

THE Signs of the Times

Sec. Gen. Conf.

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

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The Signs of the Times.

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THE best people need afflictions for trial of their virtue. How can we exercise the grace of contentment, if all things succeed well; or that of forgiveness, if we have no enemies.—*Archbishop Tillotson.*

WE have warned our brethren of the growth of all kinds of heterodoxy, not outside of the church, but inside. The *Nation* is responsible for the statement that to-day there are more Universalists in the evangelical sects than in the Universalist body. Ballou was the rude apostle of a once despised, now steadily increasing, faith.—*St. Louis Christian Advocate.*

THIS is what Dr. Hodge says of the inspiration of the Bible:—

"Inspiration does not suppose that the words and phrases written under its influence are the best possible to express the truth, but only that they are an adequate expression of the truth. Other words and phrases might be equally adequate, might furnish a clearer, more exact, and therefore better expression."

If "other words and phrases" "furnish a clearer, more exact, and better expression of truth," why were they not used by the Holy Spirit; for it is the Holy Spirit which spake through the prophets and writers of the Scriptures, as asserted and reasserted by Holy Writ. And who is to judge as to whether the mind of God is more clearly expressed or not in the altered wording? Who knoweth the mind of the Spirit of God that he may instruct him?

As showing the wonderful amount of travel which can be done in a brief time in these days of invention, take the following recent remarks from Dr. J. M. Buckley, editor of the *Christian Advocate*:—

"Last Monday I was in Paris, the Monday before that in Vienna, the Monday before that in Constantinople, the Monday before that in Athens, the Monday before that in Bierut, the Monday before that in Shechem, the Monday before that in Jerusalem, the Monday before that and the Monday before that and the Monday before that on the Nile, and the Monday before that at the Pyramids, and the Monday before that and the Monday before that in Algiers, and the Monday before that in Morocco, and the Monday before that in Gibraltar, and the Monday before that and the Monday before that and the Monday before that

in Spain, and the Monday before that in Brindisi, and the Monday before that in Rome, and the Monday before that in Paris, and the Monday before that in London, and the Monday before that in the New York Preachers' Meeting."

A SEEMINGLY thoughtful writer in the Salt Lake City *Daily Tribune* of November 5, does not present a very optimistic view of the Mormon question. He hangs but little hope on the political victories won by the Gentiles in Salt Lake City and Ogden. Utah is largely agricultural, and the Mormons own the land, and that without which the land would be worthless, the water. They look upon Gentiles something as the Crusaders looked upon the Mussulmen in the Holy Land, and are instructed to sell no land to Gentiles. Polygamy is believed in and practiced, as it ever has been, and the church is a political machine, the women working for Mormon principles as well as the men. The Mormons are continually recruited by immigrants from the lowest and most ignorant classes in Scandinavia and England.

A ROME (Italy) correspondent of the *Churchman*, in the issue of that journal of June 29, in referring to the position of the Italian Government toward Leo XIII., says:—

"Popular feeling is mostly for him. 'Why should this poor old man, who has done nothing but good, be insulted for the sins of popes who burned rebellious friars 300 years ago?' is one expression of sentiment. 'Cannot papists share in the liberty of the press and freedom of conscience enjoyed by all their fellow-citizens?' is another problem suggested on their side. At the Quirinal palace there was not more cheerfulness on this Whitsunday than at the Vatican, for King Humbert could scarcely mistake the anti-monarchical spirit of the demonstration. He cannot tell one tune from another, but his son, the prince of Naples, who inherits a musical ear from his mother, must have been struck by the strains of the Marseillaise, which was played by all the bands passing the royal palace, with especial emphasis."

JUST as an evil tree cannot bring forth good fruit, so an evil heart cannot produce good deeds. Man in his natural, unregenerate state has an evil heart. "The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. 17:9. See also Mark 7:21, 22; Gal. 5:19-21. Man, therefore, cannot do God's law that he may be righteous; he must be made righteous before he can keep God's righteous law. "He that doeth righteousness is righteous, even as He is righteous." 1 John 3:7. But while it is man's duty to obey this righteous law, while it is utterly impossible for him to do it of himself, God will, through Christ, enable him to do it. He will change the heart; he will plant within man his own spiritual nature; Christ will dwell in his heart by faith. That which he could not do alone, God will through faith in Christ do in him and through him by his own mighty power.

THE HAND OF GOD.

Loose not Thy hold, O hand of God!
Or utterly we faint and fall.
The way is rough, the way is blind,
And buffeted with stormy wind;
Thick darkness veils above, below,
From whence we come, to what we go;
Feebly we grope o'er rock and sand,
But still go on, confiding all,
Lord, to thy hand!

In that stronghold salvation is;
Its touch is comfort in distress,
Cure for all sickness, balm for ill,
And energy for heart and will.
Securely held, unflinching,
The soul can walk at ease, and sing,
And fearless tread each unknown strand,
Leaving each large thing, and each less,
Lord, in thy hand!

"PRAY WITHOUT CEASING."

BY MRS. E. G. WHITE.

"Finally, my brethren, be strong in the Lord, and in the power of his might. . . . Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints."

WE are not always so situated that we can enter into our closets to seek God in prayer, but there is no time or place in which it is inappropriate to offer up a petition to God. There is nothing that can hinder us from lifting up our hearts in the spirit of earnest prayer. In the crowds of the street, in the midst of a business engagement, we may send up a petition to God, and plead for divine guidance, as did Nehemiah when he made his request before the king Artaxerxes. A closet of communion may be found wherever we are. We should have the door of the heart open continually, and our invitation going up that Jesus may come and abide as a heavenly guest in our souls.

Although there may be a tainted, corrupted atmosphere around us, we need not breathe its miasma, but may live in the pure atmosphere of heaven. We may close every door to impure imaginings and unholy thoughts by lifting the soul into the presence of God through sincere prayer. Those whose hearts are open to receive the support and blessing of God, will walk in a holier atmosphere than that of earth, and will have constant communion with God. But those who reserve their thoughts of God, their earnest soul longings for purity and grace, for certain times, and places, and occasions, will be overcome by temptation. The thoughts will be

impure, the promptings of the natural heart will be fulfilled, and the man will be worsted in the conflict; for he will be drawn away of his own lust and enticed. The injunction of the Saviour is, "Pray without ceasing." The heart is to be continually going out in desire for the presence and grace of Jesus, that the soul may have divine enlightenment and heavenly wisdom.

We need to have more distinct views of Jesus, and a fuller comprehension of the value of eternal realities. The beauty of holiness is to fill the hearts of God's people, and that this may be accomplished, we should seek for divine disclosures of heavenly things. Brethren, we should pray in all places, and under all circumstances. Our petitions may be only broken ejaculations, or they may be but secret thoughts of the heart, but whatever we have opportunity for, let the soul be drawn out and upward, that God may grant us a breath of his heavenly atmosphere. Let the spirit groan after God, and mingle faith with fervent desire. We should encourage gratitude and praise, and always be found warring against every unholy impulse, crushing out of the soul every unclean lust. This is the warfare that must be accomplished. We may keep so near to God that in every unexpected trial our thoughts may turn to God as naturally as the flower turns to the sun. The sunflower keeps its face sunward. If it is turned from the light, it will twist itself on the stem, until it lifts up its petals to the bright beams of the sun. So let everyone who has given his heart to God, turn to the Sun of Righteousness, and eagerly look up to receive the bright beams of the glory that shine in the face of Jesus. Thus we may educate the soul to press its way out of the corrupted moral atmosphere of the world, of sin and selfishness, into the atmosphere that is divine and health-giving.

We are to pray in the Spirit, with the understanding also, and God will prompt the longings of the soul, and satisfy the desires of the heart. We must become intelligent as to the conditions upon which God will hear and answer prayer. There are many useless, meaningless words employed in prayer, but these heartless petitions are not acceptable, and cannot prevail with God. If the soul is stained with impurity, if iniquity is cherished in the heart, the offering of prayer is an abomination to God.

The psalmist says: "Come, ye children, hearken unto me; I will teach you the fear of the Lord. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." Says the prophet Isaiah: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the

humble, and to revive the heart of the contrite ones."

The psalmist says again: "Thou desirest not sacrifice; else would I give it; thou delightest not in burnt-offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." "Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off."

The Lord is under no obligation to grant us his favors, yet he has pledged his word that if we will comply with the conditions stated in the Scriptures, he will fulfill his part of the contract. Men often make promises, but do not live up to them. Often we have found that in trusting to men we have leaned upon broken reeds; but the Lord will never disappoint the soul that believes in him. "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed." He still speaks to the soul, "I have loved thee with an everlasting love." "With everlasting kindness will I have mercy on thee."

(Concluded next week.)

THE HOLY SCRIPTURES.

1. "Thy word is truth." John 17:17.

No higher compliment could be given the Scriptures than to call them the *truth*. And to be called thus by Christ, a teacher sent from God in a pre-eminent sense, is the highest encomium possible. The writings of men may contain much truth, but we cannot enter upon their study with assurance, or absolute certainty, that *all is truth*. But the Holy Bible is pure, unadulterated *truth*. It can be believed and trusted with the fullest assurance. Its purity is such that it is likened unto silver "purified seven times." Ps. 12:6. No alloy or dross is here.

2. "Given by inspiration of God." 2 Tim. 3:16.

This can mean nothing less than that the Holy Spirit of God, the executive of the Godhead, moved holy men to write, so that the things written, whether history, or prophecy, or precept, or doctrine, are the *inspired truth of God*.

3. "And is profitable." 2 Tim. 3:16.

This word of pure truth, thus inspired of God, is highly profitable to man in many ways. It is the infallible source of sound doctrines. Justifiable reproof must be drawn from the word of God. The reproof should be able to put a *Thus saith the Lord* between himself and the reproof. The word of God is profitable for correction. It not only reproofs the erring, but reveals the way by which the wrong may be corrected. It does not leave the reproofed under the sense of guilt, without help, but it points to the remedy for sin, and to the promises of pardon full and free. And the reproof should associate these promises with the reproof. Then the Scriptures are profitable for instruction in righteousness. All the instruction needful in that which is of the first and highest importance, is here found.

4. Will thoroughly furnish "unto all good works." 2 Tim. 3:17.

This divine utterance was once the watchword of Protestantism and reform. It should be still. As the Bible *thoroughly* furnishes the

man of God unto *all* good works, it follows irresistibly that those doctrines and ceremonies and works, of whatever name or nature, or however antiquated, that have not their basis in the clearly-revealed word of God, are *not good*. The observance of Sunday, or Lent, or Christmas, or Ash-Wednesday, or Corpus-Christie, or Feast of all Souls, or Feast of all Saints, and a host of other doctrines and observances of to-day, are not so much as hinted at in the Scriptures, hence are not *good*, but *evil*.

5. "Make thee wise unto salvation." 2 Tim. 3:15.

The science of salvation takes the precedence of all other sciences. A person may become wise in the science of mathematics, or philosophy, or astronomy, or all the sciences combined, and with all this wisdom miserably perish in a few years. But he that becomes wise unto salvation, though he be sadly deficient in all other wisdom, will secure eternal life, when all true science may be studied throughout eternity with immortal strength and vigor. Hence we should, first of all, become wise unto salvation, then if we secure but little besides in this world, we will have a grand and never-ending opportunity to learn in the world to come. But if we do not become wise unto salvation, in a few brief years we will lose all we may have gained here, with life itself. How foolish that would be!

6. "Search the Scriptures." John 5:39.

Here the Saviour enjoins the *duty of searching* the Scriptures. How eternal life may be obtained is revealed in the Scriptures, hence, truly it is in them we have eternal life if we ever have it at all. But to simply *think* we have eternal life in the Scriptures, and not study and obey them, will result in our being sadly deceived at the last.

7. Noble to search the Scriptures. Acts 17:11.

The great apostle to the Gentiles designates the Bereans as more noble than the people of Thessalonica, because "they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." It is not a noble trait to receive new things because they are new, or because they are professedly drawn from the Scriptures; nor is it noble to reject a thing because it is new, and contrary to our education or way of thinking. The noble way is to receive the new doctrine for investigation, and bring it to the searching test of the Holy Scriptures. Nothing could please the apostles more, or any sincere preacher of the gospel, than for their hearers to resort to a search of the Scriptures. Then, as at Berea, many will believe.

8. It is a light to our path. Ps. 119:105.

Nothing will answer as a substitute for it, as a guide to our footsteps. A light supposes darkness. Darkness covers the earth, and gross darkness covers the people; hence the great need of a lamp for our feet, and a light to our path. The word of God is all we need in this respect.

9. Its entrance gives light. Ps. 119:130.

The Bible cannot give light if simply in our libraries, on our tables, or in our pockets. It must abide in us richly. It is highly commendable in the sight of Heaven to seek for truth as for hid treasure, and to become rich in this way.

10. It is a girdle. Eph. 6:14.

The truth of God serves its first purpose in our behalf when used as a girdle. It binds in strong consistency the armor of God to the Christian warrior.

11. *It is the Christian's sword.* Eph. 6:17.

We say the *Christian's sword*. None but the Christian has a right to take this sword as an implement of aggressive warfare. The word of God must first be used as a girdle, as the rule of life, before we are divinely authorized to take it as the sword of the Spirit. When once our feet are in the paths of obedience, we will have great need of this sword in fighting the battles of the Lord.

H. A. ST. JOHN.

"WILLING TO JUSTIFY HIMSELF."

A CERTAIN lawyer came to Jesus and asked him the most important question that is possible for a man to ask, "What shall I do to inherit eternal life?" To this vital question Christ replied by asking the lawyer a question that directed his attention to that which contained the answer, "What is written in the law? how readest thou?" He answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Jesus said unto him: "This do, and thou shalt live. But he, *willing to justify himself*, said unto Jesus, And who is my neighbor?"

Jesus then told him of a certain man who fell among thieves while journeying to Jericho, and how they left him bruised and bleeding by the wayside. A priest and Levite came that way, but passed by on the other side, while the Samaritan dressed his wounds, took him to an inn, and paid his bills. He then asked the lawyer, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" He replied, "He that showed mercy on him." Then said Christ, "Go, and do thou likewise."

When asked, "Why do you observe the seventh day," we point to the same scriptures to which Christ referred the lawyer, and ask, "What is written in the law? how readest thou?" The answer comes back, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc. But many, like the lawyer, willing to justify themselves, ask, "Which is the seventh day?" We reply by asking, "Why do you observe Sunday?" You answer, "To commemorate Christ's resurrection from the dead." "Upon what day does the Bible say Christ arose?" "Why," you say, "according to the scriptures it was upon the first day of the week." Then if Christ arose from the dead on Sunday, and the Bible says he arose on the first day of the week, is not Sunday the first day of the week? Having found the first day, will it be very difficult to find the seventh?

Reader, this no-definite-Sabbath theory will not stand the test of the judgment; for the Scriptures point out the first and seventh days very clearly, denominating the seventh day the Sabbath, telling us that it comes the day before the first day. Matt. 28:1. It is a subterfuge behind which many hide, who are *willing to justify themselves*.

E. HILLIARD.

Duluth, Minn.

"IT'S JEWISH."

WHEN we present God's holy law,
And arguments from Scripture draw,
Objectors say, to pick a flaw,
"It's Jewish."

Though at the first Jehovah blessed
And sanctified his day of rest,
The same belief is still expressed—
"It's Jewish."

Though with the world this rest began,
And thence through all the Scriptures ran,
And Jesus said 'twas made for man,
"It's Jewish."

Though not with Jewish rites which passed,
But with the moral law 'twas classed,
Which must endure while time shall last,
"It's Jewish."

If from the Bible we present
The Sabbath's meaning and intent,
This answers every argument—
"It's Jewish."

Though the disciples, Luke and Paul,
Continue still this rest to call
The "Sabbath-day," this answers all—
"It's Jewish."

The gospel teacher's plain expression,
That "sin is of the law transgression,"
Seems not to make the least impression—
"It's Jewish."

They love the rest of man's invention;
But if Jehovah's day we mention,
This puts an end to all contention—
"It's Jewish."

O ye who thus God's day abuse,
Simply because 'twas kept by Jews,
The Saviour, too, you must refuse—
He's Jewish.

The Scriptures, then, may we expect
For the same reason you'll reject,
If you but stop to recollect,—
They're Jewish.

Thus the apostles, too, must fall;
For Andrew, Peter, James, and Paul,
And Thomas, Matthew, John, and all,
Were Jewish.

So to your hapless state resign
Yourself, in wretchedness to pine,
Salvation surely you'll decline—
It's Jewish. John 4:22.
—Selected.

MANY ARE CALLED BUT FEW ARE CHOSEN.

ROBERT BONNER told a reporter three or four years ago that the *Ledger* could be run for five years on the manuscripts then paid for and stowed away in his safes, without the purchase of another line. Still, he was constantly buying, and by this time is doubtless eight or ten years ahead. The *Century* and *Harper's Magazine*, it is claimed, could be published for fifteen years on matter already accepted. A sensational story paper inferior to the *Ledger* claims to have on hand "serials" enough for ten years to come. And the story is the same in periodical publication offices where matter is allowed to accumulate. Yet the avalanche of words poured forth by the victims of *cacoethes scribendi* continues with seemingly ever-increasing volume. The editor of a magazine said recently: "We receive on an average about twenty prose and as many poetical manuscripts per day. They vary in lengths and subjects greatly, but have a harmonious style—that of utter badness. Not one in a hundred is worth passing to a second reader for consideration. The writers generally send along letters trying to influence publication through sympathy with their ambition

or their misery, or by giving fictitious ideas of their social, political, or literary prominence. Of course no attention is paid to such letters. Each manuscript has to go on its own merit—or demerit. Many of them can be sufficiently judged on their first two pages, and sometimes a story is rejected without any reading at all, simply because its length unfits it for our use. I do not think we could keep up with the constantly inflowing mass, if we did not adopt such 'short cuts' in reading and judging manuscript. No, instead of getting 'more than our share,' I have no doubt there are other offices where much more matter is offered than in ours. One that I know of gets from fifty to sixty manuscripts a day. All sorts of people send in stuff, but the most prolific and persistent are those who have absolutely no qualifications as writers."—Selected.

THE WORLD'S CONVERSION OR EVANGELIZATION?

(Concluded.)

3. *Finally*, the question naturally arises, Has Christianity, then, been a failure?—God forbid! Have modern missions proved a failure?—By no means! Canon Taylor, of England, announces to the world that missions are a failure. Is the sun in the heavens a failure because it has not dispelled the darkness that covers one-half of the globe? Light has been chasing the darkness around the globe for 6,000 years. Is light a failure because it has not driven the earth's dark shadow into infinite space? The word failure is a comparative term. What was the gospel intended to do? To convert all men? Then it is a sad failure, for all men have not been converted; they are not, and will not be, converted. Jesus Christ plainly foretold this fact. He said that tares and wheat will grow together until the harvest; . . . that wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it; . . . nowhere in the Bible has God said, "This gospel of the kingdom must be preached in all the world for the conversion of all men, and then shall the good come;" but, "This gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come."

The purpose of this dispensation is not the conversion of the whole world, but the evangelization of the whole world, the taking out of the whole a people for God. From the word of Christ to his first disciples, "I have chosen you out of the world," to the triumph song of the saved, heard by the seer of Patmos, "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation," the bride of Christ is always the *ecclesia*, the called out. As Dr. Gordon, of Boston, has well said: "Nowhere is universal redemption predicted as the result of preaching the gospel in this dispensation. . . ."

"Sacramentarianism would take the world into the church by instituting a baptized paganism, instead of taking the church out of the world by preaching spiritual regeneration, and behold the result in a half-heathenized Christendom. Latitudinarianism would make the church co-extensive with the world by

preaching the gospel of universal salvation, men by nature the sons of God, and thus, by crowding the Lord's house with the children of the wicked one, turn it into the 'synagogue of Satan.'

"Though it be in mystery, and sorrow, and tears, we had best work on, therefore, by the divine schedule, preaching the gospel among all for a witness, that we may gather out for Christ a chosen and sanctified people. The beams of sunlight both elect and irradiate, taking out here and there from muddy pool or acrid dead sea, a fine crystalline drop, and lifting it heavenward, but also lighting and warming all the atmosphere by their radiance. So Christ preached among the Gentiles, elects from them a holy flock, a regenerate church, and besides this he changes the moral climate of the world, so that such noxious growths as cannibalism, slavery, polygamy, and infanticide disappear. These two results inevitably attend the proclamation of the gospel—regeneration, saving some out of the world, and civilization, putting something of Christianity into the world; but by neither process, as now going on, is the millennium destined to be ushered in." . . . We are nowhere commanded to Christianize the world, but to evangelize the world. "Go ye into all the world, and preach the gospel to every creature [evangelize]. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

The church has spent ages in trying to Christianize a small part of the world instead of trying to evangelize the whole world. The morning of the world's evangelization is at hand, but the world's conversion is apparently no nearer to-day than it was 1,800 years ago. As Anthony Grant sententiously said in the Bampton Lectures of 1843: "The gospel is not to be in all places at all times, nor in all places at any one time, but in some places at all times, and in all places at some time. Missions are therefore not a failure, since they are doing just what God intended them to do, proclaiming the gospel as a witness among all nations, and then shall the end come." We often hear the psalm quoted, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," as if this promise referred to the conversion of the world by the church, whereas it refers to the time of our Lord's second coming, when he shall sit as King upon his holy hill Zion, when he shall break the kings of the earth with a rod of iron, and dash them in pieces like a potter's vessel. We are often told that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," as if it referred to the church, whereas it refers to the time when Christ shall come in the glory of his Father, to set up his visible kingdom on this earth.

We are often told that the stone cut out of the mountain without hands shall yet fill the whole earth, as if it referred to the church, whereas Daniel says: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dr. Frost's *Convention Sermon* (Baptist).

THE ROMAN CURIA.

Now consider the other point—the character of the Roman Curia to which the Romish bishops all over the world have sworn implicit obedience, just as the priests also have sworn entire submission to their bishops. The Curia is a cabinet of long standing, great practice, experience, and knowledge of affairs. It never goes out by the action of an adverse majority in a representative chamber. It never suffers change, except as one member or another drops off by old age and death. Like the Russian cabinet, it comprises all the best intellects of Europe and the New World. It combines the astuteness of the Italian, the solidity of the Englishman, the inventive genius of the American, the clear subtlety of the Frenchman, the dogged perseverance and persistence of the German, the duplicity of the Oriental, and the falsehood of all. All those varied intellects have been carefully trained for their work, and been experienced in diplomacy, while from the intimate reports derived from priestly confessors all over the world, the best and most detailed knowledge of the characters and intentions of statesmen and the passions of people, are ready to their hand. The Vatican is the center of all the intelligence and information of the world; and every bishop has periodically to visit Rome, in order that his inmost soul may be probed, and his continual reports may be tested. Such is the cabinet with which Protestant statesmen hope on equal terms to cope!

The Church of Rome is, in fact, not a body of theological doctrine or belief, but a huge and intricate system of government. It is an empire; it is an absolute monarchy, with its college of cardinals, or privy councillors—a monarchy which rules not only by means of force, and which governs not only the bodies and outward actions of its subjects, but which rules the conscience by means of spiritual terrors, and insures the most abject obedience by means of superstitious feelings. As a study of the Syllabus of December 8, 1864, will show, the papal government is a conspiracy of the subtlest and best-informed minds against the fortunes and liabilities of mankind. It has agents in every land and every nation; for every priest, every monk, every nun, every member of a religious confraternity, is an agent of that government. And every one of these—the whole body, indeed, of the Romanists—move as one army, in accordance with the orders from the Vatican.

By all the allurements of sense, by the feigned terrors of the unseen world, by artifices nicely calculated on an intimate acquaintance with each man's idiosyncrasies, tendencies, antecedents, and present frame of mind, by the power acquired through the knowledge of some secret crime, by enticing young persons of mark to commit themselves in perpetrating some disgraceful act, so that their fair name and fame, their honor and their liberties, are placed in the hands of the agents of Rome, by memories of the past, and poignant stings of remorse, by offers of preferment, office, glory, and fame, with assurances of safety and secrecy in exchange for services rendered clandestinely to Rome,—by all these means, and many others, the Vatican is ever

increasing in every land its body of adherents, who must implicitly obey, while they hate her. Nor can honor, or patriotism, or even family affection, intervene. Conscience is goaded, and oaths compel them to discard the laws and the welfare of their nation, with the love of kindred, the entreaties of a wife, the paternal instincts of a father for his children, in order to submit to and obey the mandates of the pope.

The system of the Church of Rome is a wonderful mechanism. Its center is the pope. Yet it is independent of the pope. Many a pope has been a dotard; very many have been debauchees. Yet the machine works on, irrespectively of his idiosyncrasies. It is the cabinet, the privy council, the college of cardinals, that governs. That body never dies. One old man and another falls away, like a sere and yellow leaf, but the tree remains; the traditions and the knowledge of centuries are still there. The records of the past are added to the daily experience of the present; and that experience is being ever gathered in every corner of the earth, wherever there is a priest or a missionary. From every race, from every land, from every people, nay, from every family, there stretches a telegraphic wire of secret intelligence to the central station of the Vatican. There the intelligence is used by free minds, who are destitute of family, without all the affections which are natural to man, without a country or a home, without patriotism, without restraint of obligations, oaths, moral principles, or divine laws, because the word of the pope is supposed to tear those holy fetters away as gossamer webs, and priestly absolution is held to wash out even the slightest taint of sin. That is right which is done to advance the power of the pope. That is true which the pope may please to assert *ex cathedra*. That which favors the interest of the church is good. Even crime is commendable if it be done for the church. Coleridge, the poet and philosopher, said that there are two kinds of strong persons who must always prevail over men that vary in their aims, and sometimes move in one direction and sometimes in another. He is strong who acts always in accordance with the will of God, and allows no consideration, no passion, and no interest, to make him deviate from the path of rectitude and simple justice; and he, too, is strong who puts before himself one end, to which he constantly aims, without swerving to one side or the other, allowing no considerations of right and wrong, no soft or benevolent feeling, no passion, no natural affection, to intervene or deter. *Fortis nihil difficile*. The latter succeeds in this world, the former lives for eternity. Hence the success, for centuries, of the Vatican. Emperors have resisted it, and fallen. Ministers have framed their policies to curb the pretensions of the pope, and have been overcome. The devices of premiers are weak in opposition to the intrigues of the curia. The advance of the Papacy has always been as the advance of the plague, irresistible, unsparing, remorseless, and deadly. Its myriads of secret agents overmatch armies and dispose of their generals. Its purposes are fathomless as the sea and silent as the grave. Its action is in every State, setting nation to hamper nation, and exciting one statesman against another, breaking up, dividing, crumbling its enemies, while

its own party is always united, conspiring everywhere towards one object. Ever victorious, it will triumph until the great hour for the doom of the harlot, which sits upon the nations of the earth, has struck; until the warning voice has been heard through the world: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. . . . For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her."—*Lord Robert Montague.*

NEW TESTAMENT SABBATH.

1. WHAT day of the week is the Sabbath of the present dispensation?

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

2. How did the followers of Christ regard the day?

"And they returned, and prepared spices and ointments; and rested the Sabbath-day according to the commandment." Luke 23:56.

3. What does the commandment say?

"But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Ex. 20:10.

4. Why?

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it." Verse 11.

5. What is the lesson taught by the Saviour concerning the obligation of the Sabbath in the present dispensation?

Speaking of the destruction of Jerusalem, which occurred in A.D. 70, he said: "But pray ye that your flight be not in the winter, neither on the Sabbath-day." Matt. 24:20.

6. How was it regarded by Christ both before and after his baptism?

"And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read." Luke 4:16.

7. Upon what day of the week did Paul and his co-laborers attend meeting at Antioch?

"They came to Antioch in Pisidia, and went into the synagogue on the Sabbath-day, and sat down." Acts 13:14.

8. What liberty was granted them?

"And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on." Verse 15.

9. What impression seems to have been made by the speaker upon the Gentiles who were at the meeting?

"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." Verse 42.

10. How well was the meeting attended that was appointed at their request?

"And the next Sabbath-day came almost the whole city together to hear the word of God." Verse 44.

11. Why did they want these words preached to them? *Ans.*—They certainly wanted to become Christians.

12. What day did this course indicate that they intended to observe? *Ans.*—The one upon which they appointed their meetings.

13. When did the women at Philippi hold their meetings?

"And on the Sabbath we went out of the city by a river-side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16:13.

14. What custom had Paul with reference to holding meetings?

"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews; and Paul, as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures." Acts 17:1, 2.

15. What was the result of his labors at Thessalonica?

"And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few." Verse 4.

16. What power directed Paul in his work at this place?

"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake." 1 Thess. 1:5.

NOTE.—Their example among these people was for the benefit of those for whom they labored.

17. What effect did his example have?

"And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost." Verse 6.

18. How far did this example extend?

"So that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad." Verses 7, 8.

19. How is the example of these people seen manifested among the other churches here enumerated?

"They themselves show of us what manner of entering in we had unto you." Verse 9.

20. What was his example in Achaia?

"After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; . . . and because he was of the same craft, he abode with them, and wrought; for by their occupation they were tent makers. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18:1-4.

21. If all these churches followed the example of Paul and of the Lord what day did they keep?

"And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read." Luke 4:16.

"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews; and Paul, as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures." Acts 17:1, 2.

22. To whom should all Christians look for example?

"He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6.

WM. COVERT.

Indianapolis, Ind.

A VESTIBULE TRAIN FOR HEAVEN.

THERE are some people who seem to think they have a through ticket on a vestibule train for heaven. Having paid their pew-rent, taken a seat in the church for a pleasing Sunday service, feeling no obligation to do anything to move the church onward spiritually, they consider themselves at liberty to find fault with the minister and the choir, just as the critical complaining passenger, who, having paid for his ticket and secured his berth, looks upon the train, officers and all, as bound to be simply subservient to his individual fancy and pleasure. Is it not time that those who are divinely commanded to work out their own salvation with fear and trembling got rid of this passenger notion of getting to heaven?—*The Living Church (Episcopal).*

A SCANDALOUS PICNIC.

THE following article, under the above title, by Rev. John Mordy, of Niagara Falls, a Presbyterian, appeared some time since in a Western New York paper. It is a good illustration of much of the inner life of Rome, and the logical result of her doctrines. It will do to compare with the high claims of Catholics sometime in the future:—

"In looking over the program of the picnic held by the Holy(?) Catholic(?) Apostolic(?) Church at Niagara, last Tuesday, I venture to think that it would be considered rather a strange bill of fare were it presided over by St. Peter or any of the apostles, instead of one of their modern representatives.

"In the first place, you will notice that the prizes given for no less than four of the games are boxes of cigars. If these prizes are selected with a view to stimulate and direct the ambition of the youth, the great object of the Church of Rome must be to teach young men the filthy habit of smoking. This idea is confirmed by the fact that No. 15 on the program is a smoking race. Pretty business this for a holy church? Two of the prizes are bottles of wine and one a bottle of brandy. From this we naturally infer that another object of the holy church is to encourage the use of strong drink; for what should young men value more than prizes given under the direction of an infallible church?

"Looking over the list of donors, I notice in the second place that nine-tenths of the prizes have been contributed by Protestants, whom the holy church has condemned to hell; for, according to her catechism, no heretic shall enter the kingdom of heaven. The holy Bible teaches that no drunkard shall enter the kingdom of heaven, and warns young men not to 'look upon the wine when it is red.' But the holy church, which teaches that no Protestant shall get to heaven, encourages the use of cigars and strong drink, by offering them as prizes to those who succeed in games, one of which is a smoking race.

"I notice in the third place that the Protestants who contributed for those games condemn and despise the holy church in their hearts, and in their conversation with other Protestants, almost as much as the holy church condemns and despises them; but being business men, they allow the church to make milch cows of them, to secure the custom of Roman Catholics, who in turn pity and despise them for their lack of sincerity and manliness.

"In conclusion, the writer would like to say to the priest who superintends this business: Are you not ashamed to pass yourself off for the representative of Christ and his apostles, and at the same time to invite poor Protestants, whom your church condemns to hell, to join in games like a smoking race, and to give boxes of cigars and bottles of strong drink to boys as prizes? He would like to say to Protestants: Are you not ashamed to countenance and encourage, under the guise of religion, such disgraceful inducements to contract habits of drunkenness, which are destroying thousands of your fellow-men?"

THERE is no wilderness so dreary but that Christ's love can illuminate it; no desolation so desolate but that he can sweeten it.

The Signs of the Times.

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

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WHY IT IS.

A MAN who has been out in a very dark night finds it impossible to see objects distinctly if he suddenly enters a well-lighted room. It would be just as well, yes, even better, for him if the room were at first only partially lighted, for then his eyes would the sooner accommodate themselves to the changed conditions. So also a man who has been in a very deep well, or a cave, cannot see when he suddenly finds himself in the blazing sunlight. Everything at first appears in a haze, then the outlines of form begin to be seen, and finally everything stands out in full relief.

The same principle holds good in other things. If you should place a work on geometry in the hands of an Indian just from the plains, you could not expect him to understand it. Its figures would convey no meaning whatever to him. Or if you should place a Greek Testament in the hands of a bright Sabbath-school scholar, it would be unintelligible to him, although he might be able to read the English language with ease. But give him a few years' time, and he would be able to read the Greek. Yet he would not read it readily at first. He would learn the letters, then certain forms and rules, and then he would stumbly pick out the meaning of a simple sentence. Even if a book were in a child's own language, and he were unable to read, he would have to acquire a knowledge of it gradually. And so in everything; all knowledge is gradually acquired.

Now let us apply this principle to another case. We claim that the Bible very plainly teaches that the seventh day is the Sabbath, and that no other day is or can be the Sabbath of the Lord. But the question comes up, Why did not all the good of past ages believe and teach thus, if it is Bible doctrine? Why did not the reformers keep the Sabbath? The question is already answered. For centuries the Catholic Church had had supreme sway. Its policy was to keep men in ignorance, especially of the Bible; that was a proscribed book. Wherever one was found, it was burned by the priest, and the possessor treated as a heretic. The priests themselves knew nothing of the Bible. Even the cardinals and archbishops, the men in highest position in the church, were ignorant of its teachings. They were taught to look upon it as a vile book, and to look to the church for their spiritual knowledge.

Among the common people, the ignorance was of course still greater. There were very few who had ever seen a Bible. If they had seen one, the most of them would have spurned it as a loathsome thing whose very touch would contaminate. Had they ventured to open its pages, it would have conveyed no more to them than if it were blank, for the Bible had not been translated into the language of the common people. The small portions of the Bible that the church allowed the priests to have were written in Latin. And even if the Bible had been translated, to thousands it would still have been a blank, for where there is ignorance of the Bible there is ignorance of the deepest kind. Very few of the people could read; many even of the nobles and princes could not; there was no incentive for them to do so. This was the night, the

darkest part of the night, and the darkness, like that of Egypt, could indeed be felt.

But night does not always last. God's Spirit was at work in the hearts of men, and that always brings light. There were men who had all the wisdom that the schools could bestow. They had been moved to acquire this knowledge by a desire to benefit their fellow-men. And yet in regard to the Bible they were as ignorant as the poorest peasant. But they were anxious to serve God, and Christ says that "if any man will do his will, he shall know of the doctrine." And so these men found the Bible, and, unmoved by the threats of bishops and popes, they translated it and studied it.

The Reformation gave the Bible to the people, but they could not grasp all its truth at once. Its simplest doctrines were so directly opposed to the teachings of the church that it took a long time for their minds to comprehend them. The one great point then needed was to make men understand that the pope had no power to forgive sin, or to give men license to sin, or to remit the punishment due to sin; works of penance would not suffice to gain the favor of God. "The just shall live by faith," was the watchword of the Reformation. People must first learn to believe that the Bible, not the pope, could alone point out the way of life.

Some of the reformers had glimpses of still further truth, but not all. The Reformation had only just begun when Luther and his fellow-laborers died. Many grievous papal errors still existed. Other men followed them, who were moved by the same spirit, and now the light began to dawn more brightly, and more and more of the Bible was made clear to men. They had become somewhat accustomed to its rays of light. Some rested content with the little light they had received, and refused to receive any more. But others looked still farther, and were rewarded by finding new treasures. And now a great flood of light shines forth from the sacred page, and men are beginning to endure the sight. But this could not have been done at once any more than men who have been long confined in a dark dungeon could look at once upon the sun at noonday. And this answers the question, "Why were these things not found out before?"

E. J. W.

THE COUNTERFEIT AND THE GENUINE.

THERE are few texts of Holy Writ more frequently misapplied than Matt. 7:15: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." It has been applied to true reformers all through the Christian age by a corrupt and godless church. No sooner has advanced light been proclaimed to the world, than the above sentiment has been hurled at those who heeded the message sent of God. But all this does not detract a jot or tittle from the warning of our Saviour. It has been a needful warning all through the ages past; it is even more to be kept before the people of the world in the last days.

From the time that Satan gained a foothold on the earth, he has counterfeited the work of God. He "beguiled" our primal mother (2 Cor. 11:3); he has deceived the whole world (Rev. 12:9); he has been a liar and murderer from the beginning. In order to effectually deceive, the counterfeit in its inception must be made as much like the truth as possible, and yet contain within it elements which will lead to sin and destruction. It is like the way spoken of by the wise man, which to man seemed to be right, but which in reality was the way of death.

Of course the beginning of a path of deception does not appear as it does at its close. The apostasy in the church in the early centuries of the Christian era was but the slightest departure from

truth and righteousness. It was so near like the genuine that many were deceived thereby, and gave it their influence, and thus made it more powerful for evil. In those first small plants of departure from God was the baleful tree of the Dark Ages yet undeveloped. God saw it and gave warning. Men heeded not the warning; they could not in their human blindness see much difference between the false and the true, and were therefore deceived.

The word of God clearly and positively declares that there shall be great deceptions in the last days of probation. It is only natural that it should be thus. The great deceiver of all, who has practiced upon human souls and minds for six thousand years, who has used every device which his hellish ingenuity could invent, has grown wise in his craft. He knows how different minds and characters can be deceived, to what temptations people and nations and generations are susceptible. He can use the same old deceptions, he can clothe them in new garbs to suit the selfish mass, he can combine old and invent new. Every successful device of the past, every new one which can be devised, will be used to deceive the world in the last days, and prevent souls from being saved. He would naturally work in this way. He knows his time is short, therefore he is come down in great wrath. This does not mean that his principal manifestation is rage. He is the deceiver still; he beguiles unwary souls.

Let us notice some of the solemn warnings which God has given to us of this work of deception on the part of Satan. In 2 Thess. 2:8, the coming of Christ is brought to view. Just before he comes, there will be a great work done by Satan. That passage reads—

"Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." Verses 9, 10.

The words here translated wonders and signs are the same words from which signs and wonders are translated when wrought by Christ and his apostles. They were, to a certain extent, attestations to the power of God, manifested through Jesus and the disciples. But those wrought by Satan are "lying" wonders. The wonders wrought by Christ were manifestations of God's approval, an indication of the truth of his mission. But the wonders wrought by Satan are lying wonders, to make men believe that error is truth. The former were designed to confirm, the latter to deceive.

Again, Satan will work with all "deceivableness of unrighteousness;" that is, he will make unrighteousness appear what it is not. It will profess to be righteousness; it will profess to come from God; it will be wrought in the name of Christ; it will have much truth, or, rather, of the form of truth; but there will be connected with all the profession and form, enough error to vitiate all, enough departure from a right way to lead the poor soul who follows the counterfeit to destruction at last.

This is in harmony with another declaration by the same apostle. In speaking of false teachers, he says (2 Cor. 11:13-15):—

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

Outwardly they are the apostles of Christ, professing the same things, claiming to be sent of God; they are outwardly ministers of righteousness, while the heart is "desperately wicked." It is the deceivableness of unrighteousness. It is in harmony with the father of all deception, who is transformed, or who outwardly appears as an angel of light.

Our Saviour, in speaking of our own times, says:

"There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. Mark says, "to seduce, if it were possible, even the elect." Under the deceptions of Satan a sinful world willingly falls, as it ever has in the past. But in the last days they will be so great to all human sense and knowledge, the false christ will be so much like the true, the false prophet so much like the genuine, that were it not for God's keeping, even his own will be deceived. The words of Mark indicate that Satan works wonders *in order to seduce* God's chosen. To be forewarned and heed the warning is to be forearmed, and the "elect" will have heeded the warning.

Another prophecy which points out our own country, speaks of the way in which Satan will work to deceive its inhabitants. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do." Rev. 13:13, 14. These miracles are wrought by the spirits of demons. Rev. 16:13, 14. The very miracle wrought by Elijah to show the true God and lead men to save him, will be counterfeited by Satan to lead men from God and to disobey his commands. 1 Kings 18.

If men say, "I will believe if I can see signs and wonders, such as the sick healed, extraordinary feats performed, fire brought from heaven," Satan will do all these to ensnare the soul. "What, will he heal the sick?" is asked. He will seem to, at least. Diseases are organic and functional. A serious organic disease, in which wasting and destruction of the parts were involved, could not be healed by Satan, for such healing involves creation. But where the disease is purely functional, where some mere obstruction has caused the disease, we do not know why Satan may not be able to do in a comparatively brief period, because of his superior wisdom, what man might be able to do in a longer time. It is certain that there have been some marvelous cures by Spiritualists, or clairvoyant physicians, who claimed no miraculous powers through faith in Christ. And may it not be true that some of those whom Satan has bound, lo, these many months and years, he himself may be able to unbind? See Luke 13:11-16.

No worldly wisdom, or power, or knowledge, will save men from Satan's final deceptions. He will take the wise in their own craftiness, he will deceive all but the elect. No evidence of the senses alone can be depended upon; it will surely deceive. Satan knows much more than fallen man; besides, the knowledge of the fallen angel has been augmented by the practice of six thousand years. From the arch-enemy to his lowest agent, from the false christ to the lowest devotee, there will be the profession, the appearance, the overpowering deception. Truly our Lord well said, "Beware of false prophets."

What the evidences of the truth are, and how we may escape the snares of the last day, we reserve to another paper. M. C. W.

RETURN OF THE JEWS.

A CORRESPONDENT sends us a copy of the *Pacific Baptist*, asking us to review Dr. Frost's Bible-reading on the "Return of the Jews to Palestine." We wrote a series of articles not long ago which covered every point which Dr. Frost has attempted to make. He makes the same mistake that many others do who attempt to explain all the promises to Israel, by endeavoring to interpret Old Testament texts from an Old Testament standpoint. Paul says that the mystery of God was not revealed to those of that time as it is now revealed to us, "that the Gentiles should be fellow-heirs,

and of the same body, and partakers of his promise in Christ by the gospel." Eph. 3:3-6.

All who are in Christ are Abraham's seed, and of the true Israel of God. Neither is it true that only two tribes were represented in the return from the Babylonian captivity. Judah and Benjamin and Levi were prominent, but others were with them. See Ezra 1:5; 2:70; 6:17; 8:35. All the tribes were represented. Abraham's seed, to whom the land—the earth (Rom. 4:13)—was promised forever, was the Lord Jesus Christ. Gal. 3:16. Again, the temporal blessings to Israel were conditioned on their faithfulness. See Jer. 18:7-10. Israel according to the flesh forfeited all the blessings, and their privileges were taken away and given to a nation bringing forth fruits of righteousness, even the true Israel of God—those created anew in Christ Jesus (Matt. 21:43), whether they be, according to the flesh, Jews or Gentiles. Rom. 9:24.

THE TEST OF THE TRUE.

IN another article is presented a part of the evidence with which God has forewarned us of the great deceptions of Satan which are to come upon the world. So varied will they be that they will reach and be adapted to all classes and conditions, so powerful that they will deceive all but the very elect. How may we escape them? How may we distinguish the false from the true? There are some characteristics which are always present to a greater or less extent in the various manifestations of Satan. We note a few of these.

1. When God forewarns men of judgments to come, false prophets will generally cry peace, and predict success to earthly enterprises. It was so in the time of Jeremiah and Ezekiel and Elijah and Micah. See Jer. 6:13-15; 1 Kings 22, and other passages. The sure word of prophecy points out that thus it will be when the faithful servants of God are preaching that the Lord's coming is near. 1 Thess. 5:1-3; Isa. 2:1-5. God warns men against the judgments to come, and entreats them to turn to him before the day of probation closes and the day of the Lord's wrath begins. Zeph. 2:1-3; Eze. 33:1-11; Rev. 14:6-11. But false prophets preach peace for the world; that the day of the Lord is a day of mercy and not of wrath, a time when greater opportunities will be offered men. They look to the day of the Lord as a time of salvation to all, and thus lead men to selfishly desire it. Truly did the prophet say of such: "Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and [with lies] strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Eze. 13:22.

And of those who desire the day of the Lord, as a time of mercy, the Lord says:—

"Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear [more cruel and tenacious still] met him; or went into the house [for rest and shelter], and leaned his hand on the wall [for support], and a serpent bit him." Amos 5:18, 19.

And the same class here addressed had their holy feast-days, and solemn assemblies, made many offerings, and sang many songs. Verses 21-23. They had set up their own standard instead of God's.

2. Their work leads away from God's word, away from God, away from Christ, but leads to self, selfish honor, and interests. We do not say it will be claimed that this is its purpose; it will profess the very opposite; but "ye shall know them by their fruits," are the words of Christ. Matt. 7:16.

Mohammed claimed to be a prophet of God; he believed in the great prophets of God, and in Christ as one greater than himself, and wrought some miracles; but he erected his own standard, and

turned men's thoughts and honors to himself. But John the Baptist, with one of the most honored and important missions that mortal ever knew, wrought no miracle, and died when all his influence had been submerged in the greater glory of Christ.

The tendency of the papal system is to exalt man. So is that of modern Spiritualism, and every other false ism. They have turned men from the worship of God; they have brought honor and exaltation to man. The devotees of the false religion may claim to be humble, may boast of it; in fact, may enter the slums of society, and even, like the pope, wash the feet of twelve beggars; but Christ is lost sight of in the glory taken to themselves. How many such reformations there are at the present time, the majority of the converts of which exist only in the presence of the one who led the work!

Some parts of the word of God may be exalted. Mohammed's great cry was, "God is one," a great truth, but, as has been remarked, he coupled with that a great lie, "Mohammed is his prophet." And so the truth of God was changed into a lie, and in consequence men worshiped and served the creature more than the Creator. Rom. 1:25. Even so the truth of Christ's coming, of the power of God in healing the sick, of what he has revealed concerning the gifts of his Spirit, each and all have been made convenient pack-horses to introduce damning error into the church of Christ, by perverting and misapplying them. Witness some of the fanaticism which has been manifest among some classes who are looking for the second coming of Christ; witness Christian science and many faith curists; witness Mormonism. The more important the doctrine, the worse will be the delusion of its perversion.

It will pervert, and turn men from the practical truth of the word of God, especially the law of God. The law of Jehovah is the great standard of right, holy, pure, and perfect in every respect. Everything contrary to that is a false, man-made standard, which detracts from the law, hence from the Giver of the law. "Ye shall know them by their fruits," says our Lord. But what is the standard of these fruits?—It is the rule of God's righteousness. So our Saviour continues: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21. God's will is his holy law. Ps. 40:8.

Jesus goes farther, he includes not mere profession alone in his condemnation, but he includes those who wrought mighty wonders in his name. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you; depart from me, ye that work iniquity [lawlessness, violations of law]." Matt. 7:22, 23. Isaiah bears testimony of the same import. In speaking of the manifestations of the last days, he says: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

The very truth which such may hold has been changed into a lie, and becomes as powerful for evil in deceiving souls as it is for good when used in the right way, the way which leads to more light and more truth, to a better acquaintance with God. Truth exists not only in the theory expressed in the words through which it is revealed, but in its object as well. The truth, therefore, perverted from its original design, becomes error, light becomes darkness. Said our Lord to the Jews: "If thine eye be evil, thy whole body shall be full of darkness! If therefore the light that is in thee be darkness, how great is that darkness!" Matt. 6:23. Truth perverted is error, light perverted is darkness. Therefore those who are led by a wrong spirit, whose object is to build up

self, whose teachings turn men from God and his truth, have *no light* in them.

Neither can they be said to preach Christ, however much their words may laud the Redeemer of the world, who ignore or reject a portion of the word of God. That word came through Christ, he is the Incarnate Word, the Incarnate Law, the Incarnate Gospel—the Way, the Truth, and the Life. A rejection of the word of God is a rejection of the Christ of God, for all the word centers in him. The mission of Christ was and is to bring men into harmony with the law of God, or what is the same thing, in harmony with himself. He gave himself to redeem mankind from all lawlessness, to save men from sin (Titus 2:14; Matt. 1:21); whatever, therefore, degrades the law degrades Christ and his work. Whatever miracle or wonders may be wrought in the name of Christ are nothing if those who do the work are practicing lawlessness, or working iniquity. The wonders wrought in Christ's name professedly, only make more potent for evil the influence against the law of God and the church and work of Christ.

3. The great evidence of his work which God has given in these days is his holy word. Miracles may have been a sign sometimes in the past, but only when Satan was not permitted to work so mightily. The great evidence of the truthfulness of the divine mission of our Lord was not his mighty works, only as those works were in harmony with the Scriptures, which testified of him. Hence the appeals of the apostles were not to miracles primarily, but to the sure word of prophecy.

Those who live in the last days have all the evidences which have ever been given before, in all the centuries of the past. The people of God will not win their greatest triumph through mighty works, but through the truth. Not the theory of the truth, but the love of the truth. Those who do not receive the love of the truth, such a love as will unite them with God, the Author of truth, that will enable them to stand alone with God in the truth, will certainly be swept away by the strong delusions. 2 Thess. 2:9-12. The truth of God as it is in Christ will prove the shield and buckler to the people of God. Psalm 91. In the truth and by the truth through Christ they will be kept from Satan's snares, while those who look for great wonders will be deceived by the enemy. Truly the people of God can say with the psalmist:—

"I will worship toward thy holy temple, and praise thy name for thy loving-kindness and for thy truth; for thou hast magnified thy word above all thy name." Ps. 138:2. M. C. W.

PATRIOTISM OF ROMANISTS.

LET Roman Catholics proclaim their patriotism as much as they will, call themselves patriots excelled by none; at the same time they acknowledge as a "*paramount*" duty or obligation allegiance to the Roman see, not merely as an ecclesiastical power but as a temporal ruler, deprived of his rights. Here are some declarations of the *Catholic Mirror*, of November 23, an issue which loudly proclaims Catholic patriotism:—

"The absolute independence of the holy see in the city of Rome is the demand of Catholics throughout the world. The temporal power that is desired to secure the fullest immunity of the pope, and to preserve and perpetuate every privilege and right heretofore secured to the Papacy, is, in a word, perfect freedom as against all and every form of authority vested in either State or king."

"Whatever of influence they can bring to a solution of the great problem of the Roman question by the creation and development of a public sentiment which will, in union with the Catholic tone of the nations of the world, make more tolerable in the immediate present and finally secure on a lasting foundation the freedom of the holy see and the peace of the entire church, is not only a high obligation, but also a most loving and paramount duty. The Catholic press can have no grander

theme, no more lofty mission, than the vindication of the rights of the Sovereign Pontiff."

Mr. Bonaparte is quoted as follows, and indorsed:

"The pope, to be true to the church and his great office, must inflexibly assert that no living man was his rightful superior. . . . The extent and the form of his power have changed often with the changeable ages, but his liberty must be forever the same, for it must be forever 'absolute.'"

What is the difference in principle between the Romanist and the Mormon?

LIBERIA AND MENDI MISSIONS.

INTERESTING INCIDENTS.

THOSE who have followed us thus far through the northern and central portions of Africa, will be prepared to follow to the west coast—Liberia, Sierra Leone, and Senegal, where the gospel has been planted many years, and with most encouraging results. From the coast to the eastern boundary is about 100 miles.

Liberia contains about 14,300 square miles, and has 400 miles of coast line. It is estimated that there are 18,000 Americo-Liberians, and 1,050,000 aboriginal inhabitants. The government is republican in form, and the constitution is on the model of that of the United States. This is not a country of wealth, but rather of poverty. The Episcopalians, Lutherans, and Presbyterians, have had manual labor missions that have given a healthful mould to the work. They have taught the people to build houses, etc. The Methodist missionaries are also at work in this place. In former times our publications have gone to this place from New York.

Considering the relation between the United States and Liberia, and the many negroes that have emigrated from the former to the latter place, and the nature of the government, it should be one of the best mission fields in all Africa. Senator Morgan, of Alabama, has written much to show that Liberia, as a distributing point, possesses advantages over any other portion of Africa. He argues that it might be a country of wealth and power, and has recommended the establishment of a steam line to the west coast, and especially to Liberia, from the United States. But the alcoholic drinks shipped there ruin the people. This has been the greatest evil that the missionaries have had to contend with. They find it even more difficult to cope with than any one evil that existed among the heathen themselves. Certainly Christian nations will have an account to render to God in the day of judgment, for the liquor that has been sent to Africa. On those tribes of heathen who have never experienced the blessings of civilization, and who have never learned to control their appetites, the effect of intoxicating liquors is fearful.

In Sierra Leone, Gambia, Gold Coast, and Lagos, the Wesleyan Methodists and other missions are at work. Including their native and foreign preachers, they have nearly 800 at work. They have numerous schools and chapels, and many thousand members. The Gold Coast has an area of 15,000 square miles, and 400,000 inhabitants. Sierra Leone has 468 square miles, and 60,548 inhabitants. Lagos is an island of 73 square miles, and has a population of 75,270. Senegal is a French colony on the Senegal River.

Many of the readers of the SIGNS are familiar with the name of Hannah More, who embraced the Sabbath while a missionary in Africa. She afterwards returned to America, was baptized, and fully identified herself with our people. She visited the church at Battle Creek, Mich., and then went to the house of a missionary friend, a Mr. Thompson, who lived in the northern part of the State, where she died. It was in 1861 when she first heard the subject of the prophecies, and the Sabbath question explained. At the beginning of the

American Rebellion, General Lion was killed in Missouri, but was taken to Eastford, Conn., to be buried. At this time we were holding meetings in a school-house at the place, and Sister Hannah More, having attended the funeral, came to our meetings. Providentially, we stopped at the house where she was visiting, and she became deeply interested in the Sabbath, the prophecies, and other truths connected therewith. Not long after, she returned to Africa, and held a prominent position in the Mendi mission. Our correspondence continued, and we sent her publications from time to time. About this time many missionaries left the mission on account of a contagious disease that seemed to be fatal in that section of country. She was advised to leave, but her reply was that the providence of God had placed her there, and she would trust him to care for her while she continued about the work he assigned to her.

A few years subsequent to this she embraced the Sabbath. The mission was carried on by friends in England. They learned of her change of views, and wished to be informed why she had adopted such a strange belief. The books she had received she forwarded to these friends in England, but they did not have the same effect on them that they had had on her. The result was that others were sent to take charge of the mission, and she left. She visited other missions on the coast, and finding among them no place to work, returned to the States. Here she was healed, in answer to prayer, of a disease that had been preying on her for many years, and at the same time sight was restored to one of her eyes, in which she had been blind a long time.

During the time that she was in Africa we had sent her a small paper pictorial chart; this she had given to a friend who was going to Senegal; there was another who embraced the message through her influence, a Mr. Dickenson, by birth an Australian. He also was excluded from the mission and returned to his home in Melbourne. We afterwards found him in San Francisco, and whilst relating his experience he said that he had published the Sabbath truth all through the colony of Victoria, but had failed to interest others in it. Discouraged in this attempt, he renounced his views, and embraced those held by Swedenborg. When we went to Australia, some years ago, we learned the effect of his work.

While holding meetings among the French in Illinois, Elder D. T. Bourdeau came across a young man who offered himself as a candidate for baptism. His story was something as follows: During the war between France and Germany, some years before, a part of the French territory fell under the German rule. The French offered transportation to the colony of Senegal to those who wished to go. He went among the number, and there he found a small company observing the Sabbath, who had a pictorial chart similar to that which Elder Bourdeau used. It was here that he received the light of the Third Angel's Message. He left Senegal for France, but was shipwrecked, picked up by an American vessel, and landed in New York. From there he worked his way to Illinois, where he met Elder Bourdeau. He said that he wanted to join the church, and learn all that he could about the doctrines held by the Seventh-day Adventist people, that he might return to Senegal and better instruct those whom he had left there. From this point, we are sorry to say, we lost all trace of him, and whether he ever returned to Senegal or not we cannot tell.

In Africa there are between thirty and forty different missionary societies, with over 752 foreign workers, and over 9,293 natives. Then there are other missionaries who are doing an independent work, and are not connected with these societies. With some of these we have a personal acquaintance. They have left home, friends, and, to all outward appearances, have sacrificed all for Christ.

Is there not a providence of God in all this? Is it not partly by this means that the Lord intends to have the earth lightened with his glory? Oh, that we had hearts capable of taking in more of God's wondrous power to work! If God has honored us to fill some little place in his cause, praise and gratitude should fill our hearts for the privilege. The Lord has a world-wide work, and that portion which has been committed to our care to perform, is only to give the finishing touches. It is our duty to put them on with care, but we must never discard the efforts that others are putting forth; for they too are instruments in the hand of the Master.

S. N. H.

The Sabbath-School.

Notes on the International Lesson.

CLOSE OF SOLOMON'S REIGN.

(December 22; 1 Kings 11:26-43.)

JEROBOAM, like Saul and David, was elevated from obscure life. And, like both these, he had some natural qualifications that were in his favor. But, like Saul, his ambition rendered him impatient; he could not, like David, bide the Lord's time, and in his rashness finally lost all the honors that God had designed to bestow upon him and his house. It is a significant expression of the text, after stating Jeroboam's plebeian position, that "even he lifted up his hand against the king." One of the "three things" for which "the earth is disquieted" is "a servant when he reigneth." Prov. 30:21, 22.

JEROBOAM'S advancement by the king contained a valuable lesson for young men. It seems that he was among the workmen engaged in repairing the defenses of Jerusalem, "and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph." That is generally understood to mean that he was made foreman, or overseer, over that part of the work assigned to Ephraim, or the house of Joseph, to which Jeroboam belonged. Commenting on this instance, Dr. Pentecost says: "Energetic and industrious young men are always in demand, and are sure to be found out. They need not of themselves seek recognition. It will come to them unsought. A man's work is his best recommendation."

THE Lord gave precious promises to Jeroboam, even such as he had given to David, but told him plainly that Solomon should reign all his life for his father David's sake. But Solomon sought to kill Jeroboam, who fled to Egypt and remained till after Solomon's death. Here he married a sister of the Egyptian queen, and learned the idolatrous worship of that country, which he afterward set up in Israel. So, with all his splendid prospect, he departed from the Lord, who had so highly honored him, forfeited his dynasty, and ignominiously passed into history as "Jeroboam, the son of Nebat, who made Israel to sin."

THE "golden text" connected with this lesson is a fitting comment upon the lives both of Solomon and Jeroboam: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13. It is a fitting injunction for each one who studies the lesson to apply to his own life; and to it is inseparably added the verse which follows: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

It may be easy for us to look back and reproach

the follies of these men, and of a host of others before them, in whose path God laid golden opportunities, to be lost through disobedience and selfish lust. It may be easy for us to say, "If we had been in the days of our fathers, we would not have been partakers with them" in many of their foolish actions. But this generation may well take to itself the words of Paul in Rom. 2:1: "Thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another thou condemnest thyself; for thou that judgest doest the same things."

THE present generation has light and privileges unknown to any in the past. We have before us all the wisdom of our predecessors, as well as the knowledge of their experiences. We can see in the past history of the race, all the results of every phase of conduct and principle. "Whatsoever things were written aforetime were written for our learning." Why?—"That we through patience and comfort of the Scriptures might have hope." Rom. 15:4. We may learn lessons of great value by contemplating not only the successful lives portrayed in the Scriptures; but also the failures. Even the turning of the cities of Sodom and Gomorrah into ashes made them "an ensample unto those that after should live ungodly." 2 Peter 2:6.

THE examples of individuals and nations uniformly teach the one great fact that "the Lord knoweth the way of the righteous; but the way of the ungodly shall perish." Ps. 1:6. "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:10, 11. If even those of antediluvian days were without excuse because they believed not the preaching of Noah, what shall be said of this generation, with evidence piled on evidence of God's inexpressible mercy, and his unfailing justice and judgments? For "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

THIS lesson ends the series for 1889, that for December 29 being left for the schools to supply as they think best, either in review or by special topics. There will therefore be no lesson notes in next week's issue of this paper.

W. N. GLENN.

Letter to the Hebrews.

HEBREWS 7:15-26.

(Lesson 13, December 28, 1889.)

1. To whom was the priesthood given in the law of Moses?

2. How strict was the law on this subject?

3. How, then, could Christ become a priest?

4. How were the first priests said to be made?

"Who is made, not after the law of a carnal commandment, but after the power of an endless life." Heb. 7:16.

5. What is meant by a carnal commandment? See notes.

6. How was Christ made a priest?—*Ib.*

7. Why was the former commandment disannulled?

"For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof." Verse 18.

8. Why was it unprofitable?

"For the law made nothing perfect." Verse 19, first part.

9. What was brought in when that was disannulled?

"For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." Verse 19. See note.

10. How did the Father declare the priesthood of his Son?

"And inasmuch as not without an oath he was made priest (for those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest forever after the order of Melchizedec)." Verses 20, 21.

11. What did this indicate? *Ans.*—The oath of God, from which he would not turn, indicated the honor and dignity of the priesthood of Christ, to show which is, indeed, the object of this entire chapter.

12. Of what did he become surety?

"By so much as Jesus made a surety of a better testament." Verse 22.

13. What is meant by his becoming surety of a covenant? See note.

14. Why were there many priests under the old covenant?

"And they truly were many priests, because they were not suffered to continue by reason of death." Verse 23.

15. Why is the priesthood of Christ perpetual?

"But this man, because he continueth ever, hath an unchangeable priesthood." Verse 24.

Perpetual, not transferred from one to another, gives a better idea of the fact stated than the word unchangeable.

16. What further assurance does this give to us?

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Verse 25. See note.

17. How is it that such a high priest became us?

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Verse 26.

This means that he is a high priest in every way suited or fitted to our wants. The Aaronic priests could not meet our necessities—could not take away sin.

18. What is the character of our high priest?—*Ib.*

19. Did any of the Levitical priests resemble him in this respect? *Ans.*—The laws concerning the purity, in both person and character, of the high priest, were very strict. But no man ever bore the character here described.

20. What is meant by his being higher than the heavens? See Eph. 1:18, 22; 1 Peter 3:22.

NOTES.

CARNAL means fleshly; a carnal commandment means a commandment pertaining to the flesh. Carnal does not always nor necessarily mean sinful or evil. The Levitical system was not spiritual; perfection was not by nor in it. The word seems here to have reference to the frailty and mutability of mortal priests. This is rendered quite certain by the contrast, they were made priests by a carnal commandment; he after the power of an endless life.

OF course the commandment that is disannulled is the same as the law of Heb. 7:12. There was a disannulling of the entire ecclesiastical law of that dispensation, of which the priesthood was the center. Verse 19 is obscured by the common rendering. The first clause should certainly be in parentheses. "For there was verily a disannulling of the preceding commandment for the weakness and unprofitableness thereof (for the law made

nothing perfect), but [there was] the bringing in of a better hope, by which we draw nigh unto God." The actual contrast in the passage is destroyed by the introduction of the word "did," in our version. There was a disannulling of the one and there was a bringing in of the other. The first made nothing perfect—by the second we draw nigh unto God. The first had to be taken away, that the second might have place. There is a force to the expression "by which we draw nigh unto God," that is generally overlooked. Thus it is said that Moses drew nigh unto God, while the people stood afar off. Ex. 20:21; 24:1. And so the priests drew nigh unto God in his sanctuary, even into his presence, but it was death to the people to come near. But under the intercession of our high priest we are all said to draw nigh unto God. See the same contrast presented in 2 Cor. 3:12-18. What gracious privileges are conferred through the gospel of Christ.

BECOMING the surety of the covenant is a strange expression; such an idea is nowhere else found in the Scriptures. Jesus is not only the mediator of the better covenant, but he becomes surety—he seems to assume the responsibility of seeing that the object of the covenant shall be accomplished. This is an additional assurance to those who place their cases in his hands. But in this word, or in this transaction, there is no room given for presumption. It may not be said, I will do nothing, or, I have nothing to do; Jesus is my surety, and he will do all in my behalf. In any transaction no one would become surety for another who made no effort to be just. The first covenant had no surety, for the priests could not insure perfection, either in obedience, or by virtue of their offerings. How great reason have we to be thankful, for, with such a high priest as we have, there can be no failure in this covenant, unless it be through our own neglect or willfulness.

BECAUSE Christ has unending life and a perpetual priesthood, he is able to save completely—to the uttermost—them that come to him. No case can be forgotten or neglected in the transfer of office from one to another, or by reason of the infirmity and inefficiency of the advocate. Everything connected with his priesthood is calculated to give encouragement and assurance to those who put their trust in him.

ADDITIONAL NOTES.

THE answer to question 7 can only be understood by keeping in mind the comparison which is being drawn between the priesthood of Christ and the priesthood of Aaron. It is of Christ that Heb. 7:16 speaks. It can be paraphrased thus: "Who [Christ] is made, not after a law of a carnal commandment [as were the Levitical priests who, being "compassed with infirmity," were weak and short-lived, and therefore were not efficient helpers], but [he, Christ, was made] after the power of an endless life."

It is well for the student to remember that "testament" and "covenant" come from the same Greek word, "*diathēke*."

THE high priest here on earth was "compassed with infirmity" while he was high priest. He was mortal, fallible, imperfect. If he undertook the case of a sinner, what could he do?—He could sympathize with the sinner; he could bear with his failures (Heb. 5:2) to some extent; he could learn where the sinner most needed help; he could point him to God; then he might die. The poor sinner falls again, and the priest who had helped, pitied, befriended, consoled, is dead. He must go to another, just as weak, just as much compassed about with infirmity. Truly in man there is no help.

BUT how different with our great High Priest. Once he was compassed with infirmity, but not now; that was before he became a high priest. He was made flesh, he met man's trials and temptations, realized their power, suffered but yielded not for one moment; but in the enduring, in the suffering, he was "perfected forevermore" (Heb. 7:28, margin); "made perfect" (Heb. 5:7-9); therefore while he can sympathize with and pity those who are in the flesh, he stands in all helpfulness, "higher than the heavens," in whom is all power, all fullness. And this precious, mighty Redeemer will dwell in our hearts by faith and enable us to overcome, even as he overcame.

"HIGHER than the heavens" means that he is above all creatures, however high they may be. All power was given him not only in earth but in heaven. He sat on the right hand of the throne of the Majesty in the heavens. The intelligences of heaven, who once with surprise and grief saw him made lower than themselves, and sympathized with him, are now far beneath him, counting it the highest privilege even to adore.

The Missionary.

SAMOA.

THE Samoan Islands, which, owing to German aggression, have lately attracted such widespread attention, are no less interesting to those who anxiously await the gathering of the "isles of the sea" under the blood-stained banner. They lie in the great Pacific Ocean, about six or seven hundred miles northeast of Fiji and three thousand east of Australia. They are of volcanic origin, lofty, productive, and beautiful, while their climate rivals that of Italy in its balmy loveliness. They have been known since 1722, when Roggevein visited them and gave them the name "Navigators' Islands." Other navigators also visited them, one of whom, La Pérouse, in 1787, lost twelve of his men by the hands of the natives, thus giving rise to the appellation "blood-thirsty savages," which, whatever the cause of the massacre, certainly does not describe their natural propensities now.

The population is estimated at from 35,000 to 40,000, of which one-third live on Savaii, the most important island.

The natives are of a superior class, have a fine physique, and are rather prepossessing in appearance. They are hospitable to a fault, peaceful and cleanly, while their rigid conscientiousness and forgiving disposition may well be copied by more favored nations.

Some of the Samoan customs are at least interesting; for example, the gathering of all marriageable maidens in each village into separate communities; the tattooing of the men, without which no young man can expect to be successful in winning for himself a wife; and the obligation on all ladies to chew *kava* at the invitation of any man.

In former times their dead were buried near their lately-occupied abodes, and their spirits were supposed to travel to the extreme end of the island of Savaii, and there, from a stone, leap into a circular pool, which they believed to be the entrance to their hades.

Their houses are built in a bee-hive shape, and consist of one room—often very large. They cook in a separate house, and still prefer

their ancient custom of a fire in a hole in the ground to the more modern method of civilization.

The London Missionary Society was the first to carry to these islanders the gospel, though early missionaries are said to have visited them from New Zealand.

In 1830, John Williams, the "martyr missionary," accompanied by Mr. Barff and eight Society Island native teachers, in *The Messenger of Peace*, touched at Samoa. Their advent was hailed with delight by the Samoans, who greatly desired teachers, with which they were then supplied.

Two years later Williams again visited the islands and was astonished to find the extent of the gospel's influence. Having no strongly-defined religious convictions, and being favored with dispositions more susceptible to divine virtues than the aborigines of many of the South Sea islands, the hearts of these simple people formed fruitful soil for the gospel seed, and far and wide the blessed tidings had been spread, and everywhere received with joy.

In 1836 Mr. Murray, with five others, arrived, and the work of translating the Scriptures began. Within thirty years from the landing of Williams and Barff, idolatry had entirely disappeared, and the natives were all nominally Christians, possessing a beautiful reference Bible in their own language.

On the island of Upola, forty-five years ago, the late Rev. Charles Hardie and the Rev. G. Turner, LL.D., under the direction of the London Missionary Society, laid the foundations of *Malua*, the Samoan missionary seminary of the society.

They began by selecting thirty acres of land, which they begged to be allowed to pay for, put up temporary houses, selected twenty-five youths for instruction, gave each a plot of ground for his support, and began work.

Now they have 22 stone cottages, a classroom 60 feet by 30, with all necessary appurtenances, 300 acres of land, a hundred students, and a glorious record of *self-support*. One day a week is set aside for industrial pursuits; thus the building and repairing is done by the students.

At the seminary they observe the "week of prayer," and have a monthly missionary prayer-meeting, at which a collection is taken from the students.

The course of study occupies four years, which is often supplemented by another four years, when students are placed on the teacher's staff.

These students are the men who shepherd the flocks in the two hundred Christian villages on the islands, and some of them are even doing missionary work in New Guinea.

Besides the London Missionary Society, the Wesleyans and Roman Catholics have missions in Samoa, with some thousands of adherents.

The Samoans are strict Sabbath observers. They are a Bible-loving people, and their children are early trained in its precepts. Their sympathies are not confined to themselves, and for the last twenty years, besides supporting their own pastors, they have contributed to the funds of the London Missionary Society annually an average of \$6,000, while the only expense that society has in connection with the islands is the support of the seven

missionaries who have not yet been withdrawn.

To sum up in the words of the late British Consul: "Taking the Samoans for all in all, and judging from their past history and present condition, there is not a people more worthy of consideration and preservation, more susceptible of improvement, or more willing to be taught to take that position amongst the enlightened races that they have so often and so earnestly sought our help to win."—*Missionary Echo*.

CONDENSED REPORTS FROM THE FIELD.

SINCE we last gave a condensed report of our work, the General Conference has been held, and reported in various journals. Some of its most important actions have been given to our readers. The work in the field has made about the same progress as heretofore. Interesting State meetings have been held of Conferences, Tract Societies, and Sabbath-school Associations in a number of States, and all report progress.

An interesting report from Brother James Harris, of New Zealand, reviews the history of the cause in that island since 1885, when Elder Haskell planted the truth there. Growing churches exist at Auckland and Napier. At the former city the first Seventh-day Adventist Church in the Southern hemisphere was erected. The Tract Society is doing excellent work, and the canvassers, only partially organized, sold over \$4,500 worth of publications. Since Brother E. M. Morrison reached there instruction has been given, and the canvassers start out with better courage.

In our own America, where so much prejudice does not exist, the work is as ever onward. From various States and ministers, the following definite reports have come:—

T. M. Steward reports considerable interest in Nova Scotia, eight having accepted the truth. Brethren Henderson and Martin have raised up a company of twelve at Rogers, Arkansas. In this State but a short time ago Sabbath-keepers were persecuted almost to the death. Two have been added to the church in New Orleans, by B. F. Purdham. Elders Rosseau and Morrow have gathered out a company of fourteen at Leavenworth, Kansas. W. C. Wales reports baptizing four at Fredericksburg, Indiana. Missouri reports some twenty who have accepted the truth, some of whom have been baptized. At Rock Springs some members of a Baptist Church accepted the truth. Not daring to bring them to trial before the church, as they had no Scripture against the course they had pursued, the minister called a meeting of the church (five were present out of eighty) and disbanded the church, "Friendship" by name, and organized the church of "New Hope." This they did to cast out without a trial their former deacon and wife, the postmaster and wife, and other good members. Partly on account of their unscriptural course another embraced the commandments of God. Two ministers—I. H. Evans and C. B. Childs—report twenty-two having embraced the truth in Michigan, sixteen in Bien Town and six at Windover school-house. At Onawa, Iowa, nineteen have signed the covenant, under the labors of Brethren Hancock and Watson. Brethren J. S. Washburn and C. M. Gardner report from Haw-

leyville, Iowa, ten who have accepted the truth. At another place twelve have accepted the last message, under C. A. Washburn and co-laborers. Among many interesting visits in the vicinity of Boulder, Colorado, Geo. O. States baptized seven. A. J. Breed and E. W. Webster report a company of twenty-eight at Boscobel, Wis.

An interesting report from I. Sanborn states that he assisted in organizing the first church in Wisconsin, thirty years ago. There are now in that State 2,000 Sabbath-keepers and sixty churches. Others have gone to other Conferences. He had labored in fifteen different States and had baptized 1,500 persons. He had recently baptized five at Fish Creek and three at La Grange. Thirteen have accepted of the last message at Nashua, N. H.; twelve are reported the past year from Black Jack Grove, Texas. The church at Atlanta, Georgia, has had four accessions despite the cruel Sunday law. There are some others reported in various parts of the country. Brother C. M. Kinney is laboring among the colored people, and reports interesting experiences.

This does not embrace all of the work done, but it is the greater amount reported in the three weeks past. The truth of God for these days will do its work, and gather out a people prepared for the Lord.

THE HAMBURG MISSION.

SLOWLY at first, yet steadily, the truth progressed in this section of the field, until November 9 we could, with the blessing of God, establish our first church in Northern Germany, and the third and largest in the empire. Some four years ago a brother commenced to observe the Sabbath just by reading a pamphlet written against us; he closed his eyes in rest just the day before we organized the church. About the same time a brother near the Danish border was also convinced of the Sabbath by reading some of our publications, which a Danish family left when they moved to America. He came over one hundred miles to be baptized and to join the church.

For six weeks we had meetings, in which we considered all the principal points of our faith, before we organized. As we could not baptize publicly, being forbidden, as bathing, we procured a fine bath-house in the most beautiful spot of the city, on the Alster, and here I buried twelve willing souls on Sabbath morning. One old lady upward of seventy seemed the bravest of all. In the afternoon these, with three others who had never belonged to any of our churches, and ten of us who were already members of our churches, united together in one church. Besides these twenty-five, there are five more good names on the covenant, and with the grown youth there are now some twenty-five new Sabbath-keepers here. Yet we have not given any course of lectures thus far.

Our readings are well attended, and new ones are becoming interested. Sister Ohm has good success in the Bible work. We have six canvassers at work in the city now, and have over one thousand orders, a good share being delivered. The pastors begin to warn, yet our canvassers stick to their work faithfully. We have also in the country five more canvassers, and they do quite well for this country. The best barely make their living, yet we find that the books and pamphlets do

a good work. We have also four sisters at work in Southern Germany, and there a lady has commenced to observe the Sabbath through our reading matter, the third thus far.

Our Tract Society numbers thirty members, and we have seventy-five *Herolds*; in all, our mission uses some four hundred journals in their work; and only the day of judgment will tell how far the truth has gone from here. The young man who intended to become a Lutheran missionary, has let his place, given us \$12.50 toward meeting the expenses of baptism, and now, after visiting his friends in Central Germany, has commenced to canvass for us. We have commenced our daily instruction again, and have prospects that the dozen workers here will soon be doubled.

We have also good news from the field. Brethren Ertzenberger and Böttcher are holding a course of lectures in Barmen, a city of over one hundred and twenty-five thousand, and report good interest. Brother Laubhan has baptized several of late, and will labor in Southern Russia this winter. Brother Klein had to send his passport clear to Western Russia, to the border, to get his goods, and as it takes weeks to get it back, could not leave during that time. The little Russian Sabbath tract was given by one of our friends to a Russian, and he barely escaped imprisonment.

L. R. CONRAD.

Hamburg, November 15, 1889.

WALNUT GROVE, SACRAMENTO CO., CAL.

For seven weeks past I have been laboring in or near this place. The almost constant rain-storms which have prevailed have much interfered with the attendance at our meetings; so the most of my labor has been done by visiting individual families, and searching the Scriptures with them. Seven adults have taken a firm stand to keep all the commandments of God, and the faith of Jesus. Several of these I expect to baptize in a few days. Though these brethren and sisters are too much scattered to all meet together each Sabbath, yet there seems to be among them such a spirit of faith and earnest consecration that I trust each will do his duty where he is.

My post-office address will be, hereafter, Isleton, Sacramento Co., Cal.

E. A. BRIGGS.

December 3, 1889.

MISSIONARY MURMURINGS.

GATHERED FROM VARIOUS MISSIONARY JOURNALS.

ONE-TENTH of a cent a day is the average contribution of the members of the Christian church in the world for carrying out the last command of the Master.

THE American Presbyterians have in Brazil 63 churches, 32 ministers, and 2,966 members; the Methodist Episcopal Church South has 16 preachers, 20 preaching places, and 346 members; and the Baptist Church in the United States has there 12 missionaries, 5 churches, and 341 members.

THE recent famine in China has had the effect of dissipating much of the prejudice of the Chinese in the afflicted district to foreigners. There is now an open door to the entrance of the gospel, where relief was distributed by missionaries, that should not be allowed to close again through neglect.

The Home Circle.

SUNSHINE JUST OVER THE WAY.

Oh! why be downhearted and tearful?
 'Tis wiser by far to be cheerful.
 Come, stir up to flame joy's dim ember!
 Vain sorrowing never will pay.
 While you walk in the shadow, remember,
 There is sunshine just over the way.

Why let little worries annoy us?
 'Tis easier, far, to be joyous;
 There is happiness ever before us.
 For a while, though our skies may be gray,
 The clouds will soon pass that loom o'er us,
 Showing sunshine just over the way.

It seems like a sin against duty
 To be sad in a world full of beauty.
 Ah, life, it is well worth the living!
 Enjoy every heart-beat we may.
 Why our years to dark shadows be giving
 When there's sunshine just over the way?
 —Golden Days.

THE BIGGEST EARTHQUAKES.

HOW THEY SWALLOWED UP LARGE CITIES AND HOSTS OF PEOPLE.

ONE of the most remarkable earthquakes of antiquity overthrew many cities of Italy but did not interrupt the battle of Thrasimene, which was raging at that time. This was in the year 217 B. C. Byron sings of the event in "Childe Harold:"—

"And such the storm of battle on this day,
 And such the frenzy whose convulsion blinds
 To all save carnage, that beneath the fray
 An earthquake rolled unheeding away!
 None felt stern nature rocking at his feet
 And yawning forth a grave for those who lay
 Upon their bucklers for a winding-sheet;
 Such is the absorbing hate when warring nations meet."

In 365 A. D., the greater part of the Roman world was convulsed by an earthquake, which was followed by tidal waves. For a long time afterward the city of Alexandria annually commemorated the fatal day when 50,000 citizens lost their lives in an inundation. Two centuries later the Roman Empire again was shaken, and credulity is staggered by the statement that 250,000 lives were lost.

One shrinks from enumerating many of the great earthquakes of history, for to attempt the task is to sup full of horrors. In the early history of America the disappearance of whole cities was not unusual. In 1456, 60,000 persons were killed in Naples. In 1759 there were destructive shocks in Syria, and at Balbec 20,000 perished. In 1783 Guatemala, with all its riches and 8,000 families, was swallowed up. In Sicily and Calabria, from 1788 to 1786 the victims reached a total of 80,000. China's capital was destroyed in 1833, and multitudes were killed in a series of shocks that were distributed through ten years. And so on until the statistics become sickening.

The great Lisbon earthquake of 1755 will be remembered as the one in which the good Dr. Johnson refused to believe, although he pinned his faith to the story of the Cock Lane ghost. This shock extended over a surface of the globe four times greater than that of Europe, destroying the cities of Fez and Mesquinez in Morocco, with 15,000 persons; and affecting the coasts of Greenland, the Isle of Madeira, and the West Indies, nearly 4,000 miles away. In Lisbon it was All-Saints'

Day, the hour of high mass, and the churches were crowded. There were three shocks, and then the city was in ruins. The earthquake was followed by the horrors of a conflagration.

In the Caracas earthquake in 1812 the people were praying, like those of Lisbon, when desolation came upon them. It was Thursday of Holy Week and great numbers were in the churches. At least 4,000 people perished in the downfall of the sacred edifices. One cathedral only held out.—*Bosewitz, on Earthquakes.*

PROTECT THE CHILDREN.

MOTHERS, remember that a child's soul is more tender than the tenderest plant. See how carefully the gardener protects and shelters the young and tender plant from every biting wind and chilling influence. He knows full well that its future strength and beauty depend upon the manner with which it is thus guarded and watched over in its early days. If it is neglected then, no after care can supply the tone or vigor which has been wasted. If you pierce the young leaf of the shoot of a plant, even with the finest-pointed needle, the prick will form a knot, which will grow with the leaf, and become harder and harder, and so prevent its obtaining its perfect and complete form. It is very much the case with the human soul. Wounds which touch the tender germ, injure the heart leaves of its being, and blunt or dwarf the beauty of its future life. A harsh word, a black look, a gesture, a sound, are sufficient to inflict such wounds. How needful, therefore, to be on the watch against anything and everything which may sully the bloom, or mar the beauty, of the young and tender life placed in the charge of fathers and mothers.

How different it might have been with thousands of men and women, if each one had been properly protected in their tenderest age, in every possible way, as becometh a human soul, holding, as it does, within itself the spark of some celestial fire, or the fruit of some choice grace. If it is worthy of thought, care, and attention, to manifest every kind of care towards a plant or tree, whose beauty will, after all, only be of a short duration, how much more so is it to guard with jealous care the first buddings of life in the infant mind. Preserve, then, its strength, and it will amply repay you by its vigor, beauty, and fruit, in after days. The child can thus be trained to become a tree of the Lord's right-hand planting, instead of a thorn which will prove a source of sorrow and pain to those around it. Protect, therefore, the tender plant from its earliest days from every noxious and chilling influence.—*John W. Kirton, LL.D.*

HOW TO REAR CHILDREN.

CHILDREN cannot be reared by rules, but the following may be suggestive:—

One great point is to treat them kindly.

Do not preach politeness and propriety to them, and violate their laws yourself. In other words, let the example you set them be a good one.

Never quarrel nor have any unpleasantness between yourselves, or with others, in their presence. If you must quarrel, wait till the children are gone to bed. Then they will

not see you—and perhaps by that time you may not want to quarrel.

Never speak flippantly of neighbors before children. They may meet the neighbors' children and talk about it.

Teach them to think that the little boy in rags has a heart in spite of the rags—and a stomach, too.

Teach them, as they grow older, that a respectful demeanor to others, a gentle tone of voice, a kind disposition, a generous nature, an honest purpose, and an industrious mind, are better than anything else on earth. Teach them these things, and self-reliance and intelligence and capability will come of themselves. Teach them these things, I say, and your boys and girls will grow up to be noble men and women.—*Exchange.*

TWO KANSAS CITIES.

A GREAT deal of confusion exists in the country outside of Kansas, as to whether Kansas City is in Kansas or Missouri, or both, because it is as often located in one as in the other State. A correspondent of the New York *Evangelist* tries to clear up the confusion by the following explanation:—

The distinction between Kansas City, Missouri, and Kansas City, Kansas, is simply compelled by the necessity of the distinction of the two States. For every social, religious, and commercial purpose, the cities are one. The earlier name of Kansas City, Kansas, was Wyandotte; but a few years ago the legislature of Kansas consolidated Wyandotte, Armstrong, and Armourdale into one corporation, under the name of Kansas City, Kansas. A very large proportion of the packing business is on the Kansas side of the line; so that while in the bank balances the business shows to the credit of Kansas City, Missouri, the real business is in Kansas City, Kansas. The cable-car system, running as it does through both, makes them for every purpose and convenience one great city. Recently this cable-car system has reached the higher bluff land west of the Missouri and Kaw Rivers; and much of the finest residence property of the future is to be found on that side. The prevailing winds leave it clear of the city's smoke, and the Kansas prohibitory law leaves it clear of saloons; and betwixt the two, it is quite a desirable region both for quiet residences and for manufacturing enterprises that prefer sober workmen.

THE MILK ITEM.

"THERE are \$2,000,000,000 invested in the dairying business in this country," said a citizen with a predilection for statistics. "That amount is almost double the money invested in banking and commercial industries. It is estimated that it requires 15,000,000 cows to supply the demand for milk and its products in the United States. To feed these cows 60,000,000 acres of land are under cultivation. The agricultural and dairy machinery and implements in use are worth over \$200,000,000. The men employed in the business number 750,000, and the horses over 1,000,000. The cows and horses consume annually 30,000,000 tons of hay, nearly 90,000,000 bushels of corn meal, about the same amount of oat meal,

275,000,000 bushels of oats, 2,000,000 bushels of bran, and 30,000,000 bushels of corn, to say nothing of the brewery grains, sprouts, and other questionable feed of various kinds that are used to a great extent. It costs \$450,000,000 to feed these cows and horses. The average price paid to the laborer necessary in the dairy business is probably \$20 a month, amounting to \$180,000,000 a year.

"The average cow yields about 450 gallons of milk a year, which gives a total product of 6,750,000,000 gallons. Twelve cents a gallon is a fair price to estimate the value of this milk, at a total return to the dairy farmers of \$810,000,000, if they sold all their milk as milk. But 50 per cent. of the milk is made into cheese and butter. It takes 27 pounds of milk to make one pound of butter, and about 10 pounds to make one of cheese. There is the same amount of nutrition in eight and one-half pounds of milk as there is in one pound of beef. A fat steer furnishes 50 per cent. of boneless beef, but it would require about 24,000,000 steers, weighing 1,500 pounds each, to produce the same amount of nutrition as the annual milk product does."—*Philadelphia Press*.

ORIGIN OF THE TERM "LYNCH LAW."

It is not generally known that the term "lynch law" originated in Campbell County, Va., before the Revolutionary war. At that period the country was thinly settled and was infested with Tories and desperadoes, too many of them, apparently, for the local authorities to adequately punish. Col. Charles Lynch, a distinguished officer of the Revolutionary army, undertook to rid his county of the outlaws. He organized a force, arrested the outlaws, and having satisfied himself and comrades of the guilt of the accused, executed them without reference to the constituted authorities. While not altogether approving of the desperate remedy for a desperate cause, the beneficial effect of Colonel Lynch's action was recognized, and has since been known as "Lynch's law" or "Lynch law."

Lynch's process of meting out speedy justice extended to other parts of the country, and is a well-recognized form of redress of grievances to-day, particularly for that class of offenses that are popularly believed not to be adequately punished by the statutes and courts of the State. Colonel Lynch's brother gave his name to Lynchburg, and left a son who was subsequently governor of Louisiana. —*Pittsburg Dispatch*.

NEW YORK'S FIRST FOURTH.

KNOWLEDGE of the act and a copy of the Declaration of Independence reached New York on the 9th of July. Orders were given to have the brigades formed on the parade grounds at 6 o'clock in the afternoon. Within a hollow square, which occupied what is now the city hall park, between the city hall and the post-office building, Washington sat on horseback, while one of his aids read the document that declared the colonies free and independent States. The soldiers welcomed the announcement with cheers, there was general rejoicing throughout the city, and the poor debtors were released from prison to join in the festivities.—*Selected*.

Health and Temperance.

THE CARE OF THE EARS.

1. NEVER put anything into the ear for the relief of the toothache.
2. Never wear cotton in the ears if they are discharging pus.
3. Never apply a poultice to the inside of the canal of the ear.
4. Never drop anything into the ear unless it has previously been warmed.
5. Never use anything but a syringe and warm water for cleaning the ears from pus.
6. Never strike or box a child's ears; this has been known to rupture the drum-head and cause incurable deafness.
7. Never wet the hair with very cold water, if you have any tendency to deafness; wear an oiled silk cap when bathing, and refrain from diving.
8. Never scratch the ears with anything but the finger if they itch. Do not use the head of a pin, hairpins, pencil tips, or anything of that nature.
9. Never let the feet become cold and damp, or sit with the back toward a window, as these things tend to aggravate any existing hardness of hearing.
10. Never put milk, fat, or any oily substance, into the ear for the relief of pain, for they soon become rancid and tend to incite inflammation. Simple warm water will answer the purpose better than anything else.
11. Never be alarmed if a living insect enters the ear. Pouring warm water into the canal will drown it, when it will generally come to the surface, and can be easily removed by the fingers. A few puffs of smoke blown into the ear will stupefy the insect.
12. Never meddle with the ear if a foreign body, such as a bead, button, or seed, enters it; leave it absolutely alone, but have a physician attend to it. More damage has been done by injudicious attempts at the extraction of a foreign body than could ever come from its presence in the ear.—*Health and Home*.

THAT "SPARE ROOM."

It makes us shiver to write of it; it has no place in our casket of pleasant memories. Away off in the farther corner of the house, separated from the fire by one or two rooms, unused for several weeks, the same air remaining in the room for the same length of time, and the bedclothing cold, damp, and musty. How the chills creep over you as you enter that room! How like a subterranean vault it smells; and you almost imagine you see the demons of disease lurking in the dark corners, and laughing at the prospect of another victim.

You rush to the window, thinking to admit the pure, free, life-giving air as a welcome guest, and drive out the enemy from his dominion, although he has peaceable possession. But lo! to your dismay the window cannot be raised, and you are doomed to pass the night in misery. You turn to the bed, and the climax is reached. There you find a great, overgrown, disease-breeding feather-bed, that has come down through succeeding generations from the time when the "memory of man runneth not to the contrary."

Undergoing a slow decomposition, it has also within itself the germs of disease of those who have at different times been enveloped within it. You retire, and with you all sweet, pleasant thoughts and happy dreams of childhood, when you slept on straw and husk mattresses, in a chamber where the moon and stars shone through the cracks. Yes; sweet rest is driven away by the demons of that "spare room." You arise in the morning with cold, headache, dullness, and weariness. Your kind hostess asks you how you rested; and you are constrained by her kindly manner to answer, "As well as usual." And indeed you usually have rested badly.

We are glad this picture is not *universally* true. We try to appreciate the motives and intentions of our kind hostess; but, dear sisters, *please* "suffer a word of exhortation" from one who has suffered from "that feather-bed" and "spare room." Just open the windows; air the bedclothing; take off that feather-bed; give us a husk or straw mattress, and we will doubly bless you. No matter if it does seem "hard" and poor to *you*, let *us* decide that. Give us these, with good, plain food, and we'll try to give better sermons. But of all *luxuries*, spare us the feather-bed.

A MINISTER.

SINGING AS AN AID TO HEALTH.

THE time will soon come when singing will be regarded as one of the great helps to physicians in lung diseases, in their incipient state. Almost every branch of gymnastics is employed in one way or another by the doctors, but the simple and natural function of singing has not yet received its full meed of attention. In Italy some years ago statistics were taken which proved that the vocal artists were especially long-lived and healthy, under normal circumstances, while of the brass instrumentalists it was discovered that consumption never claimed a victim among them. Those who have a tendency toward consumption should take easy vocal exercises, no matter how thin and weak their voices may seem to be. They will find a result at times far surpassing any relief afforded by medicine. Vocal practice, in moderation, is the best system of general gymnastics that can be imagined, many muscles being brought into play that would scarcely be suspected of action in connection with so simple a matter as tone production. Therefore, apart from all art considerations, merely as a matter of health, one can earnestly say to the healthy, "Sing, that you may remain so," and to the weakly, "Sing, that you may become strong."—*Selected*.

WHAT GOES WHEN THE SALOON GOES.

1. THE brothel.
2. The gambling hell.
3. The tramp.
4. The criminal.
5. The drunkard.
6. Political corruption.
7. Pauperism.
8. Broken-hearted motherhood, blighted childhood.
9. Ignorance.
10. Bad debts and hard times.
11. The saloon.
12. The saloon keeper goes—to work.—*Seattle Leader*.

News and Notes.

SECULAR.

—Jefferson Davis died at New Orleans on the 6th inst., aged 81 years.

—Solomon Hirsch, of Oregon, has been appointed Minister to Turkey.

—The public debt was decreased \$4,869,672 during the month of November.

—Kansas City recently added twenty-two square miles to its corporate limits.

—Los Angeles is to have a smelting establishment for gold and silver ores, to cost \$100,000.

—President Harrison suggests that Congress provide a stronger and more satisfactory government for Alaska.

—Queen Victoria says she has long been opposed to the popular sport of stag hunting, and has decided to abolish it.

—At a recent fire in Franklin, Ky., three colored children were burned to death. They had been left at home alone.

—Important discoveries have been made of the details of the attempt to assassinate the Hungarian Prime Minister, Tisza.

—It is reported that the fugitive Frenchman, General Boulanger, has been engaged for a series of lectures in the United States.

—The Peking (China) *Gazette* claims to have been in existence 1,000 years, and asserts that 1,900 of its editors have been beheaded.

—The cashier of the House of Representatives of Congress is a defaulter for over \$70,000, the missing funds being the salaries of Congressmen.

—A three-story brick building, corner Second and Huntington Streets, Philadelphia, was burned on the 2d inst., including six human lives in the loss.

—The President's message to Congress favors the proposal of Senator Blair to give money from the national treasury to educate the negroes of the South.

—An English syndicate has purchased for \$2,000,000 all the coal mines, nine in number, on the line of the Hannibal and St. Joseph Railroad in Macon Co., Mo.

—The confession of a Los Angeles burglar implicates the head of a detective firm, A. J. Lucas by name, as being also the head of a series of mysterious burglaries.

—A New York dispatch of the 2d inst. says: "An incoming bark reports that yesterday at the Delaware breakwater she passed three dead bodies floating in the water."

—A contract for thirty-six large guns, to cost 4,500,000 marks, has been concluded with Krupp by the Chinese Government. The guns are intended for the Northern forts.

—Of 1,549 marriages in Prussia last year between blood relations, 1,422 were between cousins, 110 between uncles and nieces, and 16 between aunts and nephews.—*New York Sun*.

—The Oakland *Morning Times* proposes a fund for the purpose of giving a turkey dinner to all the poor in the city. It claims that there were 500 hungry families in the city on Thanksgiving-day.

—Throughout most of the State of California, the rainfall the present season has been double that of last year up to the same date. In some localities it has been three times as much as last year.

—A discovery of gold on the banks of the river Imperial, in Chili, is reported. The governor of Nueva Imperial has taken, it is said, to Santiago a nugget weighing 22,860 ounces avoirdupois.

—The American bark *Cheesbrough* was destroyed in a gale in Japanese waters, October 30, and nineteen lives lost. There was terrible suffering during the disaster, and only four persons were saved.

—The President has appointed Justice David J. Brewer, of Kansas, to be Associate Justice of the Supreme Court of the United States. The new appointee is a nephew of Justice Stephen J. Field.

—The superstition in regard to Friday being an unlucky day has such a hold on seamen that even an admiral of the U. S. navy would not start out on a cruise with a squadron of new vessels on that day.

—The proposed emigration of Mormons to the rich prairie lands of the Northwest Territory, is not receiving much favor in the Dominion of Canada. Sir John Macdonald recommends special legislation on the subject.

—The California State Board of Examiners have passed an appropriation of \$50,000 for the purchase of a site for the home of feeble-minded children, at Glen Ellen, Sonoma County. The property is known as the Hill Ranch.

—The Supreme Court of California has decided that a street-car conductor has no right to eject a passenger who has nothing less than a five-dollar gold piece. The legal principle is that the amount tendered must be reasonable.

—The depredations of the seal pirates in Alaskan waters are becoming so serious that the Alaska Commercial Company will not renew its lease of the American seal islands unless the United States guarantees protection from the illicit hunter.

—The French steamship *Bearn* recently arrived at Argentine and Brazilian ports with 270 Turks on board. Neither government would allow these would-be emigrants to land, and the vessel consequently carried them back to Europe.

—There are at present the United States of America, the United States of Mexico, the United States of Venezuela, the United States of Colombia, and the United States of Brazil, to which will soon be added the United States of Central America.

—The product exhibition known as "California on Wheels" started on its second tour of the continent on the 3d inst., from San Francisco. The train consists of three cars. New exhibits will be forwarded to it every week by the State Board of Trade.

—A plan for a system of floating light-houses and relief stations at intervals across the Atlantic, has been laid before the International Marine Conference at Washington. The proposed stations would be about 170 miles apart, and the estimated cost, \$2,500,000.

—Officers of whaling vessels report that the Indians along the shores of the Arctic Ocean have learned to distill spirits and make rum. Of course it is horrible stuff, but it intoxicates, and that is all they want. It is said to be killing them off at a rapid rate.

—There was an explosion in the Trefz Brewery, Newark, N. J., on the 2d inst., and "rivers of beer" ran in the streets, flooding a number of cellars. This is one of the breweries recently purchased by an English syndicate, and their loss by this disaster is \$175,000.

—A Vienna dispatch of the 2d inst. says: "In Austria a great snow-storm has been raging for thirty-six hours, seriously impeding railway travel. Three thousand sweepers and twenty-four snow-plows were unable to clear the tracks in the neighborhood of this city."

—Alton Bay, N. H., experienced two lively shocks of earthquake on the 3d inst. Large quantities of crockery and glassware were broken, clocks were stopped, the bell of a steamer on the bay was rung, and the people rushed out of their houses, thinking they were going to fall.

—A Berlin dispatch says: "Two hundred thousand miners, employed in the Treasury coal mines, in the Saar district, have petitioned the kaiser to intervene in their behalf. They complain that even unmarried men cannot live on the wages they now get, as all things are very dear."

—The Chinese steamer *Galic* arrived in San Francisco on the 1st inst. The revenue cutter *Bear* had gone out to intercept her, and search for smuggled opium; but the big steamer ran away from the government vessel, and came into port ahead. The captain will be prosecuted for refusing to heed the order of the government officer to halt.

—The *restaurateur* who furnished the luncheon for the Pan-American delegates, at the White House, has had experience with six Presidents. He says: "Mr. Harrison is quite liberal. There were four cases of champagne, besides sherry and Chateau Margaux, and three cases of champagne were drunk. There was no limit placed upon anything."

—In the German Reichstag, recently, in the presence of the emperor and Prince Bismarck, Herr Bebel, a Socialist deputy, uttered the following, among other pointed remarks: "The people desire peace, but the government is driving them towards war. During the past three years we have spent nearly a billion marks for preparation, and there seems to be no end to it."

—In deference to the petition of careful (?) mammas of Paris, that Sarah Bernhart would play in some role which they could safely take their daughters to witness, she has consented to appear in "Joan of Arc" during the Christmas holidays. Society is in a decidedly bad plight where there is such a desire to patronize an actress who cannot deign to be decent without a special petition. It will be little short of an accident if her attempt at decency under such pressure does not prove a failure.

—Emin Pasha, who had just been rescued from a perilous situation in the heart of Africa, by Henry M. Stanley, met with an accident which may prove fatal, just as he came to the borders of civilization. The company were resting in a village, where they were to take a steamer for Zanzibar, when the Pasha (who is a German) walked off a parapet of the hotel, and met with serious injuries. His near-sightedness was the cause of the accident. Since the death of General Gordon, he had been endeavoring to carry on the work of civilization, and was governor of some equatorial provinces, but his enemies cut off his communication with the coast, and he was in a precarious situation, until relieved and escorted out by Stanley.

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"MY RELIGIOUS BELIEF, AND JOYFUL EXPERIENCE DERIVED FROM THE BIBLE," by W. E. Benham, Meriden, Conn., is a little pamphlet of 32 pages, in which the author lucidly sets forth his belief. With the exception of his views on baptism and the Lord's Supper, and one or two other points, we wish everyone had as good a belief. But his indifferent views concerning the ordinances above named are certainly not "derived from the Bible."

We do not know but that the faith-cure theory, as at present advocated, would die of itself. But Mr. William Gribbon desires to hasten its defunction by the means of a little pamphlet of 37 pages, entitled "Trophimus; or a Discussion of the Faith-cure Theory." It contains some good things and shows the folly of the ultra theory of faith healers. The author, however, need not depart from the Bible, as he has in some instances, to meet the erroneous views of the theory he is opposing. Price, five cents. Address the author, No. 1263 Lexington Avenue, New York City.

A new theological work, "The Extinction of Evil," by Rev. E. Petavel, D.D., free lecturer in the University of Geneva, Switzerland—three theological essays by this distinguished evangelical scholar, in support of the doctrine of conditional immortality as the only antidote for prevailing Universalism. This work is translated from the French, with an introductory chapter by Rev. C. H. Oliphant. The preface by Rev. Edward White, author of "Life in Christ," etc. The book may be obtained through book-sellers, or of the publisher, Chas. H. Woodman, 144 Hanover Street, Boston, Mass. Cloth, 12mo., 75 cents.

"THE FEDERAL GOVERNMENT OF SWITZERLAND; AN ESSAY ON THE CONSTITUTION," by Bernard Moses, Ph.D., professor of history and political economy, University of California. Pacific Press Publishing Co., Oakland and San Francisco, Cal., 43 Bond Street, New York, 48 Paternoster Row, London.

What true patriotic American ought not to be interested in the little federation of Central Europe, which, amid the imperialism of medieval ages, and the revolutions of later times, maintained the principles of liberty,—principles trammelled, it is true, by the tenacious traditions of past ages, and a perverted religion, but ever growing brighter and clearer as we near the present. Professor Moses has portrayed these gradual steps of emancipation in a clear and graphic style. His analysis of the Swiss Government, of its advantages and disadvantages, its various steps toward its present form as compared with American republics, are lucid and striking. The chapter headings will give something of an idea of the scope of the work: Antecedents of Swiss Federalism, Distribution of Power, The Legislature, The Executive, The Judiciary, Foreign Relations, Internal Relations, The Army and the Finances, Rights and Privileges, The Common Prosperity. These features are all made more striking by comparing them with those of other republics, notably our own. It is an excellent treatise and text-book upon a subject, and concerning a country, which ought to be much better known. The book is comprehensive, concise, clear, and interesting, and deserves a wide circulation.

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BROTHER and Sister W. V. Sample and Sister Marian Klaiber left for the East the 9th inst., by the Central Pacific Railroad, the latter bound for Denver, Colorado, for her health, and the two former to connect with the office of the *American Sentinel* in New York. May the Lord go with these workers in his vineyard.

WE are glad to greet once more Elder E. J. Waggoner, the senior editor of this journal. He came here from the East by the way of Portland, Oregon, where he assisted at the ministerial institute recently held in that city, reaching here November 6. He will, it is hoped, be able to give much more attention to work on the SIGNS than his multifarious duties of the past year have allowed him to do. The workers in the office welcome him home.

THE second series of Sabbath-school lessons for the senior division is now ready in pamphlet form. Price, five cents. All our schools which have not ordered should order at once. There will also be a third series on Hebrews. We suggest that all members of our schools save these pamphlets, bind or sew them together, and keep them as a detailed commentary on the book of Hebrews, for future reference. A better cannot be obtained. It will be indeed a Bible commentary.

THE following from the New York *Christian Advocate* is to be commended by all who love consistency:—

"The propriety of printing a text of Scripture at the head of a secular newspaper is a matter of taste. But about the consistency of placing such a passage as this—

"Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens"—

At the head of a newspaper, and in the same number calling upon the people to vote for five rum-sellers for aldermen of the city, we have a decided opinion, which is this: That the men do not answer to the description, and if such men are to be voted for, this would be more appropriate: 'WHEN THE WICKED BEARETH RULE THE PEOPLE MOURN.'"

The above use of Scripture is on a par with religion by law, and the enforcement of religious observances by civil enactment. But does not this text of Scripture sanctify the men?—Yes; in the same way and degree that calling Sunday a civil sabbath makes it a civil institution, and no more. Calling wicked men good will not make them so; calling Sunday a civil institution will never alter the fact that it is religious and ecclesiastical.

MOST of our readers know of the *American Sentinel*, a brave religious-liberty journal, published for four years past in Oakland. Very few papers, in so brief a time, ever had such a wide circulation, or greater influence. But it has been thought best by its publishers to enlarge its field of operation by removing it from the present sparsely settled West to the thickly populated East. Accordingly, it was decided to publish it from New York City, the great commercial center of this country, and also the greatest religious center, with postal and

railway facilities excelled by none. The great mass of *Sentinel* subscribers can thus be reached one or two days after the paper leaves the press. We know that, while its friends in the West will regret to have it removed, its friends in the East will be truly grateful, and will work for it with greater zeal than if it remained in the West.

The *American Sentinel*, we are assured by its publishers and editors, will still safely guard the interests of religious liberty, guaranteed by the Constitution of the United States. Its commanding position in New York City, so near the seat of war, will better enable it to watch the operations of those who ignorantly or willfully would roll back the car of religious liberty over one thousand years. At an early day in this present session of Congress, measures will be introduced the tendency of which is to form a union of religion and the State. The *Sentinel* is a defender of our liberties, and should be worthily and heartily supported. Every movement looking in the direction of religious legislation will be carefully watched and fairly met in the *American Sentinel*, where the rights of all will be defended without fear or favor. The first number of 1890 will be published from 43 Bond Street, New York City, to which address all communications concerning the *Sentinel* should be sent after December 15.

THE knowledge is gratifying that religious journals do recognize something of the growing wickedness. The following from the *Christian Advocate* (New York) is emphatically true:—

"Brethren of the ministry, with all earnestness we beseech you, do not postpone the beginning of special services! All indications point to the coming winter as one of unusual dissipation, marked by more and greater efforts to lead the young into worldliness. Preach the great truths of depravity, sin, and redemption, 'manifesting the truth to every man's conscience in the sight of God.' This done with solemnity and tenderness, and this alone, will stem the earthward tide and stir the soul to longing desires for pardon and renewing love."

But will the ministry do it—"preach the word"? will they preach God's message for this time? or will they continue the beautiful dissertations, the finely written essays, the learned disquisitions? God's word (not men's opinions of that word) is the only hope of the world.

ARCHBISHOP IRELAND (Roman Catholic) of Minnesota, who, it will be remembered, said at the Catholic Centenary of Columbus, Ohio, September, 1888, that "a violator of a Sunday law is the worst of criminals," has shown that those words were not a chance utterance. At the recent Roman Catholic mass-meeting in favor of high license, held in Baltimore Sunday, November 17, in urging the Baltimoreans to pass a high-license law, Archbishop Ireland said:—

"In the law you will enact let there be a clause closing the saloons on Sunday—aye, closing them hermetically. The Sunday is the one totem of our civilization, and woe be unto the land where the Sunday shall be forgotten. A republic cannot stand unless it says its laws are sacred and must be obeyed by all; yet the saloon keeper opens his doors on the Sabbath, bids defiance to our laws, and tells our youth the laws are of no avail."

These words must be pleasing to those reformers who are looking for a republico-theocracy. Like the savage tribes from which the idea sprung, the pagan Sunday is the totem or fetich of our would-be national reformers. It is fitting that that apostate church, nourished on the milk of paganism, should adopt "the wild, solar holiday of all pagan times" as their totem; it is their birthright. But for Protestants to do this is a ghastly travesty on Protestant principles. But Archbishop Ireland is one of those whom National Reformers and Sunday-temperance folks delight to honor. And when, through their misguided zeal, Sunday is clothed

with the garb of civil power, woe to its violator. The worst of criminals will receive the worst of punishment, so far as the law will permit.

IN the article "Samoa," reproduced from that excellent little journal, the *Missionary Echo*, it is stated that the Samoans are strict Sabbath observers. By Sabbath the writer evidently means Sunday; but the Samoans really keep the seventh day, Saturday, but they keep it for Sunday. Sometimes Sabbath-keepers are asked, "Do you keep Saturday for Sunday?" The answer is, No; we keep the day called Saturday, not for Sunday, or any other day, but for the Sabbath, because it, and it alone, the seventh day, is the Sabbath. Ex. 20:10. But the Samoans keep Saturday for Sunday. The missionaries who carried them the day did not understand the matter of changing the reckoning of the day, and hence taught the people the wrong reckoning of the week. May God speed the time when the whole truth shall be proclaimed to the Bible-loving Samoans, and a people gathered out from these islands, prepared for the coming of the King.

THE following, from the *Catholic Review* of October 12, will give some idea of the growth of Romanism in this country during the last century:—

"Cardinal Gibbons has just issued a pastoral letter on the centennial of the hierarchy in the United States, to be held at Baltimore, beginning November 10. In glowing language he notes the life and services of the patriarch of the church in this country, Archbishop John Carroll, who was named Bishop of Baltimore in November, 1789. At the time of his consecration, in 1790, there were but forty thousand Catholics; to-day there are at least nine millions. Of priests there were but thirty, now there are eight thousand. The churches were very few. Georgetown was the solitary college in the country, and there was neither a Catholic asylum nor hospital throughout the broad land. In our day the republic is blessed with ten thousand five hundred churches, twenty-seven seminaries are exclusively devoted to the training of candidates for the priesthood, the single college of 1790 is now increased by 650 other institutions of higher education, colleges and academies that are daily growing in number and influence. There are three thousand parochial schools doing noble work for Christian education. The hospitals and asylums number 520, though not one existed a century ago. This is a marvelous increase, and the progress made must make the heart of every Christian rejoice. The army doing service for God and ministering to man is beautiful to behold. In authority over the ranks are thirteen archbishops and seventy-one bishops. At the centennial celebration the cardinal states that the pope will have a distinguished representative. The cardinal archbishop of Quebec will attend, and Mexico will be represented. Of the episcopacy of the United States seventy-three archbishops and bishops have already signified their intention of being present."

However much we may take issue with the *Review* as to the republic being blessed by this growth of Romanism, and with the statement, "The progress made must make the heart of every true Christian rejoice," we are compelled to admit that the Catholic Church is a power in this country, and that its growth has been remarkable. But in our opinion, instead of being a blessing, it is a menace to our free institutions.

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