the walls of Zion, and when the inquiry comes, "Watchman, what of the night? Watchman, what of the night?" my reply is, "The morning cometh *and also the night.*" The inquiry is made in the night, the answer is also returned in the night. Not what of the day, but "what of the night." We now call your attention to the shadows as well as the lights in the picture.

1. You may have noticed that we have carefully refrained from saying *the morning of the world's conversion* is at hand, but *the morning of the world's evangelization* is at hand. The conversion of the world seems as far off as it did 1,800 years ago. It is estimated that eighteen times the present populations of the globe have gone into eternity since Christ ascended from Olivet. *Twenty-five billion two hundred million* souls, and only a portion of them ever heard the gospel, and a still smaller

number obeyed its summons. What an appalling fact is this! What blackness of darkness in that historic record!

Again, there are more unconverted people in the world to-day than there were 1,800 years ago. To-day there are 1,000,000,000 people who are pagans and Mohammedans, and that is more than the population in the world 1,800 years ago. There are more unconverted people in the United States now than there were eighty years ago. Dr. Strong, in his little book "Our Country," says that "while the church throughout the whole country is gaining in numbers, yet it does not keep pace with the increase of the population. In 1,800 there were less than 5,000,000 outside the evangelical churches. Now there are 48,000,000. On large classes all over the land the church is losing its hold, while in our great cities rapidly advancing populations are leaving the church behind." A dark sign of the times is this! Almost ten times as many people outside the evangelical churches as there were eighty years ago.

Modern missions is about a hundred years old. During the century the number of heathen converts in all the world is less than three millions, but another dark sign of the times is there are 200,000,000 more heathen in the world to-day than a hundred years ago. At that rate eternity itself could not furnish the requisite ages for the conversion of the world. Why do I present these facts and more like them?—Because they are facts. My subject, remember, is, "The Signs of the Times—Their Lights and Shades."

2. Optimists are fond of boasting that there are 400,000,000 nominal Christians in the world and only 1,000,000,000 heathen. Let us look at these statements. There were, according to Behm and Wagner, in 1880, 835,000,000 pagans. Our missionaries have in a hundred years won perhaps two or three millions to Christ, leaving 832,000,000 pagans. There were in 1880, according to the same authority, 175,000,000 Mohammedans. Very few of these have ever left the crescent for the cross. Indeed, they are to-day spreading their faith with fire and sword through Africa, exterminating natives and missionaries. At Cairo there is a Mohammedan university having three hundred professors and 10,000 students, and it sends out 1,000 Mohammedan missionaries every year to propagate the faith of the prophet. In 1880 there were 8,000,000 Jews in the world. A few hundred of these have accepted Christ as the true Messiah. Mohammedans, Jews, and pagans amount to 1,018,000,000. Deducting 3,000,000 and we had in 1880, 1,015,000,000 of these classes in the darkness of idolatry and sin.

But what of the 400,000,000 nominal Christians in the world? Eighty-five million of these belong to the Greek church, and not one in five hundred, others say one thousand, know anything whatever of experimental godliness. They are persecuting to death Jews and Christians, and their own religion is a system of idolatry and formalism and superstition, and yet they are called nominal Christians. The Roman Catholics number 195,000,000, and they have put to death 50,000,000 Anabaptists and other heretics, as they stigmatize them. They actually boast that they would kindle the fires of martyrdom anew to-day were they not restrained by the bulwarks



of constitutional law. While there have been many devout Christians among the Catholics, and undoubtedly are to-day, yet those who have come out from them declare that not one in a thousand have any saving knowledge of Christ in their hearts.

We are sending missionaries to the Russian Empire to convert the Greek Catholics, and we are sending missionaries to Italy, Spain, Portugal, Mexico, and all the papal States of the world, to convert the Roman Catholics to Christ. And yet they are called nominal Christians, which is perhaps true—Christians in name but not in reality. Then we are told there are 135,000,000 Protestant Christians. Let us examine that statement. By Protestant Christians is meant all the inhabitants of Europe and America who are neither Greek nor Roman Catholics. Here is the balance of the 400,000,000 nominal Christians. All the unconverted people in Europe and America are the nominal Christians. All who are not pagans, Jews, or Mohammedans are classed among nominal Christians. All the Nihilists of Russia, all the Socialists of France, all the Anarchists of Europe, are classed among nominal Christians. All the materialists of England, all the agnostics of America, all the saloon keepers of the United States, even Mr. Ingersoll himself, is classed by these optimistic preachers and authors among nominal Christians.

But what about the 135,000,000 Protestant Christians?—All the 400,000,000 nominal Christians who are not Catholics are called Protestant Christians. In other words, all who are not Catholic nominal Christians are Protestant nominal Christians, amounting, it is said, to 135,000,000. Let us sift this statement. Bishop Randolph Foster, one of the oldest bishops in America, himself an optimist, declares in the *New York Independent* that there are only 30,000,000 Protestant church members in the world, and how many of them are converted the Lord alone knows. Thus out of the world's population in 1880—of 1,433,000,000—there were only 30,000,000 in the evangelical churches of Christendom, leaving 1,400,000,000 souls outside the evangelical churches of the world. What a dark sign of the times is this, and yet it is boastfully stated from the pulpit and press that the 400,000,000 nominal Christians speak volumes for the progress of Christianity.

Nominal Christianity contains all the attitudinarians, and latitudinarians, and platitudinarians, and ringed, streaked, and speckled, who reject Christ and blaspheme the name of the most high God. Joseph Cook says if Christianity makes the same progress for the next 80 years as it has in the past 80 years, it will conquer the world, whereas an English authority says it will take 176 years for Christianity to overtake the natural increase of population. I have . . . heard Baptist ministers say that in the year 2,000 all will be Baptists. Then farewell to you, Presbyterians, Congregationalists, Methodists, and Catholics. Away with all such boasting! You never hear missionaries on the foreign field boasting of the rapid progress of Christianity among the heathen. They look upon that great wall of darkness and it seems almost insurmountable. They tell us of the appalling destitution, the unspeakable degradation, of the millions on millions that everywhere surround them.—*Dr. Frost's Convention Sermon (Baptist).*

(Concluded next week.)

#### TRADITION TRADUCED.

Few persons in this country who read the brief statement in the daily press of last week, that the Canadian Government had paid the Jesuits' claims, understood the significance of the act. In fact there has been little interest in the great popular upheaval that has been going on in the Dominion for the past half year discoverable in the United States, and yet events of grave importance have been taking place. The initiation in the new order of things was taken two years ago, when the Legislature of Quebec passed an act incorporating the Society of Jesus in the Province. This action made little disturbance in Quebec, for the Province was so thoroughly Catholic in sentiment that any measure to promote the interests of the Romish Church would meet with little opposition and heavy support. But although Quebec did not become dangerously factious over the passage of the act, the Dominion at large was fired with indignation. The Province of Ontario took the lead in the fierce opposition to the act. The liberal and independent press clamored for a subversion of the act by the Dominion Parliament, and the Orange Order showed signs of resorting to violence unless the odious claims were canceled.

In due course of time the question came up in Parliament. According to rule the act was to lie before the chief Dominion Government for one year before final action was taken upon it. But popular feeling was so intense that efforts were made to hurry things on. These efforts were successful, and discussion of the act was put upon the order of the day. The issue was a constitutional one, involving the decision of the character of the Quebec act as to whether it affected the whole Dominion or only the special Province. On this the Parliament was divided. Those in favor of disallowance based their argument on the fact that any recognition of the pope's authority in Canada was anti-national; furthermore, the payment of the claims was a violation of the national policy, inasmuch as it placed one religious body in an inequality relation to other denominations.

On the other hand, those favoring allowance maintained that the act was purely local, it did not recognize the authority of the pope, reference being only made to him, as it were, for politeness' sake; he "was simply called upon to act as an arbitrator between the disputants in a matter in which the interests of the church were involved." A question of this kind coming up under our government would have been referred to the Supreme Court; but Canada having no such institution, the matter must be settled by a "parliamentary division." The division was taken, and out of a total vote of 201 only 13 voted for disallowance. The Quebec act was thus sustained, and the sum of \$400,000 was to be paid to the Jesuits, and the Laprarie Common restored to them, upon the condition, however, that the Order abandon totally and perpetually all claims to the estates which became in 1791 the property of the crown when the Order was suppressed. Sixty thousand dollars were paid to the Protestants as a "sop." The confiscation by George III. was made just eighteen years after the suppression of the Order by Clement XIV., in

1773. In 1804 Pius VII. re-established the Order. Upon this act the Canadian Jesuits based their present claims.

The Parliament's action can be explained on no other than on party grounds. The ruling consideration in the minds of the supporters of the act was the acquisition of political patronage from the French Catholics, whose numbers and influence are not to be treated lightly. The Prime Minister's observation that the government did not recognize any civil obligation for the payment of the claims, but simply a "moral obligation," will not bear close examination. The facts viewed impartially show that the Parliament has acted at variance to the traditional Constitution under which it exists, and has given a weapon into the hands of the Canadian Catholics that may at no late day be turned against it.—*The Examiner.*

#### THE CHRISTIAN LIFE OF THE MAN IN THE WORLD.

CHARACTER, not greatness, is God's measuring line. Men saw in Moses a disappointed pioneer. God saw in Moses the deliverer of his people. Men saw in Tyndale and Huss and Cranmer misguided enthusiasts. God saw in Tyndale and Huss and Cranmer strong pillars in his church. Men saw in Newell, Hall, Not, and Judson, blind enthusiasts. God saw in them the calm, mighty piety that crosses the globe to save a soul. Seen from the stars, the palace and the hut are equally splendid and humble. Seen from heaven's battlements, the shining pile of gold, the result of strife and labor, may seem a dull and trivial pile of stone. The judgment-day is to reverse many decisions of the lower courts. Therefore look upon life as God looks upon it,—as an opportunity of Christian influence, in the formation of your own character and aid in forming other men's character. Let not, therefore, the applause of the multitudes nor their hisses move you. Let not obscurity give despair, nor eminence elation. Measure things not by the yard-stick, but by celestial diameters. Weigh things not in scales, but in divine balances. When you feel keenly the difference between your daily work and the Sabbath worship, when you see your aspirations soaring and your attainments trailing in the dust, look to Jesus Christ. He made the ideal real. He transfigured the work of the carpenter into a school for himself, the world's Saviour. He lifted common duties by the might of divine motives. He made heavenly callings real and steady by common duties. He looked upon life and work as God looks upon them. Love him, serve him, be one with him. Hide your life in his life as a baby hides his face in his mother's bosom. Stay in this world, into which he came, in which he stayed, as long as God wills. Pray not to go, pray to stay, pray to be a faithful son, pray to be kept from the evil.—*Rev. Chas. F. Thwing, D.D., in Homiletic Review.*

It is hard to personate and act a part long, for where truth is not at the bottom, nature will always be endeavoring to return, and will peep out and betray herself one time or other.—*Tillotson.*



# The Signs of the Times.

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

EDITORS,

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

SPECIAL CONTRIBUTORS,

ALONZO T. JONES, S. N. HASKELL.

OAKLAND, CAL., SECOND-DAY, DECEMBER 9, 1889.

## WHO IS TO BLAME?

THERE are very many people who want peace, but they want it after their own ideas. It is quite common for people who have taken a wrong course to lay the blame of the trouble that inevitably follows upon someone who, so far from following in the wrong, has endeavored to set things right. They say, "If you will let us alone, there will be no trouble." Many children are very patterns of propriety so long as everything goes to suit them, but when their tracks are crossed, there is trouble. Then the trouble is charged, not to their own perverseness, but to their parents, or those who try to check their wrong-doing. It is a painful fact that these children do not always lose this trait when they grow up. It is not easy to live under condemnation, and, therefore, the natural mind seeks an excuse for sin, and an *excuse* is not very hard to find.

An instance in point is seen in the case of Ahab. His course is briefly stated in the following scripture: "And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. . . . And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." 1 Kings 16:30-33. Elijah was a man of God, who dared to stand boldly for the worship of the true God, even though he were the only one in the nation who was not an idolater. His life alone was a constant rebuke to the wicked king, and his testimony was plain. Through him the Lord spoke, and said that on account of the wickedness of Israel there should be no rain throughout the land. This came to pass, and great suffering necessarily followed. But did Ahab acknowledge that he himself was the cause of all this? Hear him: "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?" 1 Kings 18:17. Like a petulant child, he blamed the one who was trying to save him. But Elijah stated the case in its true light when he answered: "I have not troubled Israel; but thou and thy father's house [have], in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." Verse 18.

But human nature is the same now as in the days of Ahab. The following paragraph is from a report of labor, which a first-day preacher sent to the organ of his denomination, and which will serve to illustrate this fact:—

"Our next was at Battle Creek. This is the headquarters of the Seventh-day Adventists. As Saturday is one of the busiest days of a city, and Sabbath [Sunday] the great working-day of the Adventists, and as the ungodly are emboldened to respect neither, it is hard to tell in Battle Creek whether it is Saturday, Sunday, or Monday. Thus the seventh-day system spreads infidelity."

Note the parallel. Ahab led Israel into idolatry; Elijah fearlessly preached and practiced the religion of the true God. The result of this was that many of the people halted "between two opinions." 1 Kings 18:21. They did not believe anything. In the modern instance, the Seventh-day Adventists teach, and try to conscientiously live out, the com-

mandments of God. This includes the observance of God's Sabbath, the day which he rested upon, blessed, sanctified, called his own, and commanded all men to observe. See Gen. 2:2, 3; Ex. 20:8-11; Isa. 58:13, and many other texts. The great mass of mankind, following in the wake of papal lawlessness and assumption, trample upon God's holy day, and exalt a rival in its place. In consequence of this, some people accept neither. They do not take the trouble to examine for themselves to see which is right, and reject both as of no consequence.

Now who is to blame for their infidelity? Is it those who are walking according to God's rule, or those who walk in a way of their own devising? In the case of Ahab and Elijah all will agree Elijah did right. He is looked upon by all Bible readers as a model of integrity; and such he was. All the trouble and unbelief that existed is chargeable solely to Ahab's wicked course, and to those who followed him. Would it not, then, be more in accordance with the facts to say that first-day-keeping, or at least Sabbath-breaking, leads to infidelity? If God's word remains the same now that it was four thousand years ago, it would. He gave the Sabbath as a sign, that men might know that he was the true God. Ex. 31:13; Eze. 20:20. If men had always kept the Sabbath of the Lord, remembering that it is the memorial of his creative power, there would never have been any idolatry or infidelity.

The question to be decided is simply this: Does it make a wrong thing right for a majority to practice it? Is it better to disobey God with the many, or to obey him with the few? Will God alter his laws, and make wrong right, because the majority do wrong? His word says, "Thou shalt not follow a multitude to do evil" (Ex. 22:2); and, "Though hand join in hand, the wicked shall not be unpunished." Prov. 11:21. It is safe to believe these statements, in spite of the assertions of men to the contrary. Although the gospel of Christ is a gospel of peace, it does not contemplate a peace purchased by a sacrifice of right-doing. Christ foresaw that men would be shaken when they saw divisions on account of his doctrine, and he forewarned his disciples in Luke 12:51-53. Let men deplore divisions, and let them endeavor to promote harmony; but let them labor only for Bible union, and not fear to say, with Joshua, "Choose you this day whom ye will serve; . . . but as for me, and my house, we will serve the Lord."

E. J. W.

## GOVERNMENTS OF THE FUTURE.

It was suggested by an editor of a prominent English religious journal, some years ago, that the "miry [tempered] clay" of the image of Daniel 2, symbolized the democracy, or principle of government, by the people, while the iron was a symbol of imperialism. However correct or erroneous the application may be, this certainly is true, there never was a time when the trend of earth's millions was so strong toward popular government, or mis-government, as at present. June 23, 1889, W. R. Huntington, D.D., LL.D., in a baccalaureate sermon, preached at Trinity College, Hartford, Conn., thus spoke concerning this tendency among the people of the earth, and unconsciously forecasting events of which he probably did not then dream:—

"We might imagine a principle that, so strongly entrenched as this one [that of monarchy] seems to be, so powerfully buttressed by authorities divine and human, would hold its own to the end of time. And yet the keenest observers assure us that the drift is everywhere among enlightened people in the direction of democracy; that it is ebb-tide with monarchy the world over; that the days of kings and thrones are numbered. Among the English-speaking people of the earth, the movement toward democracy has acquired a force and volume that fill some minds with thankful

joy and some with undisguised alarm, but all with awe. To stand and watch the onward roll of it is as if one looked up helpless at the great wall of water that issued from the broken dam at Cone-maugh."

Following close upon this, the emperor of Brazil, Dom Pedro, a liberal ruler whose government was thought to be among the securest, was forced to yield up his empire, and a republic was proclaimed. The best-informed predict similar revolutions in Portugal, Spain, and Italy. Germany is honeycombed with Socialism; so is Austria; and year by year shows less respect for royalty in almost republican England! It is confidently expected that in a very few years the crumbling towers and palaces of imperialism and monarchism will have given place to the legislative halls of republics.

Will it result in good?—It is a difficult question. Were the peoples of earth prepared for self-government, it undoubtedly would. But the great mass of them are but little better than slaves, either to titled aristocracy or a proud hierarchy. And the principle is just as true now as when written by the wise man, that among the things which disquiet the earth, and which it cannot bear, is "a servant when he reigneth." Prov. 30:22. The impulsive, reactive, revolutionary spirit already manifest, even in Old World republics, is not assuring as regards peace for the future. A free people must be an intelligent, temperate, sober, thinking people. But such are not the masses of the present; and an overthrow of existing governments would mean the enthronement of fiery, unscrupulous demagogues, and a worse enslavement of the people than exists under monarchy. We believe in the principles of a democracy for civil government, but we do not believe that it will be a wise, just, and stable government among the ignorant mass, which would exercise the autonomy and kingship of independent suffragists, who know so little of liberty as to be unable to distinguish it from license.

There is one power which foresees this trend of the people, and as in the past she has trimmed her sails to profit by every wind, she is repeating the same thing now. We speak of Papal Rome. There was a time when she could curse free and representative governments with a relish. That day is past; it is policy not to do so any longer. And the poor blind world, like children ever amused or interested in something new, forgets her utterances and acts of the past, and accepts with fulsome flattery her benedictions of the republic of Brazil, and her laudations of American freedom. Rome boasts of her loyalty at the time of the Revolution. We have a right to inquire if it would have been as great, if her zeal would have been as unflagging, if England, the mother country from which the Eagle rebelled, had been thoroughly and only Catholic. What would have been Rome's attitude then? Would it have been favorable to Catholic England or free America? There can be but one answer,—Rome's blessing would have been placed upon England and her curse upon this country, even as she curses Italy to-day.

But republics are now becoming popular, and as Rome has ever used the dominant natural tendencies of the carnal masses to her profit, so will she do again. And two of the principal things she is now using is the clamor for religious instruction in public schools, and the movement for a legal civil Sunday, raised by so-called Protestants. Both are institutions of Rome. Of course she will use all her power in making them a success, in her way.

We now see the beginning of the end. Rome will triumph, perhaps, and then a revolution which will make pale into insignificance the French Revolution of 1793; then the battle of the great day; beyond it all the reign, not of Leo XIII., but the Lion of the tribe of Judah.

M. C. W.



## BIBLE ELECTION. NO. 4.

WE have in past articles shown something of what the Scriptures reveal concerning God's purpose in election. Upon some of the features of this purpose the Scriptures are very clear, and those features which are so clearly established by holy Scripture make necessary those concerning which the Bible reveals less. Let us note what the Bible has revealed once more.

God's election (choosing) and predestination (marking out) are according to the purpose which he has made known in his word. Eph. 1:9-11. He has revealed by explicit statement and necessary implication and inference, (1) that he has created the earth for the home of man, and that this purpose is not in vain; (2) that he designed it to be inhabited by a certain number; (3) that this definite number of intelligences should have a certain character, one in harmony with God's holy law; (4) that each one would also have distinct individuality, each being alike loyal and righteous to God, but different from each other; (5) that the name of each character was written in the book of life from the beginning; (6) that to each character would be given the crown of life and glory, indicating a conqueror; (7) that to each one would be given a portion of the eternal inheritance.

We wish the reader to distinctly keep these points in mind. They may seem like too much detail, but God deals with details, and we will find as we pursue this study that nothing is more precious to the weary saint than some of the precious details which are included in the great and wondrously wise plan of God.

If man had never sinned, God would, by his loving care, wise instruction, his holy law, and the perfect exemplification of that law,—the Son of God, who walked with sinless man in Eden of old,—have led man to develop a character fitted for the eternal home. But with that we have not to deal. Man fell. Shall the perfect plan and wise purpose of God be thwarted?—God forbid. His perfect wisdom began no work to fail, but to accomplish. That his purpose might be consummated, the Son of God "gave himself;" God "gave his only begotten Son." Man was chosen in him, the Creator, before the foundation of the world; he is chosen in him, the Redeemer mighty to save, now that the world has fallen.

It is in accordance with the above purpose that God calls us, not as companies, but as individuals. As the stones of the temple were quarried and fitted as individual stones for that edifice, as every piece of timber for a building is fitted as an individual part, so people are called as individuals. The great company which man cannot number will all be made up of individuals.

The wise carpenter who goes out into the forest to seek for suitable timber for the edifice he is building, has in mind the very sticks of timber he wishes. And when he chooses a tree he chooses it for a certain place. To use the Scripture term, he "calls" it for a plate, another one for a post, another for a beam, another for a sill, another for a brace, and so on for cross-beams, girts, sleepers, rafters, purlines, etc. They are cut down and predestinated, or marked out (for that is what "predestinate" means), for the particular use to which they were called. The rule is laid upon the tree, the line is struck, and scorers and hewers are set to work to bring it to the required shape and size, or to justify it, make it in harmony with the rule. The workmen proceed. As they lop off a superfluous end they find it rotten at the heart, and it is rejected; or it is found to be of equal quality all through, and the work goes on. It is hewed to the line; it may perhaps be planed and polished before it is placed in the building. It undergoes tests in its removal from one place to the other, is tested by heavy weights, and by various meth-

ods tried, that it may not be a failure when placed in the building.

This is a partial illustration of how God deals with men. He gave his Son for all; he calls all. Eze. 33:11; Isa. 45:22; 55:6, 7; Luke 5:32. He chooses everyone who will heed the call. "Call" is sometimes used in the sense of simple inviting, sometimes of a call which is accepted, and sometimes of effectual calling. It precedes election or choosing. The term comes from different words in the original, and we need not take time to discuss the varied shades of meaning. The general truth will be admitted by all. He calls them not as nations but as individuals. He chooses each one for some particular place in that great spiritual temple. First of all he would see in us the character of Christ. He calls us not to uncleanness, but to sanctification and cleansing. 1 Thess. 4:7, 3. He calls us to peace (1 Cor. 7:15), out of darkness into light (1 Peter 2:9), to his eternal kingdom and glory (1 Thess. 2:12; 1 Peter 5:10). The sanctification of the people of God is the result of the sanctification of Christ, and it comes through Christ, the Way, the Truth, the Life. John 17:17; 14:6.

But they are not only called to a righteous character in Christ, but to an individual character belonging to each one alone, which will glorify God throughout all eternity. God elects each to a name indicative of the individual character, to a fitting crown of victory, to an eternal inheritance. These are in God's purpose, and we are chosen and marked out in harmony with the perfect plan devised of God; that particular character to which we are called and chosen, which not only reflects the righteousness of Christ, but some one or more of his exceeding beauties. We are called to that. Unlike the timber which, when it comes short, is rejected, the fullness of Christ will make up all defects, if the soul will but trust in him. The sinner yields, he is accepted, justified from past sins, a new heart is placed within him, and the battle begins. Trials sore and many come to him, but they are all permitted of God, are all necessary, in order to develop those graces which make up the perfect character.

Finally the loyal soldier of Christ has fought his last battle, endured the last conflict, won the last victory, faithful to the One who had chosen him to be a soldier. He has won "the crown" and "the name." He knew not the name before, he was not prepared to understand it. But now it is his. He is the child of God and of Christ; he bears their names, the family name. Rev. 3:12. Through the grace of Christ he meets his individual trials, and he is called by a "new name," "which no man knoweth saving he that receiveth it." Rev. 2:17. As none could learn the new song but the 144,000 (Rev. 14:1-3), because none had had their experiences, so none will know the new name but he who receives it, because no one else has passed triumphant through those trials which he has passed through. They may be able to pronounce the word; but its import can only be understood by the Giver and the receiver. He receives (for he has been tried), not any crown, but the crown of life and glory to which he has been called. James 1:12; 1 Peter 5:4, Revised Version. Like Daniel, he shall stand in his "lot" or portion "of the inheritance of the saints in light." Dan. 12:13; Col. 1:12.

The inheritance has been a part of God's plan and purpose, the crown has been waiting, the character marked out, the name written from the beginning in the book of life. Many have been called to it, but have rejected the call. Many run well for a season, but fainted in time of trial. God's promises failed not, but trust in them failed. The confidence was not held fast, and somebody else has been called to the crown, and the name, and the inheritance. The victorious ones may

have failed many times, but the trial has come again and again, the grace of Christ always assured, till the victory is gained and the character perfected. The repeated trial may harden the heart, but it need not. God's grace is sufficient.

This revelation of God's purpose concerning election may be very profitable to the child of God in the following respects:—

1. We learn that it is not the individual regarded as a mere organized being which is of such value in God's sight, but it is the possibilities of that being manifested in the holy and beautiful character to which he is called. It is character which is of value in God's sight. And so wherever election is brought to view character is presented or implied as necessary. "That we should be holy and without blame before Him in love" (Eph. 1:4), "chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13), "through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Peter 1:2), are expressions to which we have before referred, and which will serve as instances to show that the prominent thing in God's purpose is character.

2. The love of God is shown in giving to all an opportunity to develop a character pleasing to him, and to win the crown of life belonging to that character.

3. His love is still further revealed in giving his Son to die when man had forfeited all right to God's favor.

4. In that Son he has given all things to all who will believe and trust to the end. So that while man may be defective in every way compared with the measurement of the character to which he is called, God will supply all his need according to his riches in glory by Christ Jesus, if man will but submit, believe, and hold fast his confidence to the end.

5. For it is not men who are elected from the beginning, but characters. Therefore he who believes in election according to God's purpose will never fall into the erroneous ideas of ultra-Calvinism, or "once-in-grace-always-in-grace" theory. He will know that it is only he who "endures to the end" (Matt. 24:13; 1 Cor. 15:1, 2; Heb. 3:14) who will be saved; that it is necessary to "hold fast" that no man take his crown (Rev. 3:11); that it is necessary to "give diligence" to make his "calling and election sure." 2 Peter 1:10.

6. The blessing of God will not therefore be taken as an evidence of eternal safety and favor in present attainments, but as an incentive to press on toward the mark of the prize of the high calling of God in Christ Jesus.

7. He who looks upon this in God's way will find a key to the problem which often presents itself: Why these trials? Why am I tried so much worse or so differently than other people? Bible election answers, God permitted the trials; he overruled that they might come. They are necessary to fit us for that particular place to which we are called.

The calling and choosing are of God; will we submit to the necessary process, to the scoring, the hewing, the planing, the testing of every form? If we do this, all is ours. The calling and the election are sure. Eternal righteousness is ours; "for there shall be no more falling away." Rev. 22:3 (Syriac translation by Etheridge). As eternal righteousness is ours, eternal life is also ours. We belong absolutely and eternally to the family of God, the offspring of Christ, bearing their names. We enter upon our inheritance, never to give place to another. Our calling and election are made sure; we have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.



## EAST AND EAST-CENTRAL AFRICA.

SOUTH of the Barbary States, and to the west of Egypt, lies the great Sahara Desert, and it is in the region directly south of this, on the west coast, and on the Congo, that God has so greatly blessed the missionary efforts that have been put forth by those who have sacrificed the pleasures of home and friends, and gone to this unhealthy clime to labor to uprear the cross of Calvary.

Abyssinia, in East Africa, has a population of between three and four million. The prevailing religion is a corrupted form of Christianity. The Abyssinians are a fine, strong race, of a copper hue, more or less dark, and altogether different from the negroes, with whom, however, they have frequently been confounded, because they are called a black people. Their noses are nearly straight, their eyes clear, yet languishing, and their hair is black and crisp, but not woolly. They are, on the whole, a barbarous people, addicted to the grossest sensual pleasures; and their priests, among whom marriage is customary, are little better than the common herd of the people. They live in huts, a large assemblage of which forms a so-called town. Notwithstanding the low state of their religion, the Christians in Abyssinia are not allowed to keep slaves, although they may purchase them for the purpose of selling them again.

Sensuality is characteristic of nearly all the barbarous tribes. Their characters are faithfully delineated in the first chapter of Romans. In the early centuries they have had the light of the gospel, and the legitimate fruit of its rejection is now made manifest. Slave dealing is common. Commander Cammaron, in "African Traveler," states that there are about half a million on the continent that are taken and sold every year. Certain tribes among the Arabs make it a business to hunt and trade in them. Captives taken in war, and their children, are slaves. Such are some of the evils found with these tribes, with which the missionary is obliged to contend. They are also superstitious to a degree, believing in witchcraft.

There are missions in the countries south of the equator, such as Zanzibar and Mozambique on the east coast, bordering on the Indian Ocean, southward from the Gulf of Aden. Some of these tribes are more tractable than others. Many schools are established among them, and many converts to Christianity are claimed. The University Mission has been chiefly educational, and has rendered efficient aid in the suppression of the slave trade. Their principal stations are on the island of Zanzibar, and on the bordering coast of the mainland. They have a bishop, archbishop, priests, and European and native deacons; in all, their staff consists of eighty workers. The English Church Missionary Society commenced labor at the Eastern Equatorial African Mission, at Mobassain, 1844, and they have since increased their stations. The United Methodist Free Church of Great Britain, the London Missionary Society, the Established Churches of Scotland, the Free Church of Scotland, and the American Board, have missions at different points in all these countries, with a large staff of ministers, teachers, and European artisans. With some of the schools an industrial department is connected. The English Church Missionary Society began their mission in Eastern Equatorial Africa in 1844, and have increased their stations at different places in 1846, 1875, 1879, 1883, 1885, and 1887. This shows the rapid increase of the mission work of one society alone, while many others have also increased proportionately.

But there is no field opened, of recent date, that presents greater advantages for the harvest of souls than the Congo Mission. The river Congo is in the western part of Africa, south of the equator; together with its tributaries it waters some 6,000 miles of territory. From the mouths of this im-

perial stream there is 125 miles that is navigable, and this to the largest vessels. Then come 185 miles of rapids and cataracts; but beyond this is one grand stretch of navigable water, running over 1,000 miles, with tributaries on either side, penetrating from 100 to 800 miles into the heart of a rich and beautiful country. Mr. H. M. Stanley, the explorer, estimates the area at 1,056,000 square miles, with a population of 27,000,000. The State is under the sovereignty of King Leopold II., of Belgium, who grants a liberal subsidy towards its maintenance. The exports amount to \$12,500,000. It is divided into the Upper and Lower Congo, and the inhabitants of these two places differ widely in their habits. In Upper Congo cannibalism was formerly quite common, but at present it is on the decrease. In Lower Congo it is not so. The Arabs ravage the district of the Upper Congo after slaves. They were formerly sent by the Sultan to Zanzibar to conquer the country.

A great deal of ivory is found in the Upper Congo. Beautiful forests abound in these lands, the rubber tree is found in abundance, and in many places the redwood, which is valued at \$150 a ton in England. It is stated that in the Upper Congo Valley there are about 10,000,000 inhabitants. They are called the Balolo. These are more intelligent and more readily take to civilization than those in some other parts of the continent. Although Lower Congo is quite thickly populated, the people know nothing of morality or immorality. The mission is an extension of Livingstone's inland mission. They have many mission stations, and great hope is entertained for the people and the country. Trade and commerce are on the increase since the State came under the Universal Postal Union, in 1886.

Another prosperous mission field is on the river Niger, which enters the Gulf of Guinea north of the equator. Mr. Thompson says that in all the wide range of tropical Africa there is no more promising field for commerce than this semi-civilized region, which occupies the central area of the Niger basin, not on the ground that the soil is more fertile than other portions, but on account of its dense population and good government. Life and property are almost as safe as in civilized countries. The people are more advanced in civilization, and their manufactories are famed for their excellence throughout all Northern Africa. The necessary machinery for inland traders is at hand, and the people possess much enterprise. The horse, donkey, camel, and bullock flourish by the thousands. The river presents an uninterrupted water-way into the very heart of the region.

In view of all these inducements, France, Germany, and other countries are turning their attention to this country. The Niger River is one of the longest in Africa; it rises in the Congo Mountains, and its head-waters are 17,000 feet above the level of the sea. There are many large towns on the river, and they are continually increasing in size. The English have sent quite a number of persons up the river, and have now a large station and fort at Elmira. At Dixcone the English have a strong fortification, with extensive dwellings and warehouses. There are mission stations at different points along the river, and the towns are described as having a prosperous and thrifty appearance. The printing press is employed to scatter the seeds of divine truth. The Wesleyan Mission alone has 42 missionaries, 519 native preachers, with more than 13,000 membership. Other missionary societies have also prosperous missions in this district. It should be remembered that the mission work in this locality is less than twenty-five years old.

No one can read an account of the work of the missions in all of these places without feeling that the providence of God has been over them. During the last half century there have been men and

women who have gone to all these places, and given up their lives to the cause of spreading the gospel. And we ask, Why is this?—Is it not that God may be glorified in gathering a people from each nation, kindred, tongue, and people, to shine as stars throughout eternity to the glory of the world's Redeemer? It would seem that God designs in this, the most wicked age that has ever been, to show the triumphs of his grace as never before. He is placing his sentinels everywhere, that when the latter rain is poured out there will be no portion of the earth that will not be represented in the triumphs of the gospel. S. N. H.

## ANSWERS TO CORRESPONDENTS.

A NEBRASKA correspondent asks the following questions:—

1. "Will you kindly tell us why you think Paul wrote the book of Hebrews?"

We do not know that he did. Opinions seem to be divided as to whether Paul, Apollos, or Barnabas wrote it. Personally, our opinion inclines to the latter as author. But it is immaterial as to who wrote it. Its inspiration and canonicity are well supported.

2. "How can you prove to a Jew from the Old Testament that the world was made by Christ?"

We would not attempt such a thing as that at first. Enough could be shown from the agreement between the prophecies of the Old Testament and their fulfillment in Christ to prove that Jesus of Nazareth was the divine Son of God. If this evidence was accepted by the Jew, he would readily accept the fact that Christ created the world. We must not ask people to believe the harder things first. Things which are most important are the most clearly revealed; and having become established on these the others will be readily accepted, new light will be thrown on such texts as Gen. 1: 26; Isa. 9:6, and other passages.

3. The reason why the gospel, the wages of sin, the reward of the righteous, the plan of salvation, etc., are not mentioned more frequently till Isaiah, is because the Scriptures previous to that are largely historical, although there are many references to one or more of these things. Jacob's wrestling with the Angel, whom he calls God, what the Lord told to Moses of the Angel of his presence in, whom was the name of Jehovah, the Captain of the Lord's hosts who met Joshua, and many other references, show something of what was revealed to Israel. Moses spoke of him as the prophet to come. Deuteronomy 18. Abraham died in faith in that promised Seed to come, as did the other patriarchs. Jacob's prophecy concerning the Shiloh of Judah could have been understood in no other way than having reference to that exalted Being who would bring peace throughout the world. These and other references indicate faith in Christ on the part of those who lived prior to his first advent. Eve evidently supposed that she had gotten the Saviour of the world, the God-man, when Cain was born. Enoch, the seventh from Adam, prophesied of Christ's second coming even, and doubtless of his first. History did not need to mention these things. The facts are stated. There is sufficient on which to base faith; God does not reveal his will or doings to satisfy mere curiosity.

Another correspondent wishes an explanation of 1 Cor. 14: 34, 35, about women keeping silent in the churches.

We believe that there have appeared two articles upon this text in this journal during the past year. Some cold-hearted sister who does not appreciate enough of the love of God to praise him for it in the assembly of the saints, wishes an excuse for her coldness, passes by all that is said in the Scriptures on the other side, and catches upon the above text as an excuse. The instruction was evidently



given by the apostle to correct abuses in the Corinthian church. It might have pertained to business matters. The Corinthians evidently knew to what the apostle referred, and they also knew that he did not forbid women testifying to God's goodness, and encouraging others by their personal experience.

Certainly the four daughters of Philip who prophesied (Acts 21:8, 9), Phebe, who served the church at Cenchrea; Priscilla, a helper of Paul; Mary, and Junia, and Tryphena, and Tryphosa (Rom. 16:1-12), could not have so prophesied, and served, and labored, without bearing testimony to Christ, in whose communion there is "neither male nor female." Why would Paul give directions concerning the prophesying and praying of women in public if it was unlawful for them so to do. See 1 Cor. 11:5, 6. It is well to remember, however, that God has placed man, as the stronger vessel, first. 1 Cor. 11:8, 9; Col. 3:18; Titus 2:5, etc.

We have sometimes thought that God gave 1 Cor. 14:34, 35, in order to present a seeming excuse—not real—to those who desired it to evade not only a solemn duty but a precious privilege. But, "Great peace have they which love thy law; and they shall have no stumbling-block." Ps. 119:165, margin.

Another asks for an explanation of 1 Cor. 5:5, which reads: "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." Read also the context.

We understand that no person is so well off on this earth as he who is in his proper place in the church of God. He is sustained and strengthened by the mutual faith and prayers of all. He is, like a member of a healthy human body, nourished and strengthened, helped and edified, by every other member in a greater or less degree. This church is of God's planting; in it and through its various offices and gifts he works. But when a member of this church becomes so sinful, so independent and stubborn in his sin, that he will take no counsel of his brethren, or of those who have the spiritual oversight of the church, the time has come to cut him off from all the spiritual influences and blessings of the church, from all the support and help of his brethren, that he may learn how weak he is, and how strong is the power of the enemy over him. In other words, withdraw from him the hand of fellowship, that he may realize its loss, and thus be led to a sincere repentance and crucifixion of the flesh, and return to God with all his heart. This the Corinthian church evidently did, in harmony with the inspired counsel of Paul; and the result proved the wisdom of the course pursued. See 2 Cor. 2:4-8. M. C. W.

SAYS the psalmist (119:165), "Great peace have they which love thy law; and nothing shall offend them." The margin reads, "they shall have no stumbling-block." The Revised Version gives the same idea, "and they have none occasion of stumbling." This does not mean that they will not have trials; for they will have the same as others, doubtless more so. Satan will do all he can to oppose them; their brethren in the church will seem to slight them; professed Christians may wrong them; their services may not be duly appreciated; but they make of none of these a stumbling-block, or an occasion of stumbling. Why should they? Their affections are not set on men but God. They love God; they love his law; their service belongs to him; their reward comes from him. What others may do or not do will not affect God. Others wrong us; but the most evil results fall upon the one who did the wrong. Others fail to appreciate, God will. Love of God means abiding trust in God; and he who trusts will not be ashamed or confounded.

## The Sabbath-School.

### Notes on the International Lesson.

#### SOLOMON'S FALL.

(December 15; 1 Kings 11:4-13.)

FOR many years Solomon walked uprightly; but he finally yielded to the allurements with which wealth and popularity naturally surrounded him. God had designed that Israel should not be as the other nations, and had given them such rules of public and private life as would have preserved them "a peculiar people" had they continued to obey his statutes. They were also a typical people, representing such as should always keep themselves "unspotted from the world."

WE have in this lesson a striking illustration of the fulfillment of God's word. God had foretold through Moses that Israel would demand a king in order to be like other nations, and gave certain directions for his observance. See Deut. 17:14-20. In the sixteenth verse we read: "He shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses." But we are told in 1 Kings 4:26 that "Solomon had forty thousand stalls of horses;" and in the same book, chap. 10:28, 29, we learn that he made a regular business of trading in Egyptian horses.

A FURTHER precaution was: "Neither shall he multiply wives to himself, that his heart turn not away." Thus the Lord foresaw just where trouble would arise, and interposed the warning, and pointed out how they would be dangerous: "For surely they will turn away your heart after their gods." How truly all this was fulfilled in Solomon's life. In the verse preceding the lesson, we read: "And he had seven hundred wives, princesses, and three hundred concubines." Then comes the result, just as God had predicted,— "his wives turned away his heart after other gods."

GOD always looks ahead for the interest of his people. His foresight is always a sure indicator, as a light that shineth in a dark place. See 2 Peter 1:19. All the sacred history shows that it would have been well for men to "take heed" to his forecast of events, and especially to his counsels. He "knoweth the end from the beginning," and "he that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Our God is "a jealous God;" he will not give his glory to another; therefore he would carefully guard his people against the road leading to idolatry.

ALL departure from God's word means idolatry, and the farther one strays from the letter of his warning or his command, the more flagrant becomes his idolatry. In the very beginning God provided means to guard men against idolatry, but that means has been grossly neglected, with the result that is so fully demonstrated in the history of man. He established at creation a memorial of the creative power of the true God. The one grand distinction between the true God and all false gods is that the true One created the heavens and the earth. No false god has ever claimed, nor was it ever claimed for him, that he created anything.

WE read in Ex. 20:11 that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it." Is it reasonable to suppose that if men had faithfully celebrated this weekly memorial

day, they would have come to believe in any other god? See Eze. 20:12: "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." We see, then, that the one object of the Sabbath was a memorial of the true God? Is there any less necessity for such a safeguard to-day than there was in ancient times?

It is almost impossible to comprehend how any man, endowed as was Solomon with wisdom from Heaven, could fall into the silly worship of those heathen gods. Yet the fact remains that he did so, and the record says it was "because his heart was turned from the Lord his God," and "kept not that which the Lord commanded." Then wisdom alone will not keep one from falling away from God, unless there be in the heart a true spirit of obedience. A man may be able to speak proverbs and write songs by the thousand, and yet fail in the service of God, and be rejected.

ALL the gods specially mentioned in this lesson were simply various forms of planet worship, of which the sun was the principal object. When men conceived the necessity of worshiping something which they could see, they naturally turned to the sun, which to them seemed to be the most important object—the source of all blessing. "Ash-toreth, the goddess of the Zidonians," represented the female principle in production, as Baal, the sun-god, did the male. Ashtoreth is supposed to be the same as Astarte, which in some localities was symbolized by the moon, and in others by Venus.

CHEMOSH was another form of Baal or sun-worship. It was a national deity of the Moabites (Num. 21:29), and is variously associated with Baal-zebub, Baal-peor, with Mars, and with Saturn. The worship of Chemosh was attended with the most licentious rites, as indeed may be said of most forms of sun-worship. This is why that species of worship so easily captivated the carnal mind, especially those Eastern kings who surrounded themselves with vast harems, and whom Solomon seems to have been so eager to imitate.

"MOLECH, the abomination of Ammon," was essentially identical with Chemosh of the Moabites. Smith's dictionary says that "fire-gods appear to have been common to all the Canaanite, Syrian, and Arab tribes, who worshiped the destructive element under an outward element, with the most inhuman rites." The idea of fire-worship grew out of sun-worship. The mania for sun-worship in its various phases so far led all other forms of idolatry that the first day of the week was devoted to its rites and named after it. Sunday as a religious day originated in idolatry, and its standing in the Christian church is a compromise between a degenerate Christianity and heathen philosophy.

NOTWITHSTANDING Solomon's sad apostasy, God remained faithful to his covenant with David, and saved one tribe in order to perpetuate his name and for Jerusalem's sake. He is justly entitled to be called a covenant-keeping God, and on this fact the Christian may rest assured that the final overcomer will not be disappointed in anything that has been promised. And notwithstanding so wise a man as Solomon might fail of the promise, the most humble need not be discouraged on that account. Though "God resisteth the proud," yet he "giveth grace unto the humble." James 4:6.

W. N. GLENN.

GOLD, when it is cast into the fire, is the more precious; so are God's children by the cross of affliction.—Bradford.



## Letter to the Hebrews.

### HEBREWS 7:4-14.

(Lesson 12, December 21, 1889.)

1. UNTO whom was Melchizedek like in his priesthood?

2. Will Christ have any successor in his priestly office?

"As he saith also in another place, Thou art a priest forever after the order of Melchizedek." Heb. 5:6.

3. How was the greatness of Melchizedek proved?

"Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." Heb. 7:4

4. Who took tithes in the Mosaic dispensation?

"And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham." Verse 5

5. From whom did the priests descend?—*Ib.*

6. Who confers a blessing, the less or the greater?

"And without all contradiction the less is blessed of the better." Verse 7.

7. Who conferred the blessing according to Gen. 14:19, 20?

8. Who then was accounted the greater? See note.

9. What is the intention of the entire argument in Heb. 7:4-10? *Ans.*—To magnify the order of priesthood after which Christ was called.

10. If perfection had been by the Levitical priesthood, would any other order have been required?

"If therefore perfection were by the Levitical priesthood (for under it the people receive the law), what further need was there that another priest should rise after the order of Melchizedek, and not be called after the order of Aaron?" Verse 11.

11. When was the change made from the Aaronic to the Melchizedek priesthood? Verse 12. See Col. 2:14; also note on chap. 6:20, on the beginning of the priesthood of Christ.

12. What else had to be changed on the change of the priesthood?

"For the priesthood being changed, there is made of necessity a change also of the law." Heb. 7:12.

13. Does the law of ten commandments say anything about the priesthood?

14. Would the ten commandments, or any one of them, need to be changed on the change of the priesthood?

15. Was there any law concerning the priesthood?

"And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons." Ex. 28:1.

"And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office." Ex. 40:13.

16. What would have been the consequence if any but the sons of Aaron had tried to act as priest?

"And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office; and the stranger that cometh nigh shall be put to death." Num. 3:10.

17. Did anyone not a Levite try to act as priest? 2 Chron. 26:1, 16-18.

18. What was the result of his presumption?

"Then Uzziah was wroth, and had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy even rose up in his forehead

before the priests in the house of the Lord, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hastened also to go out, because the Lord had smitten him." Verses 19, 20.

19. Of what tribe was King Uzziah?

20. Of what tribe was our Lord Jesus Christ?

"For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood." Heb. 7:14.

21. If the priesthood was so strictly given to Aaron, how could Christ be accepted as priest? Verse 12.

22. If that law (Num. 3:10, etc.) confining the priesthood to Aaron and his sons, had continued in force, could Christ have acted as priest?

23. What law, then, had to be changed in order to have a change of priesthood?

24. Was there ever a priest before Christ of the tribe of Judah?

"For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood." Heb. 7:13, 14.

### NOTES.

WE are led, by all the Scriptures, to believe that Melchizedek was greater than Abraham only in respect to his position or office as priest-king. Abraham was not a king; he was only a stranger and pilgrim in the land. The priesthood of Melchizedek and of Aaron were both typical of that of Christ; but as a type the former stood highest, because Aaron had no kingship connected with his priesthood. It is this fact that gives the priesthood of Melchizedek superiority over that of Aaron. Inasmuch as Aaron had no kingship, were it not for Melchizedek we should have but a limited and very imperfect type of the priesthood of Christ. In other respects, Abraham doubtless was not inferior to Melchizedek.

"THAT Christ was a 'prophet, priest, and king,' many of us have learned from our early childhood; but comparatively few ever learned the true relation these offices sustain to each other. He was 'that prophet' while on earth; and Paul's testimony given in Heb. 7:13, 14; 8:4, shows that he filled no other office. Many suppose that his priesthood is connected with that kingdom which is given to him as the Son of David. But this is utterly forbidden by plain Scripture declarations. Aaron had no kingship, and David had no priesthood; and Christ is not a priest after the order of Aaron (Heb. 7:11), so is he not a king on the throne of David (*i. e.*, during his priesthood). It is 'after the order of Melchizedek,' who was both king and priest, that Christ is a priest on his Father's throne. At different times he occupies two different thrones (see Rev. 3:21); and the throne of his Father in heaven, which he now occupies as priest, 'he shall have delivered up' at his coming. 1 Cor. 15:23-28. Then, in subjection to his Father, he will take his own throne, called also the throne of David, on which he will reign forever—without end. Luke 1:32, 33. But then he will no more be a priest, his priesthood being altogether on the throne he now occupies."

SOME have supposed from the language of Heb. 5:6 that Christ's priesthood will never end; but that is not a necessary conclusion even from this text, and other scriptures quite forbid it. The word forever, as used in the Scriptures, has a variety of meanings. According to Young it frequently means "age lasting," or "to the age;" the latter is the definition which he gives to it in this case. We understand, therefore, that Christ will be a priest to the end of the gospel age, when he

lays aside that office, takes the throne of his Father David, and is henceforth a king. Christ is a priest only for the gospel age; he has an unchangeable priesthood, and it does not pass to another; hence when he lays aside his priestly garments all human probation is forever closed, for there is no longer an intercessor.

It may be objected that to limit the meaning of the word forever would make nonsense of such texts as Heb. 10:14, but it is only seemingly so, for in that verse the term forever comes from an entirely different Greek word, the meaning of which is, "to continue continuously," so that the text would read: "For by one offering he hath perfected to continue continuously [or to eternity] them that are sanctified." The Greek words from which forever in Heb. 5:6 are translated, are always modified in meaning, as to duration, by that to which they are applied. Their primary significance is "age lasting." If applied to God, or to the inheritance of his people, they necessarily mean eternity, as is abundantly proved by other texts. If applied to any one age, or dispensation, they mean during that dispensation. If applied to man, they simply refer to his existence amid the conditions which surround him.

## The Missionary.

### THE EUROPEAN FIELD.

THE German nation owes, to a great extent, its strength, ability, and grandeur to the great reformation in the sixteenth century. Germany has been a favored nation; it has received invaluable privileges during its three and one-half centuries of Protestantism. We all love its noble race, and are greatly indebted to her. We all long to see a great work done in that country of Luther,—to see the reformation, begun in the sixteenth century, receive there a glorious completion.

A beginning has been made. The canvassing work there is fairly started. Companies, aggregating twenty or thirty workers, are having very encouraging success in placing the printed truth into the hands of the people. If we had, to-day, one or two thousand canvassers to put into that field, they could all be self-sustaining. Preaching may prove to be difficult in that country, but canvassing, as far as we have seen, will be a success. Germany is an immense field. She is all ready; she cries for workers. Where are the thousand canvassers? Where are the one hundred, or the five hundred? Shall not the end of this Conference year see *two hundred* canvassers in that great country?

The French field includes the French or western part of Switzerland, with less than a million of people, mostly Protestants; France, with 40,000,000, mostly Catholics, and Belgium, with some 5,000,000 people, of the Catholic faith. French Switzerland was the first field in the Central European Conference where the canvassing work was made a success. This was in the beginning of 1888. The news rejoiced our lamented Brother B. L. Whitney on his dying bed. There were soon from twenty to thirty canvassers in the field. French Switzerland being only a small country, that field was very soon canvassed; and then the question raised itself, Where shall we go? Quite a number went to France.

Here an unexpected experience awaited



them. France was found to be altogether different from French Switzerland. Money was found to be more scarce, and the people less willing to disburse it than in Switzerland. The interest to read was also found to be less. Religious subjects especially did not attract the attention they did among the French Protestants of Switzerland. In a word, the blighting influence of Catholicism was sorely felt. In one month the canvassers hardly sold as many books as they had in one day in Switzerland. Their courage was severely tried. The little money which they had made in Switzerland was soon exhausted. Their situation became critical. Before long they had to come back to Switzerland, a few to canvass with new works, and some to abandon the work for lack of territory. Two canvassers coming from France to the camp-meeting in Tramelan, last year, were so destitute that they had to walk some eight days in succession, many a time sleeping in the open air.

Fortunately, France is not so bad as this throughout. Now and then, when the canvassers would come into a Protestant community, they would meet with very encouraging success. They would often get their board and lodging for the night without charge. Sometimes the pastor would buy several copies of the book, or give them the address of his own people, thus opening the way for a large number of books to be placed in the territory. At other places they would be invited to hold a meeting, or a Bible-reading, or would be urged to stay a few days to instruct the people in the truth. I wish they were here to relate their own experience. However, as the Protestants are not numerous in France, such instances as these were rare. They were, rather, like oases in the wilderness, and only served to confirm the existence of that wilderness.

After the camp-meeting of 1888, two of our best and most devoted canvassers, Brethren Auger and Prudent, resolved to try France again, to see if they could not place this truth before the people in the form of books, and at the same time make their own living. They went in the northeastern part, where there are some Protestants. They soon were brought face to face with the sad reality. Enduring many privations, they went on. Hunger came. They had to live on some raw apples which they found on the road, and some milk which the people gave them. And still they clung to their field—remained at their post. Finally, both were taken seriously ill with typhoid fever. Both were carried to the hospital of Mont Céliard, where they were tenderly cared for by strangers and by the sisters of the hospital. One of them, Prudent, died after terrible fits of fever. The other, Brother Auger, slowly recovered and came to Basel, to leave soon after for America.

Thus was dearly demonstrated the fact that in France canvassers cannot make a living. Since that time there has not been a canvasser in France. The large and fine corps of canvassers had come down to a very few, there not being territory enough for them all in Switzerland, and the Central European Conference having not the means to support them in France.

Brethren, France needs the truth. France is calling for help. France is ready for it now. Religious liberty in France has been complete

for eighteen years. How long it will continue we cannot tell. If France had three hundred years ago enjoyed the liberty which it enjoys to-day, she would perhaps be the greatest nation in the world to-day. Hundreds of thousands of Huguenots would not have been massacred. The light of the Reformation, put out in a stream of blood, would have lighted the earth.

But now, another opportunity is granted to her. She is stretching her arms across the ocean to this General Conference. Come over and help us, while it is time! Sister White said, while at Basel, that there would come out from the Catholics a greater number than from the Protestants. Shall we leave France deprived of the message because it will cost us some money?—God forbid.—*J. Vuilleumier, in Conference Bulletin.*

#### THE SABBATH-SCHOOLS AND FOREIGN MISSIONS.

THE first session of the General Sabbath-school Association after its organization was held in Battle Creek, Mich., October 11, 1878—just eleven years ago. At that time 177 schools had reported, and given as the total membership, 5,851; total amount of contributions, \$25. Thus the foundation of our present organization was laid, and from that time forward the work rapidly developed. Year by year new plans and methods were introduced, more thorough organization was effected, and more attention given to the plan of keeping records and reporting.

In 1886 the work had extended to foreign countries. An association was organized in England in 1885, and another in Switzerland in 1886, so that in order more perfectly to represent the character and work of the association, the name was changed from General to International Sabbath-school Association.

As the membership increased, the officers of the International Association felt the need of some means for more direct communication with the workers, and of some plan by which special instruction could be given to officers and teachers. Accordingly, in January, 1885, the first number of the *Sabbath-school Worker*, a 16-page quarterly, was issued. This journal was devoted wholly to the interests of the Sabbath-school work, and is still being published in its original form.

The plan of taking up class contributions on the Sabbath was introduced at the very beginning of the work, but up to within the last few years this money had all been used to meet the running expenses of the schools.

In 1886 the president of the International Association made an appeal to our schools in behalf of the foreign missions, suggesting that a portion of the class contributions for that year be donated to foreign mission work. Just how much was raised for this purpose during the year, we have not been able to ascertain. However, the plan seemed to meet with general favor, and at the next annual meeting, when the General Conference wished to send workers to South Africa to open a mission in that field, the officers of the International Association made another appeal to our schools to take upon themselves the responsibility of supporting that mission for one year. It was estimated that not less than \$10,000 would be required to do this. Our

schools everywhere responded heartily to this appeal, and as the result, \$10,615.72 above the running expenses of the schools was raised and donated to the African Mission during the year 1887. We understand that this mission is now on a paying basis, and that some of this money still remains in the treasury.

The following year, 1888, \$10,755.30 was raised in the same way for the London City Mission. Thus it can be seen that this was a move in the right direction, and we trust that the plan will still be kept up. If rightly used, it will tend to awaken the true missionary spirit in the minds of the children.

From year to year the Sabbath-school interest has been working its way to the front, and receiving more attention from our people. Conventions and normal institutes have been held in different States from time to time, and have done much to awaken an interest and raise the standard higher. We are glad to know that some earnest workers are beginning to feel that they are called of God to devote their lives to this special work; and may the Lord of the harvest raise up many more who feel a burden in this direction. There are great possibilities within our reach as Sabbath-school workers. We have not yet begun to realize the amount of good that may be accomplished in this line. Shall we not at this meeting try to get a broader view of the work, and gain a deeper experience in the things of God, so that when we go to our homes and fields of labor we may be able to do more and better service for the Master?—*From an address by the president of the International S. S. Association, at the recent General Conference.*

#### MISSIONARY MURMURINGS.

THE heathen shame us by their gifts in the service to their gods. A statement is made by the Rev. Mr. Noyes, of Canton, that \$200,000,000 are spent annually on ancestral worship alone. He found that the ratio of gifts to income, in the case of several families about which he inquired, ranged from one-fifth to one-third, and that in no case were the gifts so small as a tithe. Yet we know that the vast majority of the Chinese are wretchedly poor, living only from hand to mouth. To say that it is impossible for Christians to give a tithe is to say that they cannot do for Christ what the heathen do for their idols.—*Missionary Herald.*

AFRICA.—Rev. W. Allan says that at Bonny, in the Niger mission, the former heathen priest is now a regular attendant at the house of God; the Niger temple, which a few years ago was adorned with 20,000 skulls of murdered victims, is now rotting away; the grove which used to be the receptacle of murdered infants, is now become the regular highway to the church. Mr. Allan says: "At 11 o'clock I went ashore, and addressed 885 worshipers, including the king, the three former heathen priests, chiefs, and a multitude of slaves, and was thankful to ascertain that the work of conversion was still going on; for, in addition to 648 persons already baptized, of whom 265 are communicants, there are over 700 at Bonny alone who are now under instruction."

Books, like friends, should be few and well chosen.—*Joimeriana.*



## The Home Circle.

### A BIRTHDAY ODE.

TWENTY or thirty or forty, some day—  
What does it matter, for, listen! a song  
Rings through the centuries hasting away,  
"One is not loved for her beauty so long;"  
But tho' there come wrinkles where roses belong,  
While over the eyes steals a deep twilight haze,  
This shall be true, softly murmurs my song—  
She shall be loved for her sweet ways always.

Grant to the heiress whatever we may—  
Diamonds, rubies, a liveried throng  
Of servants, and minions in gorgeous array—  
One is not loved for her riches so long;  
But though in her purse there be naught but the  
strong,  
Sensible lining of thrift, the swift "yeas"  
Echoing fast, prove the truth of my song—  
She shall be loved for her sweet ways always.

Keen though her intellect may be to slay  
Lions of thought, and to bind with the thong  
Of reason the mightiest psychical prey—  
One is not loved for her intellect long;  
But whether her logic be right or be wrong,  
And though of the sanskrit she knows not a phrase,  
Still through the centuries ringeth the song—  
She shall be loved for her sweet ways always.

Maiden, dear maiden, give heed to my song;  
One is not loved for mere accidents long;  
This shall be true to the end of thy days—  
Thou shalt be loved for thy sweet ways always.  
—Mary Henry.

### GOLDEN-HAIR.

A PLAIN, freckled-faced child with red hair—  
this was what strangers saw; but in her  
own home Edith Grant was the beloved  
Golden-Hair of the household. When a tod-  
dling child her father had given her the name,  
in deference to the warm tint in her hair, and  
now that the tint had deepened until it was  
no longer golden, the sweet name still clung  
to her. It was at school that Edith first had  
the words "red hair" hurled at her in taunt-  
ing reproach.

"I'm glad I haven't red hair," said ungener-  
ous Lucy Jones one day; "if anything's hor-  
rid I think it's red hair!"

"Why, my hair isn't red," said Edith, in  
open-eyed wonder; "papa calls me Golden-  
Hair!"

"Ha! ha! ha! that's a good joke," laughed  
Lucy, rudely; "just look at your hair and see  
if it looks anything like gold; it looks about  
as much like gold as those red bricks yonder!"

It was a rude awakening. It was in vain  
that Edith's father assured her that her hair  
was the color that artists admired, that the  
great Titian loved to paint; the words "red  
hair" seemed to her sensitive fancy to carry  
with them a measure of disgrace. Many  
things served to strengthen this morbid feel-  
ing. One day a rude boy at school pretended  
to warm his hands by holding them near her  
hair. Children are often thoughtlessly cruel  
in their treatment of one who is supposed to  
possess some personal defect.

"My dear," said her mother, "you can't  
change the color of your hair, unless indeed  
it should grow darker as you grow older!"

"Oh, how I wish it would!" sighed Edith.

"But you may be beautiful," continued her  
mother, "and yet have red hair."

"O mamma, a beauty with red hair and a  
freckled face!" cried Edith with a grimace.

"I am thinking," said Mrs. Grant, "of the

truest and highest beauty,—beauty of char-  
acter, the beauty which is built up by kind  
acts and sweet, unselfish thoughts,—a beauty  
befitting a real little Golden-Hair who loves a  
Golden Rule."

Edith thoughtfully pondered the subject.  
A beauty which consisted in treating others in  
a beautiful way—this was what her mother  
meant. "Wouldn't it be better to do golden  
deeds than to have golden hair?" her mother  
had asked, and Edith's heart had been swift  
to answer, "Yes!"

"What a great, gaunt, untidy creature May  
Gage is," said Lucy Jones one day; "and so  
stupid, dear me! it's a wonder Miss Carruth  
has any patience left!"

"Poor May!" said Edith, pityingly; "you  
know she's sick a great deal, and her grand-  
ma's old, and there's no one to take nice care  
of May."

"Nonsense!" said Lucy; "she might be  
neat anyway; they are just a slack, shiftless  
set!"

A golden thought popped into Edith's head:  
"I'll help May make up her lessons, and per-  
haps then I shall be able to give her a bit of  
a hint about washing her hands and brush-  
ing her clothes."

Poor, discouraged May Gage took heart  
again, and golden results followed Edith's  
simple, friendly offices.

"They say the Manns are dreadful poor,"  
said Lucy, "and Joe gets drunk; I should  
think Susie would be ashamed to come to  
school."

"It isn't Susie's fault," cried Edith stoutly,  
and the kind little heart went to planning  
how she might brighten Susie's lot, and with  
her mother's help the plan was to some pur-  
pose too.

With the passing months there was a  
change in Edith. She ceased to wince if peo-  
ple spoke of red hair and freckles as if a  
personal affront was intended. She was so  
busy scattering golden beams that she had  
no time for morbid sensitiveness, and people  
fell in love with her in spite of her real or  
fancied defects.

"You needn't say another word about red  
hair and freckles," exclaimed Tom Jones, one  
day; "Edith Grant has the sweetest face of  
any girl I know. There's such a sunshiny  
bright look in her eyes, it does one good to  
meet her. I wish she was my sister!"

"You absurd boy!" said his sister Mary.  
"Edith can't hold a candle to Lucy. Lucy  
has a lovely complexion and such beautiful  
hair."

"People don't like her," blurted Tom, "any  
better than they like you; both of you are  
everlastingly picking flaws in people."

"You are a great, awkward, ill-natured  
boy," said Mary angrily; "I should think  
you might have the grace to appreciate your  
own sisters."

"I do, thank you," said Tom; "you are  
both pretty, but you look cross and discon-  
tented two-thirds of the time, and the air's  
full of spiteful complaints whenever you are  
around. I'd be glad to swap either one of  
you for Edith any hour of the day."

"Don't quarrel, children," said Mrs. Jones  
in a worried tone. "I'm afraid there's some  
truth, Mary, in what Tom says. You've got  
into a dreadful way of criticising people, and  
you have too high a regard for mere good

looks, and not enough for real sweetness and  
goodness of character."

"We learn quotations every Friday," said  
Tom, "and these are what I have learned  
for to-day: 'Wearing the white flower of a  
blameless life,' and, 'Every right action and  
true thought sets the seal of its beauty on  
person and face.' Aunt Kate picked them out  
for me, and I told her they just suited Edith."

"And what did Aunt Kate say?" asked  
Mary, wisely ignoring the recent slight un-  
pleasantness.

"She said she was glad that I so fully  
grasped the sentiment of the quotations, for  
Edith possessed the truest and rarest beauty  
—the beauty of a sweet and loving spirit—  
and that was the reason she had such hosts  
of friends."—*Miss Backup, in Zion's Herald.*

### TRIBES OF LITTLE FOLKS.

A WHILE ago Mr. Grenfell, of the Congo  
missions, encountered, on the Bosari River,  
south of the Congo, the Batwa dwarfs, whom  
Stanley mentions in "The Dark Continent,"  
though Stanley did not see them. Grenfell  
says these little people exist over a large ex-  
tent of country, their villages being scattered  
here and there among other tribes. Wiss-  
mann and Pogge also met them, a few years  
ago, in their journey to Nyangwe.

It was long supposed that the story of  
Herodotus about the pigmies of Africa was  
mythical; but within the past twenty years,  
abundant evidence has accumulated of the  
existence of a number of tribes of curious  
little folks in Equatorial Africa. The chief  
among these tribes are the Akka, whom  
Schweinfurth found northwest of Albert Ny-  
assa; the Obongo, discovered by Du Chaillu  
in West Africa, southeast of Gaboon, and the  
Batwa, south of Congo.

These little people range in height from  
four feet two inches to about four feet eight  
inches. They are intellectually as well as  
physically inferior to the other tribes of Af-  
rica. They are, perhaps, nearer the brute  
kingdom than any other human beings. The  
Obongo, for instance, wear no semblance of  
clothing, make no huts, except to bend over  
and fasten to the ground the tops of three or  
four young trees, which they cover with leaves,  
possess no arts, except the making of bows  
and arrows, and do not till the soil. They  
live on the smaller game of the forest, and on  
nuts and berries. They regard the leopard,  
which now and then makes a meal of one of  
them, as their deadliest enemy. They live  
only a few days or weeks in one place, bury-  
ing themselves in some other part of the in-  
terminable woods as soon as the nuts and  
other food supplies near their camp begin to  
grow scarce.

When Schweinfurth first met the Akka  
dwarfs, he found himself surrounded by  
what he supposed was a crowd of impudent  
boys. There were several hundred of them,  
and he soon found that they were veritable  
dwarfs, and that their tribe probably num-  
bered several thousand souls. One of these  
dwarfs was taken to Italy a few years ago,  
was taught to read, and excited much interest  
among scientific men. There are other tribes  
of dwarfs in Abyssinia and also in Somerland.

It is believed that all these people, includ-  
ing the Bushmen of South Africa, are the re-



mains of an aboriginal population that is now becoming extinct. In the migrations and subjugations that have been in progress for many centuries among powerful tribes, the dwarf tribe of Africa has been scattered, and its isolated fragments are still found in widely separated parts of the continent.

#### COIN STATISTICS.

THE weight and bulk of the gold and silver coins now held by the United States treasury, form the subject for inquiry by a correspondent of a mathematical turn of mind, and he finds that the weight of the gold is 601 tons of 2,000 pounds, and the silver, 8,000 tons. Packing it along the highway as cord-wood is packed, the gold would make a barricade 4 feet high, 4 feet thick, for a distance of 335 feet, and the silver, if similarly packed, would extend 4,248 feet, or five-sixths of a mile. If packed in carts, a ton to each cart, the procession would be nearly 33 miles long, of which distance the gold-bearing carts would cover  $2\frac{1}{2}$  miles, and the silver a fraction over  $30\frac{1}{4}$  miles.—*New York Telegram.*

#### TEN GOOD THINGS TO KNOW.

1. THAT salt will curdle new milk; hence, in preparing milk porridge, gravies, etc., salt should not be added until the dish is prepared.
2. That clear, boiling water will remove tea stains, and many fruit stains. Pour the water through the stain, and thus prevent it spreading over the fabric.
3. That ripe tomatoes will remove ink and other stains from white cloth, also from the hands.
4. That a tablespoonful of turpentine boiled with white clothes will aid in the whitening process.
5. That boiled starch is much improved by the addition of a little sperm, salt, or gum-arabic dissolved.
6. That bees-wax and salt will make rusty flat-irons as clean and smooth as glass. Tie a lump of wax in a rag, and keep it for that purpose. When the irons are hot, rub them first with the wax rag, then scour with a paper or cloth sprinkled with salt.
7. That blue ointment and kerosene, mixed in equal proportions and applied to the bedsteads, is an unfailing bedbug remedy, as a coat of whitewash is for the walls of a log house.
8. That kerosene will soften boots and shoes that have been hardened by water, and render them as pliable as new.
9. That kerosene will make tin tea-kettles as bright as new. Saturate a woolen rag, and rub with it. It will also remove stains from varnished furniture.
10. That cool rain-water and soda will remove machine grease from washable fabrics.—*The Sanitarium.*

#### SLANDER.

THE way to kill this cruel monster  
To me has been made known—  
Don't kick it to your neighbor's door,  
But let it die—alone.

—*Dustin (Neb.) Dispatch.*

## Health and Temperance.

### HOW TO AVOID A COLD.

CURING a cold is not always easy. The great thing is to avoid it. An almost infallible preventive of a cold is a daily cold morning bath, but everyone cannot take this. There are some people who cannot endure the shock of a cold bath; and it certainly takes a strong constitution to get out of bed and take a cold bath in a cold room. A warm bath should only be taken at night, or when one can avoid exposure to the open air for an hour or two afterwards. A young friend of ours laid the foundation of a cold from which she never recovered, by taking a warm bath and going out immediately after on a chill October day.

Another cause of colds is overclothing. If you are going to take a long drive on a cold day there is not much danger of this; but, in exercising or walking, depend on the exercise to keep you warm and wear fewer wraps. It is a bad fashion to accustom one's self to the use of a muffler. The least exposure without it is sure to be followed by a sore throat, and children, at least, seldom remember to don this superfluous garment with more than fitful regularity. If you are subject to colds never sit and toast yourself over the fire, be it ever so tempting.

Remember that it is not in really cold weather that the severest colds are taken. It is during the treacherous days of a thaw, and during the autumn days, which open so brightly, with a warm sun shining until the middle of the afternoon, when a chill, raw wind arises, which we never seem to learn to prepare for.

Cold feet is a serious reason for the colds of children from babies up. Babies are too young, and most children too thoughtless, to know why they are uncomfortable, and so, unless some wiser head orders an occasional toasting of the little feet, colds are the result. Always see that the children go to bed with warm feet.—*American Agriculturist.*

ACCORDING to Judge Guthrie's findings, the school rises upon the ashes of the saloon. Last week in charging the grand jury impaneled at Topeka to make special inquiry as to the enforcement of the prohibitory law, he said: "For nearly five years there has not been a saloon or any place where intoxicating liquors were openly sold or given away in this country. Hundreds of thousands of dollars have been invested here in this city by strangers, on the conviction that public sentiment favored an honest, fair enforcement of the law prohibiting the unlawful sale of intoxicating liquors, and it is believed that these conditions have induced thousands of families to change their homes from sister States to this city and State, so that they might, with their children, escape the evil effects of the saloon. And these conditions and environments are inducing the friends and patrons of learning to establish, with magnificent endowments, colleges and schools in this and other cities of the State, and parents are sending their children from distant States to these colleges to be educated, with the expectation and hope that their children may enjoy the benefits of society, unpolluted with the baneful saloon."—*Union Signal.*

OFFICIAL reports of teachers in the Minneapolis schools show an alarming state of facts concerning cigarette smoking by children. In the North High School 200 out of the 300 boys smoke the cigarette, and 75 are confirmed in the habit. In the Winthrop School 20 per cent. of the boys smoke the paper poison roll, and some of the confirmed smokers are but six years of age. The *Tribune* of that city declares that the same conditions obtain in the remaining schools, and names one, the Webster, in which the official proof is that from 50 to 75 per cent. of the scholars use cigarettes, and the fact is that many female children have also acquired the habit. The parents in Minneapolis are seriously alarmed over this showing, and renewed efforts are to be made to enforce the law forbidding the sale of the article to minors. Minneapolis is probably no worse than Sacramento or any other California town or city. What, then, do parents imagine would be the result of a cigarette census among the children of this city?—*Sacramento Union.*

A BAR tender plaintively bewailed the necessity of having to rub congealed drops of stick beer off the bar. "But if I let them remain," said he in the tone of one seeking compassion, "they rot the wood."

"They rot the wood, do they?" fiercely repeated a wine bibber. "Then what in the name of common sense does beer do to my stomach?"

Replied the manipulator of drinks: "It is beyond me to tell. Of one thing I am confident, and that is, man's stomach is made of cast-iron, elsewise how could he withstand the fluids he pours into it? Let me show you something."

He placed a piece of raw meat on the counter and dropped upon it a small measure of imported ginger ale. In five minutes the meat had parted into little pieces as though hacked by a dull knife.

Is it surprising that life insurance companies hold beer drinkers to be extra-hazardous risks?—*Philadelphia News.*

FOURTEEN hundred and ninety-seven persons were committed to the Hartford jail in 1888. Of these, according to their own statements, seven were temperate, one hundred and twenty drank to excess, and thirteen hundred and seven were "moderate drinkers!" Our *confères*, the brewers, deny that drink figures to any extent in the production of criminals, but we commend them to a careful comparison of this jail census with what they personally know of the "sumptuary" habits of the membership of any evangelical church of equal numbers. As they sell the liquors they need not depend upon confession, but upon their own observation in the matter.—*Union Signal.*

ACCORDING to the *Lancet*, milk epidemics of typhoid fever and diphtheria have repeatedly shown how severely the incidence of the disease has been felt upon those using unboiled milk. It has been shown that a cow may suffer from a disease which at present is rarely, if ever, regarded as of any importance by dairymen, and which may give to the milk a power of producing scarlet fever in those who consume it in its raw state.—*Selected.*



## News and Notes.

### RELIGIOUS.

—The American Sabbath Union will hold its first anniversary in New York City, on Monday, Tuesday, and Wednesday, December 9, 10, and 11, inclusive.

—Rev. Dr. Grey, who is engaged in founding a Baptist theological seminary in Oakland, Cal., was chaplain of the U. S. Senate when Abraham Lincoln was killed, and officiated at the funeral.

—Rev. R. A. Torrey, pastor of the People's Church of Minneapolis, Minn., has accepted the invitation of Mr. Moody to take charge of the training-school for young men and women in Chicago, Ill.

—Rev. Father Gleason, of East Oakland, Cal., in a recent address, said that the reason why non-Catholics are not Catholics is on account of prejudice. They are reared in the belief that Catholics are misguided and benighted. But he is thankful this prejudice is not now so strong as formerly.

—The *Catholic News* has received a cablegram from Rome saying that the Pope has ordered that the personal and real property of all cardinals who leave no surviving relatives be bequeathed to the Propaganda. Those having relatives must make a generous provision in their wills for the same institution. These and all other funds devoted to the Propaganda will be invested in foreign countries. This is to prevent the seizure of the papal revenues by the Italian Government.

—The ultra Sunday advocates thought it very wicked to keep open the Paris exposition on Sunday; but Mr. Gladstone, a pillar in the Sunday cause, visited the great show in the evening, after attending church in the morning, and riding out in the Bois-de-Boulogne in the afternoon. According to American Sunday-law logic, it is very wrong not to have such places closed by law on the first day of the week, so that the great churchmen may be enabled to properly observe the day.

—The N. Y. *Christian Advocate* says: "The kingdoms of this world were established by force, and when men would extend their worldly kingdoms, the most effective means they can find for conquest is force. But the kingdom of God was established by love, and the most effective means of extending it among men is love. Conquests are made for Christ in no other way." But the *Advocate* will "advocate" the force of civil law to compel men to observe Sunday, in the name of Christ.

—"There never has been a time probably in the history of the church when the truth of Christ was more faithfully presented than it is by the pulpit today. It would be difficult to find among evangelical denominations, save in exceptional and rare instances, any real departure from the faith once delivered to the saints."—*Christian at Work*. And with all this assumption, there is just one point on which they can all co-operate, and that is the maintenance of the papal dogma of Sunday observance.

—The recent annual conference of Universalists, after much discussion in regard to a revision of their creed, adopted the following: "The Universalist Church reaffirms the position which it has held from the beginning, to wit: That it rests on, and believes in, the historical veracity of the New Testament records of the life and words and works of our Lord Jesus Christ." The *New York Observer* adds: "This is a creed which even Robert Ingersoll would find it possible to accept. It binds no one to accept Jesus Christ as divine."

### SECULAR.

—The loss by the fire at Leechburg, Pa., on the 26th ult. is estimated at \$175,000.

—France has taken the lead in recognizing the new republic—the United States of Brazil.

—A Hartford, Conn., dispatch, November 29, reports a fire which destroyed \$180,000 worth of property.

—From Pomona, Los Angeles County, the first car load of oranges for the season was started for the East.

—The *Pall Mall Gazette* states that a virtual rupture has occurred in the relations between Germany and the Vatican.

—The Hecla Iron Works, at Williamsburg, N. Y., were damaged by fire to the extent of \$25,000 on the night of November 25.

—A storm on the night of the 27th ult. blew down all the electric light towers in Quebec, Canada, leaving the city in darkness.

—Hon. George H. Pendleton, once U. S. senator from Ohio, and more recently Minister to Germany, died at Brussels November 24.

—British Columbia has a car load of exhibits of the province's products traveling through the Atlantic provinces of the Dominion.

—It is proposed to open connection between Berlin and the Baltic Sea. A ship canal will be built from the city to the Oder River.

—Although Canada was in favor of giving us back our criminals, and passed a bill to that effect, yet England has refused to honor the act.

—On the night of November 27, the Stowell mansion, at Athol, Mass., was robbed of money, bonds, and jewelry, to the value of \$50,000.

—At Pittsburg, Pa., three aldermen and three detectives have been sent to prison for conspiracy in accepting bribes from illicit liquor sellers.

—Grand Master Powderly, of the Knights of Labor, is confident that there will soon be a consolidation of that order with the Farmers' Alliance.

—On a recent Australian steamer there arrived in San Francisco 1,000,000 gold sovereigns, which were deposited in the mint for recoinage into U. S. money.

—At Elliottville, W. Va., on the 28th ult., four girls found a keg of powder, and in some way exploded it. They were all blown to pieces, and their mother has gone crazy.

—The silver convention at St. Louis favors a unit of silver currency for all the Americas. A railroad connecting the United States with South America is also advocated.

—A disastrous fire occurred at Edwardsville, Ill., on the 25th inst., entailing a loss of \$300,000. The fire started simultaneously in a mill, warehouse, and a grain elevator.

—Austria is backing out of the recent arrangements with Germany, Russia, and Italy, and Bismarck's great scheme for so-called peace has received a discouraging check.

—An explosion of natural gas at Dayton, Ohio, November 25, completely shattered a brick residence, killing two children, and badly injuring three adult persons.

—Ten representatives of the Vanderbilt railroad system are inspecting California. All the big railroad companies and combinations are looking for Pacific Coast outlets.

—Secretary Tracy has made arrangements by which the navy will be furnished with the Brown prismatic powder for large guns, and the new smokeless powder for smaller guns.

—The State Constitutions of both Dakotas stipulate that no law shall take effect until ninety days after the adjournment of the session of the Legislature in which the law was passed.

—Two girls in Wooster, Ohio, recently broke a store window and stole some goods. On being arrested, they acknowledged the crime, and said they "just wanted to do something devilish."

—On the night of the 25th ult., an express train was boarded by twelve robbers at Berwyn, Indian Territory, and \$30,000 in money carried off. Nine persons suspected of the robbery have been arrested.

—Judge Anderson has decided that alien Mormons who have taken the Endowment House obligation cannot become citizens. There is great rejoicing among the Gentiles at Salt Lake over the decision.

—A Constantinople dispatch says: "A report has been received that the steamship *India*, with 500 Mohammedan pilgrims on board, has sunk, the captain and two passengers being all that were saved."

—Hon. Thos. B. Reed, of Maine, has received the nomination of the Republican Caucus for Speaker of the House of Representatives of Congress, which of course means his election, that party being in the majority.

—King Humbert, in opening the Italian Parliament, said he hoped that the armaments which all the powers were preparing would not be used; but the questions which might disturb the peace had not all been settled.

—Sir John Macdonald, Dominion premier, has refused to allow the Canadian Pacific Railroad Company to make Halifax the terminus of its ocean route. It is now thought that new ships recently contracted for will not be built.

—A great fire occurred at Boston, November 28. The Shoe and Leather Exchange and several other large establishments went down. The loss is estimated at \$5,000,000. It is reported that six firemen were burned to death.

—On the 30th ult. a disastrous fire occurred at Minneapolis, Minn. The large structure known as the *Tribune* building, containing several printing offices, was entirely destroyed, and at last accounts it was supposed that fifteen lives were lost.

—The old imperial flag of Brazil is retained by the new republican government.

—A very destructive fire occurred in Lynn, Mass., on the 26th ult. The loss includes all the great shoe manufactories, newspaper offices, and other buildings within an area of a mile square, estimated at \$5,000,000. About 8,000 people are thrown out of employment.

—At Marseilles, France, on the 28th ult., a vessel laden with 3,000 barrels of powder took fire, and the explosion which soon followed shattered all the windows for miles around, besides other damages. Fragments of the ship were thrown to great distances in every direction.

—A terrible cyclone occurred in Buford County, N. C., November 28. Houses were blown down and trees uprooted. In one demolished house, the father, mother, and four children were found dead. At another house a little girl was carried off by the storm, and had not been found the next day.

—The State of Missouri is determined to squelch the "trust" business. It has a stringent law against the union of corporations for the sake of monopolizing any branch of trade or manufactures, and in enforcing it has declared forfeited the charters of about one thousand corporations that refused to obey it. There will no doubt be a hard legal battle to test the constitutionality of the law.

## Obituary.

**BARR.**—Died at his own home, in San Francisco, Cal., November 21, 1889, Thomas J. Barr, aged 48 years, 7 months, and 27 days. About eight weeks before his death, he met with a sad accident, a severe injury to his right arm. This resulted in spinal meningitis, which terminated his life. During his painful illness, he frequently expressed a desire to get well, that he might retrieve the past, that he might keep the commandments of God. He confessed his sins, and expressed faith that God had pardoned and accepted him. The Norton Tanning Co., for whom he labored, met all expenses of his sickness and funeral, and deserve special thanks for their great sympathy and generosity. He leaves a wife and son to mourn their loss, but not without hope. Funeral services by the writer; text, 1 Cor. 15: 22. H. A. ST. JOHN.

**DRAKE.**—Died of pulmonary consumption, in Oakland, Cal., Friday morning, November 22, 1889, Josey Herbert Drake, the third son of Mrs. Mary A. Drake. The deceased was born in Leona, Jackson County, Mich., March 22, 1860, and was, therefore, at the time of his death, 29 years and 8 months of age. He learned the printer's trade in Battle Creek, Mich., and there he first started to serve the Lord. Shortly after the death of his father, in 1888, he came with his mother and a younger brother to Oakland, whither he had been preceded for some years by two older brothers. Of a kind and happy disposition, he made many friends in the office of the Pacific Press, with which he was connected for several months. In May of the present year he went to the Rural Health Retreat, hoping to be benefited, but was disappointed. Returning to Oakland, his health rapidly failed, and in a few weeks he started for Colorado, hoping that he would recover his health in that favored clime. But again he was disappointed. He returned just in time to die amid his friends, happy to meet them once more. While coming from Colorado, he thought at one time he was about to die, but believed his life was spared in answer to prayer, that he might reach home. About one year ago he consecrated himself anew to God, and obtained a blessing, which he retained to the end. He died in peace, with nothing between him and God, and now sleeps in Jesus. Remarks at the funeral by the writer from Ps. 90:12. He was laid to rest by mourning friends in Mountain View Cemetery, Oakland; but through the tears of sorrow shines the rainbow of hope. M. C. W.

(Review and Herald please copy.)

## Fresno and Merced County Lands

To Rent and For Sale.

**75,000 Acres** of wheat and sugar beet land in the above counties, to rent for a term of years. Also

**100,000 Acres** of fine rasin, fruit, alfalfa, and sugar beet land, with water for irrigation, for sale in tracts of from 20 acres to large tracts suitable for colony purposes. For particulars, apply to

E. B. PERRIN,

402 Kearny St., San Francisco.



# Beautifully Illustrated Monotint & Color Gift-Books.

## ABOVE THE BRIGHT BLUE SKY.



BY ALBERT MIDLANE.

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

Price, 12 cents.

## THE BOOKS OF THE BIBLE.



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

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

Price, 12 cents.

## THE SWEET STORY OF OLD.



BY MRS. LUKE.

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

Price, 12 cents.

## LITTLE FRIENDS.



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

Price, 25 cents.

## LITTLE TREASURES.



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

Price, 25 cents.

## WHEN TO TRUST JESUS, and other Hymns.



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

Price, 50 cents.

## SERVING THE KING.



POEMS BY CECILIA HAVERGAL AND OTHERS.

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

Price, \$1.00.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Each.....25c.

Words of Comfort.	Grace and Glory.
Daily Strength.	Refuge and Strength.
Love and Light.	Shield of Salvation.
	Bible Fear-Nots.

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

12 pages.....25c.

**SOUVENIR SERIES.**—A text-book for a month.

4 vols., 4to, 12 pages color and monotint, each.....25c.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Paper, each.....8c.

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

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

Paper, each.....8c.

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

### Illustrated Gift Books.

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

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

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

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

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

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

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

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

**BELLS ACROSS THE SNOW.**—By Francis Ridley Havergal.

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

### Daily Text-Books.

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

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

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

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

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

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

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

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

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

Address all orders to

Pacific Press Publishing Co.,

Oakland, Cal.



# The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, DECEMBER 9, 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 address of Elder J. Fulton will, until further notice, be East Portland, Or., box B 2.

OUR correspondent who wrote us some days since asking to be referred to the Scripture evidence of the personality of Satan will find, we think, a satisfactory answer in an article on page 738 of this paper.

SOME of our General Conference delegates are returning. We have had the pleasure of meeting Brother J. I. Tay, who is full of enthusiasm as regards the missionary ship soon to be built. He hopes it will be built on this coast. The isles have waited long for God's law (Isa. 42:4), but the time has come when, in the providence of God, it should be carried to them. We shall praise God for the advent of the missionary ship.

OUR co-laborer and co-editor, Brother C. P. Bollman, left Oakland for New York City, via the Northern Pacific route, the evening of December 1. Brother Bollman goes for the purpose of taking editorial responsibility in connection with the *American Sentinel*, which will be published from that city from the first of January. We are sad to lose his counsel, help, and fellowship here; but he will still continue to contribute to this journal. Our prayer is that God may abide with him and give him the needed help and wisdom in the new field before him.

MR. C. H. JONES, the manager of the office of the Pacific Press, sailed from New York on the steamship *City of Paris*, November 27, to assist by his counsel in the establishment of the branch office in London, the great commercial center of the world, and is at this writing, December 1, yet on shipboard. It is important that an office should be established there from which the truth shall go out to many of earth's millions over which Britain has control. Brother Jones will meet with untried difficulties there. Will our readers pray for him and those who are already engaged in that great field, that God may give them wisdom?

IN commenting upon Colonel Ingersoll's view of marriage, which is that "the death of love is the end of marriage. Love is natural. . . . Wherever love is it is pure," the *Catholic Review* well says:—

"Nothing fouler than this could pen contrive. The avowed apostles of free-love gave precisely the same definition. The outcome of its adoption by society would be that whenever a sensual man or weak and vain woman believes 'love' dead, that instant divorce becomes not only licit, but dutiful. 'Love' may 'die' because a husband cannot buy as handsome a fall bonnet as his wife would like. On his side, 'love' may 'die' the moment he sees another who rouses in his lower nature passions that are 'natural.' Forthwith divorce for either or both. Forthwith go the children born in the previous union, wherever a court may direct; and if the precept herein implied should be carried to its complete conclusion, the State would have to return to the cruel and heartless impersonalism of Lycurgus, and create vast nurseries for the care of offspring whose parents had ceased to 'love' each other."

PHILIP SCHAFF, D.D., LL.D., in speaking of the revision of the (Presbyterian) Westminster Confession, is reported to have said: "I am in favor of dropping the reference to the pope as 'antichrist.'" And the majority of Protestant divines are so blinded that they will probably respond, Amen. But whether the declaration be appropriate to a confession of faith or not, it is nevertheless true that the pope is antichrist, as proved by scriptural history.

THE London *Freethinker* is authority for the statement that during the late illness of Mr. Bradlaugh, the noted English atheist, Christians offered prayers for his recovery. Referring to this fact, *Freethought* says:—

"At Northampton the Rev. R. B. Hull prayed for the sick atheist in the parish church, and the same proceeding occurred in several of the non-conformist chapels. One Father Ignatius, with whom Mr. Bradlaugh once debated in the Hall of Science, closed an eight days' mission in the Kensington town hall by entreating Jehovah to restore the health of the atheist. Mr. Bradlaugh has long espoused the cause of India, where his sickness was heard of with profound sorrow, and a telegram from Simla stated that 'universal prayer' was being made in his behalf."

THE *Pittsburg Commercial* recently contained the abstract of a lecture by Professor Comtois, an ex-Catholic priest, who, in speaking of Rome's influence in politics, is reported thus:—

"He said the Catholic Church was now at work trying to gain power in this country by assisting emigrants, and that the bishop of St. Paul was the president of an emigration society which had obtained large tracts of land in Nebraska, Dakota, and Arizona, which they were populating with Catholics, with a view of getting voters who would do the bidding of the priests and bishops. He said a society in Baltimore was sending missionaries among the colored people of the South for a similar purpose."

The above is no doubt the mildest statement of facts, repeated so often that Protestants regard them as thrice-told tales, unworthy of notice; and Rome reaps the benefits of Protestant apathy.

THERE is one characteristic of faith-cures, so-called Christian science cures, faith-cure homes, and healers, etc., which makes one question the spirit they are of, the source from which they draw their power; and that is the way it is advertised and puffed, the way its advocates pose before the public. We never read of our Lord Jesus Christ, or his apostles, advertising themselves as faith-healers, or their meetings as faith-cure meetings. The power of God was often present to heal through their instrumentality. Their highest object was not to preach Christ as a temporal healer, but as an eternal Redeemer from all sin and the consequences of sin. Immunity from the ills and trials of this life we are not promised as long as we live in the flesh; but we are, if faithful, promised complete deliverance therefrom when Christ our King shall come.

THE adage that "none are so blind as those who will not see," is well exemplified in the indifference, or indeed almost complacency, with which the great mass of Protestants view the progress of Romanism, not only in this country, but throughout the world. The following from the *Christian at Work* relative to the expression of the late Catholic congress concerning the "rights" of the pope will serve to illustrate:—

"In this the Catholics are simply blowing against a whirlwind. The sixty millions of Protestants in this country heartily favor Italian unity, and are as heartily glad that Italy is free from the Alps to the Adriatic. What the congress may say on this matter will not affect public opinion one whit in this country or in Italy."

In expressing their disapproval of the course pur-

sued by the Italian Government toward the "Holy See," and in insisting that respect must be shown for the "rights" and property of "the church" within the territories of which, as it is claimed, she has been unjustly despoiled, the Congress of Baltimore has only followed the example of similar bodies in the principal countries of Europe, and the influence of these utterances is not so insignificant as some would have us suppose. Italy is far from secure in her position, and her people, which are largely Catholic, are far from satisfied with the attitude of their government towards the pope. Ever since the accession of Leo XIII. to the triple crown, the Papacy has been gaining steadily in influence, and the church has been gaining even more rapidly in numbers, especially in our own country; and to-day it is nothing short of folly to close our eyes to these facts. It is simply bombast and bravado to sneer at the power of the Papacy, and to scout the idea of the possibility, or even the probability, of the return of the pope to temporal power.

REV. JOHN JASPER, a colored clergyman of Richmond, Va., some years ago brought himself into national notice by declaring that "the sun do move" around the earth. But more recently Mr. Jasper rendered himself conspicuous again. This time it was, as related by the *Denver News*, by declining to join a number of his brother ministers of the same race in a circular requesting the colored people to vote for General Mahone in the late election. He says he so refused because the church is no place for politics, because there should be no mixing of politics and religion. He does not allow anything of the kind in his church when he is at home. He says: "The duty of a minister of the gospel is to serve the Lord on high and obey his commandments to preach the gospel in order to save souls."

And is not the old colored preacher correct?—He certainly is. By this we do not mean that a man should not act conscientiously in political matters, but that when men go to the polls they should go, not as members of this or that denomination, but as honest men to vote as they believe is for the best interest of the commonwealth.

## DISTRICT NO. 4.

NOTHING preventing, I will meet the brethren in District No. 4 at the following places:—

JOLON, Thursday to Sunday, December 12-15.

SOLEDAD, Monday, December 16.

SOQUEL, Tuesday, December 17.

GILROY, Wednesday, December 18.

HOLLISTER, Thursday, December 19.

SAN JOSE, Sabbath and Sunday, December 21, 22.

Hope for a good attendance of the scattered and lonely at each place.

FRANK BROWN, *Director*.

## THE SIGNS OF THE TIMES.

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

International Tract and Missionary Society.

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

Price Per Year, post-paid, - - - - \$2.00

In clubs of five or more copies to one name and address, to be used in Missionary work, each, - - \$1.50

To foreign countries, single subscription, post-paid, 10s

Address, **SIGNS OF THE TIMES,**

Twelfth and Castro Sts., OAKLAND, CAL., U. S. A.