

THE Signs of the Times

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

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The Signs of the Times.

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THE prohibition statute of North Dakota has no Sunday clause or section. A genuine prohibition law does not need one. A Sunday prohibitory law which allows liquor selling on the other six days, is in the interest of Sunday alone and not of temperance. The same power could prohibit liquor six days which prohibits it on Sunday.

We learn that the bishop of Lincoln has been summoned to answer to serious charges. Among the terrible offenses charged against him are the following: That he turned his back to the people during the prayer of consecration of the elements; that he allowed a hymn to be sung after the consecration; and that he stood at the west side of the table. When the attention of professed Christians is taken up with straining out such gnats, we may be pretty sure that some pretty good-sized camels are going down.

SAYS the *Catholic Universe*:—

"A sectarian contemporary complains that Catholics ask more from the State than other denominations. What of that? We carry a larger deposit of truths. But, after all, we ask nothing but liberty of conscience. If our conscience is bigger than yours that is our affair. Suppose there is a right of road—whose business is it if I pass ten wagons over it to my neighbor's one? The question is of the rights of conscience, not of its many uses."

"Conscience" is a curious name for public-school funds for sectarian purposes, for it is that for which Catholics are asking.

HERR WINDTHORST has scored another victory for the Catholics over Bismarck in the German Reichstag. A resolution was adopted which exempts all students of theology from military service. "The same resolution," says the *Catholic Review*, "which exempted from military service also extended to the colonies of the empire the operation of that clause in the Congo act, which guarantees universal religious toleration." Such exemption ought to be granted the peace-loving religions, but a church which has sung her "*Te Deums*" at the bloodiest conflicts and massacres the world ever saw, ought not to ask such favors. The item shows the growing power of Rome. "Windthorst obtained this victory by the absence of certain members of the government party, and

by having his own numbers ready for the vote." In the uncertain majorities of an effeminate Protestantism, the superior organization of Rome will ever make her the gainer if not the winner.

ALLUDING to the opposition of Roman Catholics to General Morgan as Commissioner of Indian Affairs, the *Christian at Work* says:—

"A careful consideration of the evidence afforded in the statement made by Bishop Ireland and Mr. Herbert Welsh, of Philadelphia, shows that the new Commissioner would antagonize the Roman Catholics only by withholding government money from their schools just as he would from Protestant schools. In short, General Morgan regards the Indian schools in the light of the public schools, holding that no government money should go to any sectarian schools whatever. As this is a fair method, applied to all sectarian schools equally, we believe public sentiment will sustain General Morgan, and insist upon his confirmation in the absence of other charges well established."

Rome is always oppressed if her demands upon the public crib are not complied with.

ONE of the subjects announced for discussion at the Sunday-law convention held in Milwaukee, Wis., December 10, was, "Who Owns Sunday?" We have not seen the speech in which this was answered; we do not know as it was published; but we should like to learn the opinion of the convention, not that we have any doubt, but for curiosity. The papal church has a clear title to the day, and can prove it. But a question more pertinent to the present Sunday-law agitation is, "Who owns the American people?" Has every individual in this nation certain inalienable rights, as the Declaration of Independence affirms? or are they owned by a clerical party which has the right to force upon them at its own pleasure the day which it is booming for the Catholic Church? Must the American people take the goods whether they want them or not?

THE *Advance* thinks that for the cure of the New Year treating custom "one of the best things the American Tract Society could do would be to secure some capitally-written (mark the word) tract on the subject, and then send it forth everywhere on its beneficent mission. What is needed is to create a pungent public sentiment against the custom so senseless and injurious." Then why do not our Christian journals and the great preachers cry out against the habit? Could not they mould public sentiment? It is a sad fact that the so-called Christian press and the pulpit are afraid to cry out against great and popular wrongs. They wish to get a specialist to preach on the subject who will not feel the lash of criticism when gone, or to publish it in some little tract which can be widely circulated, but scarcely noticed. The *Advance*, it is but just to say, often proves itself a notable exception in these matters.

THE REFORMER.

Ah! would'st thou change a people's creed,
And strive to end the grinding greed,
In Church and State?

In thine own soul must sow the seed,
And with thyself in anguish plead
'Gainst greed and hate.

Who thinketh truth can feel the need;
Who loveth truth can master greed—
With love, not hate.

Who acteth truth can nations lead,
And thus the world's great famine feed,
In Church and State.

—Selected.

THE MOST EFFECTIVE AGENT FOR GOD.

BY MRS. E. G. WHITE.

"The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

THE Lord does not delight in the deficiencies of his people, and as we are the objects of his love and pardoning mercy, we should seek most earnestly to come into harmony with his will. The purest, meekest, most child-like Christian will be the most effectual agent in the hands of God for the advancement of his work. The accepted instrument of God will make no great display, but his work will be as enduring as eternity. We are to be laborers together with God. The preaching of the word is an important part of the divine plan of making known Christ and him crucified. The apostle asks: "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Those to whom the gospel is committed should labor diligently to convert souls; and in doing this work, they will save themselves and those who hear them. Those who refresh others will themselves be refreshed. The faithful workers who have consecrated all to Christ, will receive a hundred-fold in this life, and in the world to come life everlasting. The Lord confers special honors upon the men to whom he has given the work of proclaiming

the glad tidings of salvation. The Lord's ambassadors are to stand as a mouth-piece for God, showing forth the love, goodness, and compassion of our heavenly Father. The prayer of Christ for his disciples was: "Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world, and for their sakes I sanctify myself, that they also might be sanctified through the truth."

The apostles had been associated with Christ in his work, but there were still greater attainments for them than they had yet reached. They needed to be purified, renewed, and consecrated to God for the important mission before them. The Master had opened before them many precious gems of truth that had been hidden beneath the rubbish of error; he had placed them in their proper frame-work of truth; and yet all this labor of the Son of God would be in vain unless the truth should be enshrined in the inner sanctuary of the soul. The revealed truth of God must become an abiding principle in the hearts of his followers. The teacher of truth must be a living representation of its sanctifying power. The truth he reveals to others must become a living agent to transform his soul into the divine image. The minister must dedicate all his intrusted capital of power to the Lord's service.

Ministers and people have lost much by not dwelling more continually upon the work of our Redeemer. We should contemplate the love that led Christ to give himself as a ransom for fallen man, and this amazing love should be revealed in every discourse. The sacrifice of Christ not only makes apparent his compassion for the children of men, but also makes manifest the love of the Father; and this love ought to draw all men to God. The closest relation exists between God and his people, and the ambassador of God's truth should ever represent Christ. He should exemplify, by precept and example, the love of God, that those who are instructed by him may be brought into a position where they shall receive the divine blessing. The servants of God are to be earnest, penitent, trustful, thankful. Their lives should be living epistles, known and read of all men. They should be continually looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. The subjects dwelt upon by the gospel minister will be of a character to elevate, ennoble, and sanctify the soul. The teacher of divine truth should present the necessity of close communion with God, and dependence upon the righteousness of Christ. When the minister fully realizes his own helplessness without the aid of Christ, the danger of his becoming exalted will be removed, and Christ will absorb everything; his presence will pervade the whole soul, and impress all the senses.

Faith in the abiding presence of Jesus will not bring gloom and depression, but it will bring the peace that elevates the mind, the pure and holy joy that is inexpressible and full of glory. It is thus that the Christian will become a light to the world. The truth we believe should make us earnest, full of love, and kindle in us desires to communicate to others that which we have found so great a blessing to ourselves. The representatives of

Christ will emit light that will shine into the hearts of the people, and lead them to hold up the standard of divine truth. They will be the agents through whom God will call the attention of men to Him who was lifted up on the cross of Calvary.

The people of the world would gladly forget all about eternal things; but they cannot do this while the ambassadors of Christ are working together with God to shed light upon the world. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The duty of letting your light shine can be well done only when you diffuse the light of truth in a humble, Christ-like character. Regulation, ceremony, and display may be found in the church, but without inward holiness it will not shed forth warm, softening rays of light that will subdue the heart, awaken the sympathy, and inspire faith and love in the soul. Christ has said, "Without me ye can do nothing."

The minister whose discourses simply move the feelings of the people, does not exert the most healthful influence, nor work for his own spiritual advancement or for that of his hearers. The preaching that calls forth the praises of men to a poor, fallible mortal, instead of to God, does not lead to the best results. If a minister has really accomplished a good work, if he has set forth Christ crucified among you, if he has drawn men and women, not to himself, but to God, the church will not bemoan that he cannot always minister to them. If he has indeed been a messenger of light, if he has done a work for the Master, if the church has been illuminated, the church in her turn will let her light shine in clear, steady, bright rays. We shall know those to whom has come the light of life, for they will arise and shine, because the glory of God has risen upon them. To every man the Lord has given his work, and if the members of the church have indeed opened their hearts to the Sun of Righteousness, wherever they are found they will be a light, for in them Christ will be glorified. They will bear an effective testimony. A living energy will attend their words, because they have a rich endowment in the gift of the Holy Spirit.

The success of a church does not depend on the efforts and labor of the living preacher, but it depends upon the piety of the individual members. When the members depend upon the minister as their source of power and efficiency, they will be utterly powerless. They will imbibe his impulses, and be stimulated by his ideas, but when he leaves them, they will find themselves in a more hopeless condition than before they had his labors. I hope that none of the churches in our land will depend upon a minister for support in spiritual things; for this is dangerous. When God gives you light, you should praise him for it. If you extol the messenger, you will be left to barrenness of soul. Just as soon as the members of a church call for the labors of a certain minister, and feel that he must remain with them, it is time that he was removed to another field; that they may learn to exercise the ability which God has given them. Let the people go to work. Let them thank God for the encouragement they have received, and then make it manifest that it has wrought in them a good work. Let each member of the church

be a living, active agent for God, both in the church and out of it. We must all be educated to be independent, not helpless and useless. Let it be seen that Christ, not the minister, is the head of the church. The members of the body of Christ have a part to act, and they will not be accounted faithful unless they do act their part. Let a divine work be wrought in every soul, until Christ shall behold his image reflected in his followers.

I would warn the churches everywhere to respect your ministers, but do not make idols of them; for you not only imperil your own souls, but the souls of God's messengers. Do not flatter and extol your minister, telling him what a fine discourse he has preached. Let him stand in his position as Christ's ambassador. Listen to his words as to one sent from God; heed his instructions, and show by your life that you have heard to some purpose. And as a humble Christian, without any parade, let the minister fulfill his duties, and give to others what he has received of God. We are nearing the judgment, and the Lord has set watchmen upon the walls of Zion, who are never to hold their peace day or night. They are to watch for souls as they who must give an account.

SPECIE PAYMENT.

Church fairs and festivals resemble death, in one respect at least, they have all seasons for their own. But winter is their favorite season. It serves then as a substitute for the revival, and is more pleasing to flesh and blood, and falls in more naturally with the life of the average church, than the revival, because the revival serves the Spirit, and the festival serves the flesh. Will our churches this winter serve the Spirit or the flesh? Will they go in for the festival or for the revival? These two cannot go into partnership. The church given up to the festival idea is seldom, if ever, troubled with a revival. The same soil don't grow revivals and festivals; if it does, the festival is a genuine one, the revival is a counterfeit.

We need the revival. The first step toward it is to discard the festival. The festival is for fun. The revival is a serious business. If you need money, put your hands in your pocket and give liberally according to God's rule, and send your subscription and your collector around to the brethren and sisters, and let them do the same, and you will have plenty of money. A writer in the *Sunday School Times* makes these judicious and pious statements:—

"The readiness to adopt indirect methods of raising money is a dangerous weakness of the Christian church of to-day. Whenever a church is to be built or repaired, or a large sum of money raised for any object, the first thought is apt to be of suppers and fairs and concerts, and other entertainments. Christians contribute a few dollars to such an entertainment, or buy a number of tickets, and imagine that the sum thus expended has been consecrated to God, and is put down to their credit in heaven. Some day they will learn that they have made a mistake, and that the credit side of their account on the great ledger is much smaller than they had supposed. That money is not consecrated to God that we spend in entertainments or sup-

pers, although we may receive no adequate return. It is simply a trade in which we have knowingly gotten the worst end of the bargain. Such schemes reflect great discredit upon the intelligence of Christians, to say nothing of their piety. If someone who is equal to the task would write a book on Christian economy, the real loss and wastefulness of these indirect methods might be made clear, and Christians might be induced to abandon them."

These views are eminently just. These festivals for money suppress the grace of giving, and turn the whole church life into a worldly spirit. The festival method of raising money has no countenance in the Bible, but is condemned by its principles and spirit. This same writer gives some illustrations:—

"What should we think of St. Paul, if he had written to the Corinthians thus: 'Now, concerning the collection for the saints, let all the brethren and sisters unite in getting up a charity ball, or a series of Isthmian games, with tickets of admission, that you may have a goodly sum of money raised when I come?' We should uncanonize him at once.

"The old tabernacle of the Hebrews cost an immense sum of money, and it was built at a time when the people were not in a flourishing financial condition. Why, then, do we not read, in the account of its construction, something like the following: 'And Moses called unto him Bezaleel and Aholiab, and said unto them, Go to, let us get up an entertainment, a grand festival with a manna supper, and roast quails in abundance. We may also have games and music and dancing. And let sundry beautiful damsels scour the neighboring country, selling tickets. Let them be in comely attire, and let them play upon the timbrel and lute as they go, that they may attract the attention of the people. It may be that you wealthy Hittite will be pleased to contribute of his substance to the building of the Lord's temple; and, if we shall succeed in drawing a few shekels from some of the well-to-do Amalekites, our burden will be much reduced thereby; and, best of all, these ungodly sinners will have been duped into paying tribute for the glory of our God.'

"Absurd!" you say. Of course it is. If the Bible contained any such nonsense, we would throw it away."

We believe most heartily with this writer that none of the indirect methods of raising money find any approval, either from precept or example, in God's word. They are not in keeping with its teachings. They are a disgrace to the church of Christ, and bring only contempt upon it from the unbelieving world. Their result has always been to vitiate the true spirit of consecration, and to blight the spiritual life, influence, and activity of church members.

We are in full sympathy, and say Amen to his closing prayer: "May the time soon come when we shall be as practical in religious matters as we are in business. Then we shall do away with all indirect methods, all evasions of duty, and build up our Christian institutions on the only true basis—that of specie payment."—*St. Louis Christian Advocate.*

I WOULD rather found a mission than an empire.—*Rev. J. M. Reid, D.D.*

THE SABBATH.

O PEARL of days, the best!
The softest blue o'erspreads the sunlit skies;
In the still lake heaven's perfect likeness lies;
And balmy air all fragrant breath supplies.
O holy, holy rest!
Toil folds its hands, its six days' work is done,
And heaven and earth, embracing, blend in one.

Over the hills and plains
The churchly bells salute the listening ear;
Childhood and age, all full of holy cheer,
Fresh and devout in God's own house appear,
While song's exalted strains,
And prayer and praise in all their richness rise,
Lifting the wayworn spirit to the skies.

Tranquility's sweet reign!
Graze in the dewy dells the fleecy sheep,
The weary oxen on the hill-sides sleep,
And Sabbath laws unharnessed horses keep,
While Eden's bliss, again,
Like glints of sunlight through a storm-cast sky,
Breaks in with joy, to gladden every eye.

Touch not this holy day!
Off, vandal hands, and let it all alone!
Still let it shine as it has always shone,
Each loyal heart its ever royal throne.
Hold! touch it not, I say.
Ordained of God, on Sinai's granite height
It still shall stand in more than granite might.
—*Selected.*

THE SABBATH OF ANTIQUITY.

WE take the following from the *Sabbath Memorial* of October, 1888, published by Rev. W. M. Jones, London, England, and commend it to those who insist that the Sabbath was a Jewish institution solely. This, however, is only a small part of the proof which might be presented.

The *New York Observer* of October 27, 1887, prints an article by the Rev. George S. Mott, D.D., on the "Antiquity of the Sabbath," which ought to be of interest to those who assert that the Sabbath was given first at Sinai. In treating of the law of the Sabbath as having a prior origin to that of its proclamation at Sinai, Dr. Mott says:—

"And so the Sabbath law holds a similar position. It is one of the primal laws. It even antedates marriage. And now a question arises: Was a day of rest recognized in the youth of the human race, while as yet the traditions of Adam were only a few centuries old? The silence in the book of Genesis regarding the observance of the Sabbath has led to the inference that the day was never held as sacred. But the light thrown upon those early ages by modern discoveries in Assyrian and old Chaldean lore has disclosed the fact that the Sabbath had its place for many centuries after the fall of man. These clay tablets, some of which may be seen in the Metropolitan Museum of Art, in New York City, covered with that strange cuneiform character, have been translated. And they tell us of a people called the 'Accadians,' or 'Mountaineers,' who came down toward the mouth of the Euphrates. Already they were an organized nation, possessing a peculiar form of writing, and a systemized legislation and religion. These were conquered by Nimrod. They were probably the first people that consolidated themselves into a nation. Their writings are not preserved, but on these clay tablets are found extracts from their records and traditions. And we find that the seventh day, by a tradition handed down from Eden, was holy at that early age, and was honored, by a cessa-

tion of all work on it. A series of tablets on the creation have been translated, and one of them thus describes the divisions of time:—

"The moon he appointed to rule the night,
And to wander through the night, until the dawn of day;
Every month, without fail, he made holy assembly days;
In the beginning of the month, at the rising of night,
It shot forth its horns to illuminate the heavens.
On the seventh day he appointed a holy day,
And to cease from all business he commanded."

"Such was the tradition respecting the Sabbath. But was any respect given to this tradition? Was the Sabbath observed? Here the Assyrian tablets give us most welcome information. Some 2,200 years before Christ, a race inhabited that region who were given to reading and writing. There were large libraries located at different points, and voluminous records were made of all occurrences. These records described, with minute particularity, the manners and customs, the civil and religious regulations, and the laws of those early ages; and we learn that the seventh day was known and observed as a day of rest. In 1869 the eminent Assyriologist, George Smith, discovered a religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days, or Sabbaths, are marked as days on which no work should be undertaken.

"Other tablets referring to the Sabbath have been discovered and translated. On them the day itself has almost the same name as we have received from the Hebrews—it is called *Sabbatu*. It is spoken of as a 'day of repose of the heart,' a 'day of joy.' Its observance was enforced by law. Regulations as to this observance are laid down. And they are such as these: It was a day 'when the shepherd of men must not eat meat; must not change the garments of his body; when white robes are not worn; when sacrifice is not offered; when the king must not go out in a chariot, and must not exercise justice wearing the insignia of his power; when the general must not give any commands for the stationing of his troops.'—*Lenormant's Beginnings of History*, pp. 248 and 249, *American Edition*. What precisely all these specifications denote, we may never learn; but certainly they signify that on this *Sabbatu* certain things were omitted which could be done on other days.

"Now this was the Sabbath law under which Abraham grew up, because Ur of the Chaldees was in the same region. A sad degeneracy from the pure monotheism of the fathers already had shown itself, yet he would hear the seventh day spoken of as a 'day of rest for the heart.' He was accustomed to weekly assemblies for public worship, to hymns of adoration, and to prayer, although much of this was rendered to idols. Also the Sabbath was an institution in the home of the emigrants at Haran; and when Abraham journeyed on to Canaan, the seventh day was still observed as holy. Under the Sabbath influence Isaac grew up, and so he trained his two boys to observe the day. Jacob continued the same in his large family, and when that family went to Egypt they did not leave the Sabbath in Canaan. It was handed on through following generations. For we find this fact in the sixteenth chapter of Exodus, that before the children of Israel came to

Sinai, when as yet they were in the wilderness between Elim and Sinai, the manna was given to them, and respecting it, they were told that they must gather on the sixth day so much as would be needed to last through the morrow, because none would be bestowed on the seventh day. And the reason was, 'To-morrow is the rest of the holy Sabbath unto the Lord.' This expression is repeated several times, and finally in these words: 'The Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.' So the people rested on the seventh day. This was no new thing, and when the fourth commandment was formulated, the time-honored regulations for the observance of that day were incorporated into it. The people were as familiar with its requirements as they were with those of the other precepts of the decalogue.

"And so we conclude that the Sabbath has existed from the beginning. But as the true knowledge of God was displaced by the false, to that degree did the observance of the Sabbath wane, until it finally disappeared in the degrading depths of idolatry. Yet I believe no Sabbath has come and gone since man was created but that somewhere precious souls have kept it holy unto the Lord."

MAGNANIMITY AND REFORM.

THE following narrative sets forth, not only the tremendous struggles of some men who battle with themselves to reform and overcome habit, but also the noble spirit of some women who patiently endure:—

I was endeavoring to work in the field after one of my customary debauches, and while steadying myself by means of a rail, I stared straight ahead at a corn-stalk. It soon began slowly to wriggle and curve! With bursting eyeballs and all the strength of mind I possessed, I forced that corn-stalk back from the animal to the vegetable kingdom, and then I staggered feebly out into the open air. I leaned against a fence, and for fear I should see more of those horrible twisting things, I clung to a post and closed my eyes.

"Time is called, Jim," I said to myself, "whisky and you part company to-day," and soberer than I had been for many months, though with no more strength than a baby, I managed to get back to the house.

There was a fight, though! I didn't tell my wife, for I had made a good many promises that hadn't been kept, and I thought I'd go on alone for a while. I got up in the morning, after a terrible night, with the thirst of a chased fox upon me. Water wouldn't quench it, and I tried milk. I crept into the milk-room, slipped a straw into the edge of a cream-covered pan, and sucked out the milk until only the cream was left, lowered smooth and unbroken to the bottom. Then I tried another, and another, until the fierce craving was somewhat dulled. It was a household mystery what became of the milk. No cat could lap it, my wife said, and leave the sides and cream untouched, and where did it go?

I let them talk, for the struggle was too sore and fearful to be spoken of, and I went on drinking the milk.

The road from my house to my shop lay

by the groggery. When I left my gate in the morning I took the road, and on a dead run, as if pursued, I made the distance. I ran hard all the way home to dinner, and back after that meal, never, in fact, trusting myself to walk, or even take to the sidewalk for months. The cure was slow. I keep all the brakes hard set yet. A single glass of hard cider would undo the work of all these years, but that glass doesn't touch my lips while the memory of those little crawling black reptiles stays with me!

"And did your wife finally learn what became of the milk?" he was asked.

"Yes," and his voice broke, "I told her on her death-bed.

"Jim, dear," she said, when I had finished, with her hand clasped in mine, 'Jim, dear, I knew it all the time.'"

UNITY THROUGH COMPROMISE.

IN speaking of a union meeting in which certain truths of the word of God were ignored, a writer in the *Good Way* uses the following language, which, with the editor of that journal, we heartily indorse:—

Just how this unity was obtained is quite clearly stated: "Ordinance and anti-ordinance were perfectly ignored." That is the doctrine upon which these two classes of people differ, and the practices which result from a belief of the doctrines set aside by the anti-ordinance faction were ignored as non-essential.

Then the holy Sabbath, the baptism of water, the Lord's Supper, the essential character of the church of God, the resurrection, the second coming of Christ, and the general judgment, were treated as side issues, and with the contempt that parasites upon the great body of God's truth should be.

It is alarming to behold to what extent this hateful blasphemy has obtained a following. There is no better sign of the degeneracy of the times than that men professing godliness will presume to divide between the doctrines and institutions of God, presuming to judge which are essential and which are non-essential. Unity purchased at so great a price is too dearly paid for; and, worse still, its true character proves not to be the unity of the Spirit, but the unity of compromise—a sham. The hand of fellowship and co-operation are effective of good or evil just in proportion as they harmonize, or do not harmonize, with the word of God. The ground and guide of our co-operation are clearly stated: "I beseech you . . . that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." "Let us walk by the same rule, let us mind the same thing." To speak the same thing, to be perfectly joined together in the same mind and the same judgment, to walk by the same rule, and mind the same things, is "keeping the unity of the Spirit." But this *same rule* which is to govern the whole of our doctrine and conduct is nothing less than the whole written word of God.

Then God says, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Again: "If there come any unto you, and bring not this doctrine [the whole doctrine of Christ], receive him not into your house, neither bid him Godspeed; for he that

biddeth him Godspeed is partaker of his evil deeds." "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." "Withdraw yourselves from every brother [or everyone who is called a brother] that walketh disorderly." Now, within view of these words of unerring Inspiration, it will be hard for those who are spiritual, and conversant with the heretical course of Sam Murry and his clan, to believe that any man can be made one with him and his sort, in spirit, without first suffering the total loss of his doctrinal integrity and spiritual life.

Besides this forfeiture of loyalty to the truth, and of the real unity of the Spirit, there are other inevitable and ruinous results from such a compromise as indicated in the report of the Hannibal meeting. When one agrees to ignore any part of God's truth upon any plea whatever, he puts himself upon the enemy's ground, and in harmony with his principles. He consents to fellowship that which God forbids. He backslides from God, becomes a full-fledged heretic and fanatic, a disgrace to humanity, a foul blot upon the fair page of the Christian religion. Such a course is a gross injustice to his brethren with whom he professes to be identified in the work, and upon whom he must depend for moral support and sympathy. Just in so far as his access and influence may obtain, he will work a grievous hardship upon the God-fearing, faithful, and toil-worn soldiers who have sacrificed all worldly gain and comforts for the truth. Where he compromises, they will be required to do the same, or else be refused a cordial welcome, hearty sympathy, and a respectful hearing. He forfeits the victory they gained by their sacrifice, toils, and care, to recover which they must fight the battles over again.

Holiness, nor any work of God, cannot prosper under such a management. If a few are saved under the dictum of such a compromise, the professed holiness preacher will scarcely be out of town before these fanatics will be practicing their Jesuitism, "privately bringing in their damnable heresies," among the converts. This is their universal habit, and Hannibal will form no exception to this rule. Then they have the advantage of having been indorsed, fellowshipped, and introduced by the compromised method. They gain the ear of the young convert, ply him with their heresies and fanaticisms, and ruin him. The fact is, this whole system of compromise is of the devil; its results must revert back to him.

ALL along on the battle-field of life, the Christian finds the foot-prints of Christ. He can see where he has fought with the enemy and thrown him upon the ground. In the valley of temptation, when the righteous man feels that he is standing alone, his eye falls upon the tracks of Jesus, who walked that way and fought, being tempted in all points. On the hill-side of sorrow, he sees where the Saviour has struggled, being alone yet not alone, and great drops of bloody sweat have fallen. Many a faint-hearted one, heart-sick and weary, has taken heart at the knowledge that the Saviour had been there before him. Blessed Leader! He never sends us anywhere he was unwilling to go himself, and where we may not take heart again at the sight of his princely foot-prints.—*Herald of Truth.*

REVISING HISTORY.

AMERICAN public schools have a double warfare with Romanism, warfare without and warfare within. Not content with building their own parochial schools and enforcing attendance upon them by ecclesiastical authority and penalties, the Romanists are equally energetic in trying to control the entire system of public education in their own interest. It is only necessary to read the names of those who are engaged in the work of public education in this city, to see that those who drive out the Roman Catholic children from the schools have no such purpose in regard to Roman Catholic teachers.

Boston has had public spirit enough, and patriotism enough, to meet this Roman Catholic attack upon the internal management of the schools in such a way that it is an admirable object lesson for the whole country.

Swinton's "History of the United States" was removed from the Boston schools at the dictation of the Roman Catholics, because it contained offensive mention of the sale of indulgences as one of the causes of the Reformation. Professor Anderson's "New Manual of General History" was introduced to take its place, a book which the author had revised for the special purpose of making it acceptable to different classes of religionists. Of course the question of practical interest is in regard to how much history is to be concealed or distorted in order to make it pleasing to any one or another religious or irreligious class. In order to ascertain what had been actually accomplished in this direction by the introduction of Professor Anderson's book, a special committee, consisting of the Rev. Joseph Cook, the Rev. Dr. A. A. Miner, the Rev. James M. Gray, the Rev. Dr. William F. Warren, President of Boston University, and the Rev. Dr. Edward Everett Hale, was appointed to examine the book, and report to the committee of one hundred, under whose direction the defense of the public schools against Roman Catholic aggression has been conducted. We have not space for the entire report, which maintains that Professor Anderson's book has been so thoroughly revised for the pleasure of Roman Catholics that it is practically misleading and untrustworthy in vital points. His avowed purpose to make the book inoffensive "has been executed with such painstaking thoroughness that the volume in its present form is in effect a partisan and Romanized production. In this statement we do not intend to affirm that Professor Anderson wrote at the dictation of Catholic critics, but that he has been successful in his purpose of making his history inoffensive to them. At the same time he has not been successful in making it inoffensive to fair-minded Protestant scholars and educators, who ask for nothing but impartiality and truth, and expect in a text-book only the vital outlines of history."

In regard to that extremely tender point, indulgences, the word itself is actually left out, as Professor Anderson contends that the "subject of indulgences is so open to bitter dispute, as the history of the last three hundred years shows, as to be unfit for even mention in our school histories." Consequently a word which is graven in the stone above the doorways of European churches cannot be mentioned in an American school-book lest it should offend

religious sensibilities. This is making history ridiculous. It would be far better to omit history altogether than to teach it in this puerile way. Imagine the Presbyterians combining and conspiring against any school history that mentions the name of Servetus in the history of Geneva, the Congregationalists doing the same against any book that alludes to witchcraft in Salem, and everyone eliminating everything that he considers disrespectful to his ancestors. It is right and kind never to speak of rope in the house of one who was hanged, but it is wrong and absurd to write and teach history in such a way that it shall be pleasant at all hazards. Certainly the committee is very moderate in saying that "in a book written on this plan it is impossible to follow the great lines of cause and effect in the succession of events, for the very hinges of history are hidden from the pupil."

We cannot tell what will be the result of the committee's recommendation that Professor Anderson's history should be superseded by a better book. We are sure, however, that the result of their work will be influential throughout the country in showing to what extent the Roman Catholics can actually mould the education of *all American youth* while in the very act of making war on our public schools. Side by side with ecclesiastical fulminations against parents who send their children to these schools, we find ecclesiastically-directed manipulations of the text-books directly in the interest of Romanism, and avowedly for the purpose of preventing the children from learning the most important lessons taught by the struggle of our fathers for civil and religious liberty. This is the age of toleration. It will be the age of national deterioration, if we permit our schools to be either controlled or impaired by ecclesiasticism, which has every reason in the world to dread the light of history.—*N. Y. Observer.*

PRAYER AND POWER.

THE worldling may succeed in life by carefulness, by skill, by intelligence, and by force; but in the work of God no man can succeed without prayer. No human power can effect the changes and accomplish the work required in the service of God. There is a superhuman work to be done, and a superhuman energy is required for its accomplishment. To be prayerless is to be powerless. No matter what qualifications men may have for the work, unless they have the power of God they will never succeed in accomplishing the service of God.

Multitudes of men and ministers may trace their failure to their prayerlessness. They are eloquent, but they do not pray. They are enterprising, but they do not frequent the mercy-seat. They belong to secret societies and clans, but they do not know the secret of the Lord which is with them that fear him. They may have education and all that learning can give them, but without prayer they will be like a sounding brass and a tinkling cymbal. They may be abundant in labor, fervid in speech, and zealous in good works, but all this will not avail unless they have the power and that presence which comes only in the answer to prayer.

Let Christians learn the lesson, and as they desire to be useful and to do effective work

for God, let them see to it that they watch and pray, that they continue instantly in prayer, and thus draw from heaven that power and help without which they can do nothing, and without which all that they undertake to do will amount to nothing in the end.—*The Christian.*

SCIENCE AND MIRACLES.

THE time is past when any rational objection can be made on the part of science to the so called miracles of the Bible. Christianity founds itself, its founder himself being witness, on the early chapters of Genesis, as history and prophecy, and the treatment which these ancient and inspired records have met with in modern times at the hands of destructive criticism is doing its worst in aid of the antichristian tendencies of our time. To remove the doubts that have been cast on these old records is therefore a clear gain to the highest interests of humanity, and if theology and philology are unable to secure this benefit, natural science may well step forward to lend its aid. Another connection with present interests depends on the fact that, while superstitions akin to that which deified the mother of the promised seed, and introduced the world-wide cults of Astarte and Aphrodite, still reign over great masses of men, absolute materialism and desperate struggle for existence among men and nations are growing and extending themselves as never before since the antediluvian times, and are provoking a like signal and direful vengeance. In the midst of all this, Christians look forward to the second coming of Jesus Christ to destroy the powers of evil and to inaugurate a better time; and it was he who said, "As it came to pass in the days of Noah, even so shall it be in the days of the Son of man." Let us remember the old story of the flood of Noah lest that day come on us unawares.—*Sir J. William Dawson, in Contemporary Review for December.*

"THE promises of God are the motive power of prayer. Who could pray without the assurance of a prayer-hearing God? And who could expect answers to prayer if there were no promises to plead at the throne of grace? As soon as great need or emergency is upon us we lay hold on some promise suited to our case. Happily there are 'exceeding great and precious promises,' and we are encouraged to accept and lean upon them." So speaks the *Christian Inquirer*, and our hearts are led to respond: What a pity it is that our prayers do not more clearly reach the height and depth of God's promises. We are so busy praying for the Master's table, when we might be pleading for the riches of his grace. If Christians studied God's promises more thoroughly, their prayers would become more noble, and bring them larger blessings from the skies.—*New York Observer.*

THERE are two things needed in these days: First, for rich men to find out how poor men live, and second, for poor men to know how rich men work.—*Edward Atkinson.*

It is almost the *beau ideal* of happiness for a man to be so busy that he does not know whether he is or is not happy.

The Signs of the Times.

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

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THE WICKEDNESS OF CHURCH AND STATE UNION.

IN the last number of the last volume of the SIGNS OF THE TIMES, in answer to a question, we showed how impossible it is that civil government should have anything to do with the moral law. The argument, in brief, was that the law is spiritual, and civil government cannot enforce spirituality, nor punish for the lack of this. In continuation of that line of thought, we wish to show the consequences that must necessarily result from carrying into practice the idea that it is the province of the civil government to enforce the divine law. We shall do this by making a few quotations. In the Senate document containing the hearing (December 13, 1888) before the Committee on Education and Labor, on the Sunday-Rest bill, we find on pages 65 and 66 certain statements made by Senator Blair, the chairman of the committee, and the author of the bill. He first asked Dr. Lewis the following questions:—

"Suppose that human beings trying to live in accordance with the will of God, re-enact his law and write it in their statute-book; is it wrong for society to put in the public law the requirement of obedience to God and his law?"

And then after a few words he proceeded to answer his own question in the following manner:—

"The will of God exists. He requires the observance of the seventh day just as he prohibits murder; and as we re-enact his law, in making a law and enforcing it against murder, so all the States have enacted laws against the desecration of the Sabbath, going further or not so far, according to the various Legislatures."

Let the reader give particular attention to the idea advanced by Senator Blair, that human beings may re-enact the law of God. The same idea was advanced by Mr. Crafts in the *Christian Statesman* of May 30, 1889. Said he:—

"The laws of our statute-books that re-enact the seventh commandment are as distinctly biblical in their origin as the laws that re-enact a part of the fourth commandment."

In what position does this place civil government? The only answer that can be given is that it puts it in the place of God, and makes it at least equal with God. Nay, more, in putting it in the place of God, it puts it above God; for if the State re-enacts and enforces the law of God, supposing such a thing to be possible, it takes the law out of his hands, leaving him nothing to do, and requires man to give supreme allegiance to the State. This will be more apparent when we quote another statement made by Senator Blair, in the connection before referred to. Said he:—

"Now the question comes right to this point: God having ordained the Sabbath, as you concede with all religious organizations, here is the national government, which alone can make that law of God operative in this sphere of national action. Why shall not the civil government, then, re-enact that conceded law of the Almighty and make it effective?"

Do we not say truly that the National Reform idea, as voiced here by Senator Blair, puts the State in the place of God? He ignores God and his Spirit entirely, in the statement that the na-

tional government alone can make the law of God effective. We say, with as much reverence as the subject will allow, that we cannot see what use those who hold such an idea can have for God. They have usurped his prerogative.

In the second chapter of 2 Thessalonians the apostle Paul describes a certain power, known as the "man of sin," the result of the working of the "mystery of iniquity." This power is described as opposing and exalting itself above all that is called God or that is worshiped, and claiming really to be God. It has generally been considered that this language is a description of the Papacy, and we believe that that interpretation is correct; but surely it describes nothing more accurately than a government which should attempt to do just what Senator Blair says this government ought to do. Therefore, everyone who believes this language of Paul to refer to the Papacy must admit that a government according to the National Reform idea would be nothing more than an image to the Papacy.

But there is another point to be noticed in this connection, and that is the inevitable result of putting such ideas into practice. If it were universally conceded that the civil government has the power and the right to re-enact and enforce the law of God, that would involve the conclusion that there is no more to the moral law than civil government can enforce. The result would be the universal prevalence of immorality, and immorality of the worst kind, inasmuch as the individuals would suppose themselves to be acting in harmony with divine law.

For example, take Mr. Blair's statement to the effect that as we re-enact the law of God in making a law and enforcing it against murder, so all the States have enacted laws against the desecration of the Sabbath. Suppose the National Reform scheme has become triumphant, and it is understood that the government takes the place of God, and enforces the divine law against murder, the result would be that any individual who did not in his envy and hatred toward his fellows go to the extreme of depriving them of life, would consider himself a moral man, although he might be full of hatred, malice, and envy. Take Mr. Crafts' idea that the State re-enacts the seventh commandment. It needs no argument to show that the State cannot punish man for vicious thoughts, or evil desires, or for any grade of licentiousness short of the overt act of adultery. But ministers and law-makers teach that the State enforces the seventh commandment; therefore the conclusion which the libertine would be warranted in making would be that he is a moral man if he abstains from violence. And so, when this National Reform idea shall be carried into effect, we shall have the State actually teaching vice and immorality.

Such a condition of things would be a union of Church and State in its fullest extent. The Dark Ages stand as the great example of the effects of the union of Church and State, yet all that was done then was the enforcement by civil government of what the church claimed was the law of God. We think that our friends can readily see from this that when the United States, or any other government, legislates concerning any one or the whole of the commandments, it effects just to that extent a union of Church and State; and the argument already given shows how dangerous to morality and pure religion is such a union. The state of morality will be just as much below the true morality as the power that presumes to enforce the law of God is below God. Are there any of our Christian readers who wish to see such a condition of things in the United States, or who will lend their influence to bring it about?

E. J. W.

"Nor that we have dominion over your faith."
—Paul.

THE SEVENTY WEEKS.

LAST week we considered that part of Daniel 8 that related to the symbols of the ram, goat, four horns, and little horn which came out of one of the four horns. We found these to represent, according to the interpretation of the angel Gabriel and the specifications of the prophecy, Medo-Persia, Grecia, and Rome, the little horn representing Rome in its entire career of pagan and papal existence.

In addition to the symbols above referred to, Daniel hears one holy being ask another, "How long shall be the vision?" and the answer is directed to Daniel: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed [Hebrew, justified]." Dan. 8:13, 14. Although God commanded Gabriel to make known to Daniel the vision, although he came for that purpose, and did explain the symbols, Daniel says that the vision was not understood. He certainly did not refer to the symbols of the empires and dynasties before mentioned; he must have referred to that part which had special reference to the people of God, namely, the time when the sanctuary—God's dwelling-place, where priestly service for fallen man is performed—and the host—those who worship at the sanctuary—are to be trodden under foot. When, therefore, we come to that time when Gabriel fulfilled his mission, we shall find him explaining the time to the prophet.

Let us notice again the question, "How long shall be the vision concerning the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot." Dan. 8:13. We have omitted the word "sacrifice" because it is not in the original Hebrew, neither is it necessary to the sense. Our translators supposed that it must have reference to something taking place each day, and so supplied "sacrifice." But the word from which daily is translated, *tamid*, means "continual," and is more frequently translated in the Scriptures. The prophecy speaks of Rome as a desolating power as regards the people of God, namely, the continual desolation, or Paganism, and the transgression of desolation, or the Papacy, which came by transgression or apostasy. How long are these phases of desolation to continue to oppress the people of God? The answer is, "Unto two thousand and three hundred days," and then would occur a work comparatively brief, which would bring the great drama to a close.

As the long-existing empires are symbolized by comparatively short-lived beasts, so this long period of time is symbolized by a short period. Days in prophecy symbolize literal years. Eze. 4:4-6; Num. 14:34. Analogy requires that this period of time should be understood in this way; for it would be incongruous to use such a short period of time *literally* in connection with short-lived beasts *symbolically*. The Scripture rule above referred to proves that this period should be taken to represent years; and the application and explication of the prophecy will prove the same thing. We inquire, therefore, When does this long period of 2,300 years begin?

The answer to this question will surely be revealed by Gabriel when he fulfills his mission of making known to Daniel the vision. On account of the weakness of Daniel, he could not bear to hear the whole interpretation when the angel first came, but Daniel had by no means forgotten it. He seems to have connected this 2,300 years with the seventy years of captivity of the Jews. He records some of the petitions he put forth for God's blessing upon his captive people, in the ninth chapter. Babylon had passed, Darius the Mede was on the throne. The people of God were still in captivity; the temple was in ruins. Daniel prayed for forgiveness, and that God might cause his face to shine upon his sanctuary, which was desolate. Dan. 9:1, 2, 17.

And, lo! as he prayed, God answered. Gabriel, who had appeared to him only in the vision of the eighth chapter, appeared to him again. He (1) informed Daniel that he had come to give him understanding (Dan. 9:22) as God had commanded him to do (Dan. 8:16); (2) he called Daniel's attention to the vision in which he, Gabriel, had before appeared (Dan. 9:23). Daniel's consideration of that vision would bring to his mind the part left unexplained, namely, the long period of 2,300 years. (3) Upon this period of time the angel begins his interpretation. We quote verses 22-24:—

"And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."

"Seventy weeks are determined upon thy people." The word "determined" means, according to Gesenius, the standard Hebrew lexicographer, "to cut off." Says Josiah Litch, "Hebraists all admit that the word 'determined,' in our English version, does signify 'cut off.' Not one has disputed it." Determine has a similar meaning. "Thy people" refers to Daniel's people, the Jews. The expression would then mean, Seventy weeks are cut off upon the Jews. Cut off from what?—From the time mentioned in the vision to which Gabriel referred Daniel, the 2,300 years. Seventy weeks of these years were cut off, then, upon the people of the Jews. Seventy weeks of years would be (70x7=490) 490 years.

During this period of 400 years the following things would take place: (1) "To finish the transgression." Spurrell renders "to complete the apostasy." The Jews were to fill up the measure of their iniquity. Matt. 23:32. (2) "To make an end of sins." And this was to be done (3) by making "reconciliation for iniquity." 2 Cor. 5:18-21; Rom. 5:10. (4) "To bring in everlasting righteousness;" the righteousness of God in Christ Jesus our Lord. Rom. 3:21,22. (5) "To seal up the vision and the prophecy." To seal up means to "close up," "to confirm, or ratify." If the former definition be given to this we would understand that this period of time would be plain and open to the Jews till the 490 years had passed, after which it would not be opened to the world till the whole book of Daniel was made known, at the time of the end. Dan. 12:4, 9, 10. If the second definition be given, it would indicate that the events of the seventy weeks of years would greatly confirm the vision and strengthen the confidence of those who believed it. Either may be true. (6) "To anoint the Most Holy." Houbigant's translation, as well as others of good authority, read "holy of holies," referring to the heavenly sanctuary. Whether it refers to Christ or to the sanctuary in which he ministers, matters not to our understanding of the prophecy. Both events occurred during the 490 years.

It will be seen from the foregoing how important is this prophecy. It is a prediction of the mission of Christ. It is a part of the divine witness which testified to his divine mission and work. John 5:39. It is important, therefore, to understand it. We have learned thus far that the 2,300 days, or years, cover the period of pagan and papal rule and persecution; that seventy weeks of this period, or 490 years, are cut off upon the Jews, during which time Christ was to come. This latter period is still further subdivided, the beginning noted, and the events to occur as the shorter periods come to an end. This we will consider in our next.

m. c. w.

NOVEL READING.

NEXT to their intimate companions, what people read has more influence over them than aught else. It is a true saying that a man may be known by the company he keeps; and it is no less true that one may be known by the kind of reading he enjoys. There are few evils of like magnitude to that of evil and vicious literature. Evidences of its withering, blasting, blighting influences are seen on every hand. No other evil is so widely extended in Christian lands as that of light literature in the form of serial and sensational stories, love-sick romances, thrilling adventures, sea-side libraries, dime novels, etc., etc. They enter many homes where the wine cup has never been seen.

True, we do not find the "yellow-covered" dime novel nor the cheap serial in the gilded mansion of the rich, nor the last popular novel in the beggar's hut, but similar matter is found in each, with the same influence. And this kind of literature is found everywhere. It creeps into the houses of Christians; it comes to us through the religious press; it finds a place in S. S. libraries—different, it is true, in degree of evil, but the same unreal, fictitious literature still. We see its well-thumbed pages often beside the neglected Bible, these pages intently perused by the children of those who are looking for the soon coming of Christ, and not a protest uttered by either father or mother, whose duty it is to protect and care for the intellectual and spiritual welfare of the child as well as to provide for its physical needs. Alas, that these things are so!

The danger, however, lies not in its mere purchase and presence, but in its tendency and influence. We know not words to express its banefulness in this direction. It takes a quicker possession of the youthful mind, and lures and fascinates and holds with grip more tenacious and deadly, than that of the wine cup. In fact, it leads to bad habits in the direction of intemperance. How many youth have become users of the vile weed tobacco by reading how gracefully curled the smoke of the fragrant Havana from the lips of the hero of some wonderful story! How beautifully is pictured the pleasing (though frequently corrupt and filthy) reveries which come in the hour's indulgence of an odorous cigar, by pens that might be a power in a better cause! How many have been led to taste the mocking wine by reading a brilliant account in some popular work of fiction of how charming and fascinating was the exquisitely beautiful heroine as she delicately poised the sparkling glass of blood-red wine and sipped its exhilarating contents! How many, the judgment of God alone will reveal.

How many girls who might have been ministering angels at home, blessings to father, mother, brothers, and sisters, have left all, to mingle in the unreal and abandoned life behind the scenes of the theater or opera—lured there by the brilliant descriptions and talent worship of prominent actresses, as set forth in the light literature of to-day! How many a promising boy has forsaken his father's roof and the useful, honest pursuits of life, to endeavor to become a second "Claude Duval," "Jesse James," or some other noted desperado, whom dime novels has characterized as a hero! Many instances come to public notice every year through the press. Then there is the great mass of whom the world takes no account, who if not utterly ruined are crippled for life; who become men and women of small mental caliber, at best,—dwarfs in mind and soul.

This kind of literature presents before us nothing real or tangible. The pictures of life are either overdrawn or lacking in necessary features. They present before us Utopian views of life which have no existence in this world of ours. Thousands enter the marriage relation thinking it one long

happy dream, who become soured as soon as the stern realities of life are encountered. Following this come misery, wretchedness, unfaithfulness to marriage vows, intemperance, divorce. Such are educated to a large extent by the romances of the day. Were it not for this false education, we verily believe that there would be less divorce and crime against marital law. Looking for perfection in their ideal, unreal, selfish fancies, the stern duties and realities of life make a yoke irksome and grievous to be borne.

Novel reading takes from its devotee energy and zeal in the stern duties of life, deepens selfishness, and leads to distrust of everything that does not pander to the selfish heart and unreal fancies. To be considered heroes or heroines is the acme of the aspiration of the slaves of light literature, while the work of real heroes lies undone on every hand. They grumble and find fault, they are sickly, simpering, peevish, impatient. They will weep over the abnormal, slighted love of one who never existed, and sneer over the wants and woes of those who surround them. Their own selfishness and the love of Christ never cause a pang or feeling of gratitude. How many times have we seen a sentimental, love-sick girl weep over the fate of a pen-picture, when the poor, tired, discouraged, heart-sick mother and toil-bent father could not even call forth a word of sympathy! What rays of light these sons and daughters might be in the days of cloud-gloom and darkness, what a power in the church of Christ, if they were willing to grapple with duty, and, in the strength of God, fight the real battles of life!

There may be good things said in novels, words which appeal to the purer, holier emotions of our natures, but words nevertheless which make them all the more dangerous. They are the gilded bait which hide from the minds of the well-disposed the poisoned, fateful hook. They are the beautiful flowers which hide the snare. It is this novel reading which oftentimes leads boys to speak of mother as "old woman," or "the old lady," or father as "the old man," or "governor." How many are led to look back over the past and regret the brightest years of life which have been given to such reading,—years when memory was most retentive, when character was forming,—and what would they not now give if they could but recall them. How the memories linger! How the habit of hasty, rapid, unreflecting reading remains! How hard it is to efface their impression! What struggles has it cost to resist their influence—the blighting, baneful influence of this corrupter of minds, this destroyer of memory, this feeder of selfishness! It is called *light* literature, but it is one of the *heaviest* of curses.

Parents, do your duty. Place before your children the word of God, and truthful, mind-building reading. Novel reader, be admonished before you become a mental wreck. Dear youth, shun such reading, and, as companions, those who prefer such reading. Be real men and women. The greatest heroes and heroines are those who conquer sin and self, and lovingly labor for others' good.

M. C. W.

A CHRISTIAN living in the world is like a ship sailing on the ocean. It is not the ship being in the water which will sink it, but the water getting into the ship. So the Christian is not ruined by living in the world, which he must needs do whilst he remains in the body, but by the world living in him.—*Christian Retirement.*

A SERMON DEFINED.—A correspondent of the *New York Witness* writes: "I heard a sermon once that if I should describe it after the fashion of the speaker, the words used would be a concatenation of unearthly misunderstandables."

TWO PRINCIPLES—TWO PARTIES.

THE National Reformers in their efforts to place "all Christian laws, institutions, and usages on an undeniable legal basis," are, whether they realize it or not, working upon a purely selfish principle. Their demands, if enacted into laws, would grant liberty to those in harmony with the demands, but bondage and hardship to everyone that such laws would condemn as a criminal, simply because he does not worship God as National Reformers think he ought, and does have conscientious convictions of his own, to which he is bound to give adherence.

The American Sabbath Union and those associated with them are supporting that which will logically and inevitably result in the same thing—persecution for conscience' sake, or unjust prosecution. It will result in freedom and exaltation to one class, those who sincerely or hypocritically give support to Sunday, but bondage and degradation to those who may religiously and sincerely oppose it. It will readily be seen that should such a law be enacted, the time-serving and hypocritical would outwardly favor it, and thereby be exalted, while the sincere and conscientious who opposed the law from motives of duty, would by the law be correspondingly abased. The above is one side, one principle, one party, to the demands for religious legislation now before this country.

The friends of religious liberty and equal rights are working, not for liberty for themselves alone, they are working for liberty for all. Their bitterest opposer would enjoy that liberty equally with themselves. They demand that others shall be granted all that they themselves ask, the privilege of worshiping or not worshiping God, according to the dictates of their own conscience and their understanding of his will. This privilege of worshiping or not worshiping they do not understand includes incivility to their fellow-men. The life, property, reputation, and chastity of all, so far as the *agis* of law can protect, should be protected. The friends of religious liberty and equal rights not only believe in the right to think and act for themselves (always in the bounds of proper civility, of course), but they demand the right of the other party to think and act for themselves on the same basis. This is the other side, the other principle, the other party to the demands for religious legislation now before this country.

Which is the better principle, that which does no one any wrong, but grants to all equal rights, or that principle which exalts one class at the expense of another?

By which principle will the greater good to the greater number be conserved?

Which is the better and more Christian principle?

Which party is engaged in the nobler work?

Which is the more worthy of Him who said, "All things whatsoever ye would that men should do to you, do ye even so to them"?

Under which principle, in which party, will you, reader, be found?

M. C. W.

PROSELYTING.

OUR neighbor over the bay, the *Herald of Truth*, in its issue of August 28, 1889, had this, and much more, to say of Seventh-day Adventists: "They are zealots who compass sea and land to persuade one man to pronounce their seventh day Sabbath." Of himself the editor says: "We believe that to-day there is something paramount to proselytism, something nobler than narrow dogmatizing about a day, and something more Christ-like than stealing the Lord's sheep from another's fold in order to fill one's own." It is a rather hard implication, isn't it? And now, neighbor, we sympathize with you, seeing that you are in the same

category. The following from the *Interior* is on a par with the foregoing from the *Herald*:—

"Some years ago I lived on the West Side. During my absence from home, a zealous member of a Baptist Church near by made repeated calls at my house with the view of persuading my wife to leave her own church and join his. He was told by her, in a firm, kindly manner, that such a thing could not be considered, and he ceased coming. Later on I moved to another part of the city. My family, by this time, had grown up somewhat. While here, although there were several churches nearer me, another Baptist Church sent cards to my children, giving reasons why they should attend a first-class church like theirs, etc., implying that our own church was of no account. This proselytizing spirit is still at work, manifesting itself in various ways."

The above, and we might give more testimony, is wonderfully like your own statements, neighbor. We do not quote it, however, as a charge against Baptists; if they really believed what Baptists profess to believe, they ought to endeavor to win others to the truth of the Lord as regards baptism. Denominational lines are nothing compared with the truth of God. If Baptists have no reason to proselyte (we use the word in its better meaning), they have no reason for existence as a separate denomination. Isn't it so, neighbor? What is not worth teaching to others, in matters of religion and religious truth, is not worth holding ourselves.

A VISIT TO THE MALAY SECRETARY.

THE Malays are very numerous in some portions of Africa, especially in the north. It is estimated that in Cape Town and vicinity there are from seven to eight thousand of them, besides considerable numbers in the East Province, and higher up that coast. There are among them, as among all other people who claim civilization, many of refinement and intelligence. These are men of influence in the community where they live. They believe much in their set seasons for prayer, and the most conscientious are strict in observing them. In those places where they have a mosque, they frequently repair there, instead of worshiping at home. Those of them upon whom the influence of the gospel has had the least effect, often, like the heathen, sink into the lowest depths of degradation; but to judge the body by this class would be to misrepresent them as a people.

They are the cab-drivers of Cape Town, and their horses generally indicate hard usage, but there are some who are noble exceptions. While the law regulates the price of carrying a passenger in the city, if the passenger be ignorant of this, he may find that the only limit to the price charged is the amount that can be obtained by the ruthless driver.

They put forth no missionary effort to convert others to their faith; this is not their mission; but at the same time there are many professed Christians who turn Mohammedans. Missionaries have less success among the Mohammedans than they do among the lowest classes of the heathen. They have no more of a desire to assimilate than have the Chinese. They are, and always will remain, a distinct race of people.

There was an enactment passed in 1642, found in an old law book, relating to their religion, as follows: "No one shall trouble the Amboineese about their religion, or annoy them, so long as they do not practice it in public, or venture to propagate it among Christians or heathens. Offenders to be punished with death. But should there be among them those who have been drawn out by God to become Christians, they are not to be prevented or hindered from joining the Christian church."

At the present time they have a number of places of worship both at Cape Town and Port Elizabeth. The religious services are, on the whole,

fairly attended by the male portion of the community, but the females usually are excluded from the mosques. The reason offered is because the sight of them inspires in them unholy thoughts, when they come to worship before God. A considerable number have of late years made pilgrimages to Mecca, and they still continue to do this, which step no doubt tends to strengthen them in their faith; and they are particularly proud of being designated as "Hadjes" on their return from such pilgrimages.

The language of the Cape Malays is the Dutch, mixed with a number of Malay words. Some of them speak English quite well, and are continually making progress in this respect. Since this connection with Mecca has been going on, they are becoming more versed in the Arabic. Many of them when they return from their pilgrimage speak that language quite fluently.

The first necessary qualification in order to become a priest is to be able to read the Koran, which is written in Arabic, with fluency. They have at Cape Town schools where the Arabic is taught. For the sciences the children go to the Christian schools.

The Mohammedans are the most exclusive people in South Africa. The difficulty seems to lie in the fact that they are intelligent, and have a system of faith in direct opposition to any that bears the name of Christ. The first and the chief cornerstone of their faith is a denial that Christ is the Son of God. They believe that Adam, Noah, Abraham, Moses, Christ, and Mohammed were prophets. Mohammed, they hold, is the greatest of them all. They believe that Daniel was a prophet, and also some others, but that they are inferior to the first-named.

We formed an acquaintance with the chief secretary of this people, for the cape, Mr. Abdol Burns. He was a Christian until twenty-nine years of age, and then he turned Mohammedan. It was with some difficulty that we made his acquaintance, so as to be invited to his house, although recommended to him by one of their priests. But when he once took me into his house, in true Arabian style he said, "Now you are my friend, my room, my library, and myself are all at your disposal." We have called on him a number of times since, and have ever received a hearty welcome. He manifests the greatest freedom in relating any information desired, concerning them and their customs, habits, modes of living, and so forth. He is firm in the belief that all their wars in the past were the battles of the Lord. I asked him, providing there were a majority of their people, what would become of the Christians. To this he replied, "Unless they would turn Mohammedan we would be obliged to kill them." To this I replied, "What, then, would become of our friendship?" "Unless you break the friendship by shooting my people, I would be obliged to befriend you," said he. They accept the Koran instead of the New Testament. The church service is conducted in the Arabic. When the name of Daniel is mentioned, the congregation respond, "*Nabie, Alley, Sulaam,*" *i. e.*, "Prophet Daniel, great blessing be upon him." The same response is made when the names of the other prophets whom they acknowledge as such, are mentioned. They observe Friday, the sixth day of the week, because Adam was created thereon, and because he had to thank the Lord for his creation.

Mr. Burns has one wife and three children, although the laws allow for this people a plurality of wives. But in case of litigation after the death of the husband, where there is property, the law does not recognize that the marriage is legal. If there be no will, then the master of the Supreme Court calls an assembly, investigates the matter, and declares who the nearest heir is. Mr. Burns has two boys and one girl. They are educated in the En-

glish, Dutch, and Arabian languages. The following is their confession of faith: "*Lah illah ha il Allah Mahomet Rasoul Allah,*" i. e., "No other God, and Mohammed, prophet of God." This must be publicly affirmed.

We gave Mr. Burns a brief synopsis of our faith, stating that we observed the seventh day as the Sabbath, believed in the coming of the Lord, the resurrection of the dead, judgment, reigning with Christ a thousand years, the restoration of the earth, etc. He looked at us in perfect astonishment and exclaimed, "You are a class of Christians we are not to kill, or in any way to injure." Then, to prove it, he went to his library and took down a book, even "Thoughts on Daniel and the Revelation," and read these words of Abubeker, in his circular letter to the tribes of Arabs in Arabia:

"When you fight the battles of the Lord, quit yourselves like men, without turning your backs, but let not your victory be stained with the blood of women and children. Destroy no fruit-trees, nor burn any fields of corn, nor do any mischief to cattle, unless you kill to eat. When you make any covenant or article stand to it, and be as good as your word. As you go on you will find some religious persons, who live in retired monasteries, and propose themselves to serve God that way. Let them alone; neither kill them, nor destroy their monasteries. And you will find another class of people, that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls; give them no quarter, till they either turn or pay tribute."

He claimed that these were the Romanists, which were Christians only in name, but in reality were idolaters. These they were to kill, because they had changed the Bible, and the Sabbath. Because we keep the seventh day their religion forbids them to kill us, or do us any harm. It was so with those that the historian referred to. They claim to believe in the coming of Christ, and the resurrection of the dead. He seemed to regret that their people were so unprincipled. They have united with the English in putting down the natives, in the rebellion in the past. He himself had received some weapons that were used by the Bushmen, as trophies of victory. Some of these relics he gave me. We had previously presented him with "Thoughts on Daniel and the Revelation." There is a faint hope in our mind that he may yet embrace Christianity, and become a source of light to his people. Some of that people we believe will be saved in the kingdom of God. One thing is certain, that the truth will find its way to all classes and all peoples. There are those among the Malays that appear to be conscientious in their faith.

Africa has a large number of inhabitants, of almost every kindred and tongue, especially those who are the least enlightened by the truth of God. It will be a desirable thing to see gathered from these some souls in the last generation, as the final triumph of the grace of Christ. It will be the most remarkable company ever gathered from any one generation. It will be the final triumph of the grace of Christ, and as a special crown of jewels they will shine with Christ forever, even ever and ever.

S. N. H.

CHURCH UNION.

IN San Lorenzo, Alameda Co., Cal., they have a church that is practically run on the church-union principle. It has been in existence about sixteen years, and was organized because no one denomination felt strong enough in the small village to maintain an organization. At first the church comprised persons attached to six different creeds—Presbyterian, Congregational, Methodist, Baptist, Unitarian, and Episcopal; but there have since been added Lutherans, Swedenborgians, and Universalists. Their first ministerial supply was Rev. Dr. Poor, a professor in the Presbyterian Theological Seminary, San Francisco; then they had Rev.

Dr. Holbrook, Congregational. After him came Rev. Mr. Merrill, now of Southern California, who acted as pastor. The present incumbent is Rev. George B. Allen, who was formerly an Episcopal minister, but now Congregational. He began to supply the "Protestant Union" last November, but has accepted a call as permanent pastor. The church owns a chapel building and a parsonage, and it is said that no sectarian differences have ever troubled them. Following is the confession of faith, or church covenant:—

"We do hereby confess one faith in God our Father, and Jesus Christ our Saviour, and the holy Ghost our Comforter and Sanctifier, trusting that God for Christ's sake hath forgiven us our sins and through grace divine helping us, we will strive to live as becomes the followers of the meek and lowly Saviour, conforming to his example, cultivating within us his Spirit, and studying his life and teachings, that we may know the path of duty and be governed by the principles of the inspired word."

The curious feature of such a society is its restriction to a "Protestant union." Why not let in the Catholics also? The anomaly would not be any more striking than a theological compact of Baptists, Swedenborgians, and Unitarians.

ONLY "IN CONFORMITY WITH THE CIVIL LAW"!

A WASHINGTON dispatch says that Delegate Caine, of Utah, is distributing an official declaration of the Mormon Church, signed by several leading authorities, which is addressed "to whom it may concern." The document affirms that "the Mormon Church views the shedding of human blood with the utmost abhorrence." This is probably the reason why their Endowment House oath requires the faithful to avenge the death of Joseph Smith upon the United States Government, from the President down.

Again it says: "We regard killing human beings, except in conformity with the civil law, as a capital crime, which should be punished by the shedding of the blood of the criminal after a public trial before a legally-constituted court." That exception, "in conformity with the civil law," is not very soothing when we imagine the civil law to be enacted by a people whose most sacred obligation is the Endowment House oath, and supposing the legally constituted court to be composed of like material.

But such a condition is in perfect keeping with all civil government under control of church dictation. All the blood of martyrs,—whether shed by instigation of the Jews in the days of Christ, or by pagan persecutors in the early centuries, or by papal Inquisition in the Dark Ages, or by Covenanter rule in Great Britain, or by Puritan sway in New England,—was poured out "in conformity with civil law." And the imprisonment of seventh-day Christians in Arkansas, Tennessee, and Georgia, within the past four years, for quiet, unobtrusive work on Sunday, has all been "in conformity with civil law."

And when the way shall have been opened for religious legislation by Congress, through such measures as the Blair Sunday-Rest bill and the proposed religious amendment to the Constitution, what shall we expect? It has been truly said that history repeats itself, because human nature is always the same. All that any class of religionists desire political power or influence for is that they may be able to shape-civil legislation to suit their religious ends.

The Catholics have many peculiar dogmas which in this country are practically dormant for want of civil power to enforce them. The Protestants, notably the Reformed Presbyterians, or Covenanters, who are foremost in the misnamed National Reform movement, have also pet schemes which the present Constitution has its foot upon. And the Mormons find themselves cramped by embar-

assing circumstances of a like nature. Let any or all of these have the kind of civil law they want, and they can carry on any extravagant or intolerant measure they may choose "in conformity" thereto.

To what extremes any of these religious bodies would go if they had the power, is amply illustrated in their past history. Then with a combination of all upon any one scheme in which they might unite in the name of religion, there is reason to fear a crusade of intolerance commensurate with their established character. Protestants and Catholics could and do unite in the adoration of Sunday, and in the desire for the enforcement of a national Sunday law. Mormons are believers in Sunday sacredness, and would no doubt throw their influence in favor of a Sunday law for policy's sake, if for nothing else.

Leading Sunday-law preachers demand a law "characterized by small exemptions and large penalties." Of course their object in having a law is that it may be enforced. They seek a national law as an impetus to the enforcement of State laws already in existence, some of which are stringent in the extreme. Some of these, handed down from colonial days, have lain for years unavailable because their oppressive provisions were repulsive to the liberal spirit of a progressive republic. But with the aggressive influence of an awakened spirit of church dictation in civil affairs, encouraged by an overconfidence of the people in the supposed invulnerable character of republican institutions, these old relics of bygone fanaticism may be brought into full force at any time.

The religious enthusiasm that would be aroused in the churches by the power placed in their hands through the enactment of a national Sunday law, would set all the demons of persecution to work resurrecting these old sleeping terrors and enforcing them upon the defenseless heads of dissenters. Some people call us alarmists who intimate that the time will ever come in this country when Sunday laws will compel people to go to church on that day; but such laws already exist, notably in South Carolina, and only await the time when Sunday zealots, feeling sure of the power, will aim to enforce these oppressive provisions upon offenders. Nor will it then be deemed persecution, but the action will be merely "in conformity with the civil law."

Herein lies the danger of placing civil power in the hands of the church. No church or ecclesiastical organization wants to control the government or indicate its policy except for the purpose of advancing church interests, enforcing its dogmas upon the people at large, and for the embarrassment of opponents. All religious legislation is designed for the purpose of making people religious, or for the satisfaction of punishing them if they decline to so act. The most that can be accomplished by such action is to make hypocrites at the expense of true religion. W. N. GLENN.

HUMBUGS.

A FEW days ago I heard a man say he "thought many people loved to be humbugged." I do not think so. There are persons who are anxious to get as large returns from a small investment of means as possible, or to secure a great amount of information with little or no study, or to recover health speedily without the process of climbing the declivity they have gone down. Such may "bite at the bait" of the charlatan or trickster who has some "wonderful remedy" that will "almost cure with the first bottle," or who can impart to them in a fortnight, by some remarkable process, if they take their lessons, the information that otherwise might require months of study. Those who have had experience, and have thereby learned that naught of value in this world is honorably obtained without toil and effort, are not caught by the pleas-

ing bait of "great gains with no pains." It is the inexperienced ones who are "taken in," not because they love to be humbugged, but because they are lured by the thought of getting so great returns with so little investment. They feel just as badly as other folks when they find they have been the dupes of some first-class humbug, and perhaps learn to keep a sharper lookout the next time. A good rule was given to me by a pious aunt of mine, when I was a boy. It has served me so well through life that I wish to pass it on for the benefit of others. She used to say, "John, always remember, when people propose to give you some great thing for little or no investment on your part, to say to them, 'The people who gave away so much for nothing all died some time ago.'"

One of the latest humbugs I have met was the case of a person proposing to give instructions in the rudiments of vocal music so full and complete that in twelve lessons, which he could give in six evenings, for \$5.00 a scholar, anyone, even though they had known nothing of music before, could sing anything at sight, and take the lead in singing. Those who had made a study of music for years, of course, hung their heads and looked wise as rats. Those who had never been over the road thought it too rare a chance to let slip, and so "at it they went." Their teacher got on so well, however, that he concluded to cut this valuable course short one evening, and at the close announced the graduating song. His class were called upon to give the key, when, lo! those who were so proficient as to be leaders named almost any letter as the key but the right one, their teacher calling out, "Guess again!"

The next morning he had a sudden call for another part of the country. His disgusted class would much prefer their money to what little information they received in the music line, although they may be wiser in some other respects. The better plan is for all to keep a keen lookout for all such as profess to perform such wonderful feats. Don't expect to get rich without labor, or too much knowledge without corresponding study. Give those a wide berth who profess such great exploits, however high their profession.

J. N. LOUGHBOROUGH.

The Sabbath-School.

Notes on the International Lesson.

JESUS BROUGHT INTO THE TEMPLE.

(February 2; Luke 2:25-35.)

THE present lesson describes an occurrence forty days later than the previous lesson, that of last week pertaining to the birth of Jesus, and this to his presentation in the temple. Edersheim, a writer on the life of Christ, and also on the temple and its services, remarks as follows: "When Jesus was forty days old the family went up from Bethlehem to perform two ceremonies required by the Jewish law. The first was that of the ceremonial purification of Mary, described in Leviticus 12. For this, two offerings were required,—a lamb for a burnt-offering, and a turtle-dove or young pigeon for a sin-offering. But any poor person might substitute another turtle-dove or young pigeon for the lamb, as we see that Mary did. Luke 2:24. This was distinctly called the poor's offering (Talmud), and shows the moderate circumstances of the family. A lamb was worth seventy-five cents (or the wages of five ordinary days' work), while a turtle-dove was worth about eight cents, and sometimes was as low as two cents. The other ceremony was the redemption of the first-born, commonly in the case of Jesus called 'the presentation in the temple,' though this was not necessary, but it could be performed by any priest."

"EVERY first-born male child, like the first-fruits of the farm, was consecrated to God,—belonged to him, because the first-born of the children of Israel had been preserved from the destroyer who slew the first-born of all the Egyptians. Ex. 13:2, 13-15. The first-born sons would therefore become the priests and religious teachers of the people. But God afterward chose the tribe of Levi for these services, instead of the first-born. Num. 3:12, 13. In recognition of this, the first-born son was consecrated to God, and then redeemed by the payment of five shekels, about \$2.75. Num. 3:44-48; 8:16."—*Peloubet.*

REV. E. M. MYERS, in a work entitled "The Jews, Their Customs and Ceremonies," describes the modern custom of redemption of the first-born son, as follows: "The friends being assembled, a *cowhine* (*co-hene*), one of the hereditary descendants of Aaron, who has been selected, accepts the child from its mother as consecrated to God's service. The father then expresses his desire to redeem him, and the *cowhine*, assenting, receives from the father a certain sum of money, representing the proper amount of Jewish shekels, which is mostly devoted to religious or charitable purposes, and the child, being thus redeemed, is returned to him by the *cowhine*."

THE man Simeon, who came into the temple when Jesus was presented, was "just and devout, waiting for the consolation of Israel." The fact of his *waiting* would indicate that he was ready for the event, and his quick recognition of the infant Messiah showed that, through the Holy Spirit, he thoroughly understood the subject. His devout life, and consequent enlightenment in regard to the advent of the Christ, leaves the Jewish people who rejected Jesus, utterly without excuse. If there was a proper understanding of the Scriptures relating to this event on the part of one, the same opportunity was before the nation as a whole, especially of the priesthood and the scribes, who were foremost in his rejection.

JUST so it will be at the second advent. There will be those who will say, "Lo, this is our God; we have waited for him, and he will save us." Isa. 25:9. As in the case of Simeon, their *waiting* will be proof of their understanding of the prophecies, their godly lives, and their readiness for the great event,—the culmination of their salvation. At the first advent but a few of the professed people of God, with all their boasted wisdom, knew the things that belonged to their peace. Luke 19:42. Shall it be so when he comes again to make up his jewels? "Strive to enter in at the straight gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

It was revealed to Simeon by the Holy Ghost that he should not see death before he had seen the Lord's Christ. This would hardly have been done if he had not been manifesting a deep interest in the event, and searching the scriptures which testified of Christ. John 5:39. Simeon evidently had his heart set on the "consolation of Israel." So at the second coming, the salvation, the crowns of righteousness, will be for them that "look for him," and "love his appearing." See Heb. 9:28; 2 Tim. 4:8.

"MINE eyes have seen thy salvation." Through faith Simeon saw salvation in the infant, and confessed Jesus. Then what comes of the popular idea that the Jewish dispensation was one merely of law, and that faith came after the cross. Should the popular churches of this dispensation manifest

the same spirit of faith that Simeon and many others of that dispensation possessed, there would be no calling for the aid of civil law to supplement the present lack of spiritual power. Nehemiah was ashamed to ask the Persian king for troops to protect his expedition through a dangerous country to Jerusalem, after telling him of the power of his God. So should every Christian be.

SIMEON saw, through his faith in the salvation of Christ, "a Light to lighten the Gentiles, and the Glory of thy people Israel." John the Baptist came to bear witness of this Light, that all men through him might believe. John 1:7-9. Jesus says of himself, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. And in harmony with this, he says of his disciples, "Ye are the light of the world." Why has he allowed his mantle of light to fall upon them? Matt. 5:16 tells why: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

THERE are differences of opinion regarding Simeon's prophecy, "Behold, this child is set for the fall and rising again of many in Israel." Some construe it to mean the fall and rise of the same individuals, while others think it refers to the fall of some and the rise of others. "Barnes' Notes" says that "the word *again* is not expressed in the Greek. It seems to be supposed in our translation that the same persons would fall and rise again; but this is not the meaning of the passage. It denotes that many would be ruined by his coming, and that many others would be made happy, or be saved." The word *again* is omitted in the Revised Version.

"AND for a sign which shall be spoken against." The prediction is not only sustained by sacred and secular history, but is corroborated by the words of Jesus himself. He plainly warned his followers: "They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service." John 16:2. And the leading Jews at Rome, who visited Paul on his arrival there a prisoner, testified that "concerning this sect, we know that everywhere it is spoken against." Acts 28:22. To be a follower of Christ means the enmity of the world; yes, and of many who sit in the popular "synagogues."

W. N. GLENN.

Letter to the Hebrews.

CHAPTER 9:1-7.

(Lesson 19, February 8, 1890.)

1. WHAT does the apostle say that the first covenant had? Heb. 9:1.
2. Were these a part of that covenant? See Ex. 19:3-8; 24:3-8.
3. What is meant by ordinances of divine service? *Ans.*—Ceremonies of divine appointment. There is no divine service without divine appointment.
4. What is meant by a worldly sanctuary? *Ans.*—A sanctuary of the world, in distinction from the one in heaven.
5. Where is the only real sanctuary? Heb. 8:1, 2.
6. What relation did the worldly sanctuary and its services sustain to the heavenly? Verse 5.
7. How many apartments were in the tabernacle? Heb. 9:2, 3.
8. What were the two apartments called?—*16.* See note.
9. What was in the holy? Verse 2; Ex. 40:22-27.
10. What was in the holiest of all? Heb. 9:4.

11. What was in the ark? Compare Ex. 25:21; 1 Kings 8:9. See note.

12. What was the cover of the ark called? Heb. 9:5; Ex. 25:21.

13. Why was it called the mercy-seat? *Ans.*—It was there that mercy was dispensed. The sanctuary was God's dwelling-place; the ark represented his throne; and from his throne he dispenses grace, or favor, or mercy. See Heb. 4:16.

14. How often did the priests go into the sanctuary? Heb. 9:6.

15. How often was there service in the most holy? Verse 7.

16. Why was this service performed?

17. What alone is sin? 1 John 3:4.

18. What was the basis of the old covenant?

19. What, then, was it that made it necessary for that covenant to have ordinances of divine service connected with it?

20. Does the new covenant have ordinances of divine service? Heb. 9:1. The word "also" indicates that it had already been shown that the second covenant had ordinances of divine service. This was done in chapters 7 and 8.

21. Then what must be the basis of the second covenant?

NOTES.

HEBREWS 9:1 is a text that hinders many from seeing that all of God's blessings to man are gained by virtue of the second covenant, and not by the first. That text reads: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." This, together with the fact that when men complied with these ordinances of divine service, they were forgiven (Leviticus 4), seems to some conclusive evidence that the old covenant contained the gospel and its blessings. But forgiveness of sins was not secured by virtue of those offerings; "for it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4. Forgiveness was obtained only by virtue of the promised sacrifice of Christ (Heb. 9:15), the Mediator of the new covenant, their faith in whom was shown by their offerings. So it was by virtue of the second or new covenant that pardon was secured to those who offered the sacrifices provided for in the ordinances of divine service connected with the old or first covenant.

MOREOVER, those "ordinances of divine service" formed no part of the first covenant. If they had, they must have been mentioned in the making of that covenant; but they were not. They were connected with it, but not a part of it. They were simply the means by which the people acknowledged the justice of their condemnation to death for the violation of the law which they had covenanted to keep, and their faith in the Mediator of the new covenant.

In brief, then, God's plan in the salvation of sinners, whether now or in the days of Moses, is: The law sent home emphatically to the individual, to produce conviction of sin, and thus to drive the sinner to seek freedom; then the acceptance of Christ's gracious invitation, which was extended long before, but which the sinner would not listen to; and lastly, having accepted Christ, and being justified by faith, the manifestation of the faith, through the ordinances of the gospel, and the living of a life of righteousness by faith in Christ.

THE Bible, to one who is in the habit of devotedly reading it, begets in the soul a consciousness that excludes all doubt as to its truth. To that consciousness it comes with a self-evidencing power that is both sufficient and conclusive. That man spontaneously believes, and really has no time, or taste, or place in his soul for doubts.

The Missionary.

DEDICATION AT SAN JOSE.

LAST week's SIGNS contained a statement from the San Jose *Daily Mercury* with reference to the dedication of the new church building of our people in that city. I desire to make a few additional statements.

The San Jose church now numbers thirty-one members, with several more who will join soon. Now that they have a comfortable house of worship, we feel sure that if they dwell together in love, they will have frequent additions to their numbers.

At the time of the dedication, the ordinances of the Lord's house were celebrated. An important and harmonious business meeting was held. Two deacons were elected and ordained. All other officers needed in the church were chosen for a year, excepting an elder, and we think the time near that they will have an ordained elder. A leader was unanimously chosen for the present.

During the last quarter of last year, while they were straining every nerve to complete their house of worship without a debt, their tithes amounted to \$222.05. Their T. and M. business for the same time amounted, I think, to about sixty dollars. Their Sabbath-school is prospering, and a good measure of brotherly love prevails among the believers, which we hope will increase and abound more and more. We have a regular appointment to meet with them the first Sabbath in each month, and this seems a matter of encouragement to them. As they meet from Sabbath to Sabbath in their new house, now dedicated to the worship of God, oh, may they never grieve away the Holy Spirit or holy angels, by irreverence, fault-finding, or frivolity!

H. A. ST. JOHN.

INDIA'S MILLIONS.

THE population of India equals the combined population of the following countries: Russia, United States, Germany, France, Great Britain, Turkey proper, and Canada.

If each person in India could represent a letter in our English Bible, it would take seventy Bibles to represent the heathen population of India, while the Christian population could be represented by the prophecy of Isaiah.

The people of India, holding hands, would reach three times around the globe at the equator.

Put the people into single file, allow three feet space for each to walk in, and walking at the rate of ten miles a day it would take them forty years to pass a given point; or walking five miles a day, with the present increase of population by birth rate, the great procession would never have an end.

Could you put the women of India into a column eight deep and allow a foot and a half for each woman, thus walking in lock-step, you would have a column reaching eight times across the continent of North America.

Again, could you distribute Bibles to the women of India at the rate of twenty thousand a day, you would require seventeen years to hand each woman a Bible.

Could you put the children of India into a

column four deep, and allowing a space of two feet for each child to walk in, you would have a procession reaching five thousand miles; and walking five miles a day, it would take them two and three-quarters years to pass a given point.

The widows of India would outnumber four cities like London, England. Give to each a standing space of one foot, standing ten abreast, and this closely-packed column would reach the full length of New York State.

One in every six of the females in India is doomed to a desolate and degraded life, and, in this awful proportion, to disgrace and crime.

The common term for widow and harlot in Bengal is the same.

The *Indian Mirror*, a vernacular paper published by a native in Calcutta, describing the degraded condition of the Hindus a few years ago, said:—

"A curious circumstance is brought to notice, showing to what depth Hinduism is degraded. Both in Madras and Bombay little girls are given in marriage to a deity, only that they may become 'licensed prostitutes,' or, rather, 'consecrated harlots.' They always have their dwellings close to the temple of the idol, and they offer themselves to the worshipers of the deity, and their gains are supposed to lead to the salvation of the worshipers! The deity to whom these girls are married in Bombay is styled Khundoba."—*Selected.*

A METHODIST VIEW.

THE average amount contributed by each member to missionary work is in some conferences as low as one cent a year. In some of the more wealthy conferences, such as New York, Philadelphia, and Baltimore, it reached one dollar a year. The general average for the whole Methodist Church, including the generous rich men and the very poor, the very thoughtless and the very stingy, is between thirty-five and forty cents, or somewhat less than the price of a moderate lunch at a respectable eating-house; and yet at nearly every prayer-meeting prayers are made that the world may be converted to a saving knowledge of the truth as it is set forth in the gospel!—*Church Helper.*

MISSIONARY MURMURINGS.

GATHERED FROM VARIOUS MISSIONARY JOURNALS.

ANNAM'S 20,000,000 are yet without a ray of gospel light.

THERE are still over 10,000,000 square miles of unoccupied districts in various heathen lands, where missionaries thus far have never entered.

If the present population of the heathen world could be equally apportioned to our present force of workers, lay and ordained, each would have over 165,000 souls.

MR. W. SPENCER WALTON says that at Kimberley, South Africa, five hundred black men on an average fall victims to drink every year. These natives come from the interior comparatively pure and sober, but they get contaminated by contact with the whites, and go back to their homes corrupted.

The Home Circle.

SERVING.

"My Lord hath sent me," she smiling said,
"On chosen errands, service full and free,
To tasks that echo with sweet minstrelsy.
And joy and laughter crowned her head.

"My Lord hath sent me," she grieving said,
"Through sorrow's depths, where saddest things re-
veal;

My life is broken on a cruel wheel."
With bitter rue she crowned her head.

"Where my Lord sends me," she weeping said,
"These footprints show that he has gone before."
And, following thus, she loved him more and more,
Nor knew the hour he crowned her head.

—Hannah Coddington.

AUNT MATILDA'S BACK WINDOW.

WHEN Aunt Matilda came to visit us and insisted on having a back room, we were greatly disappointed, for sister Mattie and I had spent weeks of our precious vacation-time in making all sorts of pretty nothings to beautify the guest chamber for her occupancy. We had not seen Aunt Matilda for ten years. In that time Mattie and I had grown from little girls to young ladies in our teens and members of the high school.

Father had moved West—away out to Colorado—and, as I said, we had not seen Aunt Matilda for ten years when we received the welcome news that she was coming to pay us a visit, and we all resolved not to let her go away from us again if we could help it. Perhaps this was the reason we had taken such extra pains with the guest chamber. I know when it was all finished, Mattie and I surveyed it with what we hoped was pardonable pride. We had coaxed from papa a new bedroom suit of polished oak, which, with its broad mirror of plate-glass, shone grandly in the sunlight which streamed in through the curtains of yellow china silk. The big plush-cushioned patent rocker was resplendent in draperies of hand-painted silk, while the wicker chairs displayed their fine linen and satin ribbons, and even the ottoman was fine in silk embroidery. As for the bed—well, it was simply lovely! Shams were not out of date then, and ours were marvels of fine lace and the Chinese laundry art—and the prettiest yellow satin bows in a corner of each! The lace spread over a quilt of yellow silesia, and the scarf of crazy-work in silk and velvet, completed the ravishing picture.

When Aunt Matilda came, Mattie and I had the honor of escorting her to this chamber of state, and you may be sure we watched furtively to see how it impressed her.

Perhaps we were more anxious because we knew she had opposed father's coming West, and we wanted to impress her with the financial success of the move, and to show her that truly esthetic taste dwelt even as far west as Colorado.

"Let me take off your wraps, auntie," said Mattie, setting her little hand-bag on the floor by the dresser, and going up to Aunt Matilda, who stood looking about in a hesitating manner.

"Wait a minute, my dear—let me tell you something—you won't mind if your old auntie is frank with you, I know. I've lived over sixty years, my dear, and I've found that in

the end it always pays to be frank with your best friends. Now, I know you want me to feel perfectly at home here, and this room is very beautiful—yes, very beautiful indeed—but it is too large and fine for a simple old lady like me. Don't you see I couldn't really sit against any of these handsome draperies—it would be sure to muss them—and—well I shouldn't feel the least bit at home here. I've lived a very plain, quiet life, you know. Now, girls, if you've a little cozy back room somewhere, with just plain furniture, so that I wouldn't feel that I was mussing anything, I should enjoy it so much."

In vain we protested that nothing was too nice for her to use, and that we had no other room good enough for her. She silenced us with a graceful, girlish wave of the hand, and, shaking the gray curls, said:—

"Now, my dears, you cannot fool me that way, if I am an old woman. I am first-rate at a game of hide-and-seek and I shall just find a room for myself. In this large house I know there is a corner for me somewhere."

And sure enough she stepped briskly across the hall, and paused before the door of a back chamber.

"Does anyone occupy this?"

Mattie shook her head, and cast a despairing glance at me, as she said:—

"But it will never do at all, auntie. It is just a little box of a room, furnished up with odds and ends. We put Miss Betts in there when she comes to sew for us, and sometimes Hetty and I sleep there when we have extra company, and have to give up our room."

Aunt Matilda opened the door, however, and stepped in.

"The very thing," she cried, delightedly. "A rag carpet, too! So home-like! And this nice splint rocker! I tell you, girls, for real comfort there's nothing like a splint rocker."

She stepped to the one window in the room and put back the plain white muslin curtain.

"Better and better!" she cried, clapping her hands in almost childish glee. "Such a row of nice back yards! You see, girls, I'm an inquisitive old lady, and I dearly love to watch people's back yards. I get acquainted with them so. You can go in at people's front doors for years and not know a single thing about them; but you can get a good idea of what they are in a week from the rear."

So Aunt Matilda had her way.

"There's just one thing I would like from the front room, girls," she said, "and that is the vase of yellow marigolds I saw on the mantel. They smell so like home."

Mattie fetched them, and having done what we could to make the room convenient for her, we left her to the enjoyment of her splint rocker, her rag carpet and marigolds, and went downstairs to confide our disappointment to mother.

The back yards, which interested our aunt so much, belonged to a row of tenement cottages just across the alley from our house. The latter, being built in the middle of the lot and running back a good way, was quite close to the alley, so that a good chance was afforded Aunt Matilda to pursue her back-door studies, for which she professed such a *penchant*.

Our town was an invalid resort, and the population in consequence a very fluctuating

one. We had, therefore, fallen into the habit of paying little or no attention to the families who came and went in the row. But now we were destined to learn many things from Aunt Matilda about our back-door neighbors. What impressed us more than anything else was the kindness of the comments she made upon her unknown friends. Considering that she openly avowed herself "a bit of a gossip," this seemed to us all the more remarkable, as all the gossips we had known showed a remarkable penetration in discovering the weaknesses and sins of the subjects which they dissected.

"There is a new family moving into the red house this morning," announced Aunt Matilda at dinner one day. "The woman is a nice, tidy little body, and looks full of energy, but you can see she is not well. She has a bad cough and looks so worn and tired that I feel sorry for her. Her husband is a tall, manly-looking fellow, but he, too, has a discouraged look, and the little boy—there seems to be but one child, about ten years old I should judge—looks as though life had been anything but a joy to him. I shall like to find out what their trouble is."

Father held up his hands in well-feigned horror. "Matilda," he said, "you are without doubt the most inquisitive person alive. You embody all the necessary qualifications of a whole detective force."

"Never mind," replied the little lady, laughing, "so long as I injure no one by it you ought not to grudge a lonely old woman her only dissipation."

"I should think," said mamma, "that if the lady is such an invalid—consumptive, of course, if she coughs so bad—you might see in that sufficient cause for the family unhappiness. Perhaps, after all, they are only tired from a long journey and not really unhappy."

Aunt Matilda shook her head.

"No, Martha, temporary weariness does not mark such lines in the face. Neither is the illness of one member sufficient to permanently destroy the family peace. Why, some of the happiest families I know have inmates who are hopeless invalids, and all the other members seem to make a point of being bright and cheery for their sakes. No, there is something more than this the trouble over there. Never mind, I shall find out by and by."

A few days later she called to me as I was passing through the hall.

"Come here, my dear. Come and look out of my window."

"I am on the right track now. I told you I should find out. Do you see?"

"I do not understand you, auntie," I said.

"Why, just look at the clothes on the line back of the red house. See that petticoat. It has yards and yards of knitted thread-lace on it—actually hand-knitted, child. Just think of it, every stitch of the millions of them requiring four motions of the hand! More than that, see that knitted counterpane."

"It is lovely, auntie!" I could not help saying.

"Lovely! yes, if one did not think of the woman's life-blood that went into it, and of the child's happiness that went into it, of the widower and orphan soon to be made by it. Why, think, Hetty, what a costly quilt it is! Likely they had to break up a cozy home at

the East, and sacrifice property and business interests there, to come here for her health. And you can buy a beautiful Marseilles quilt for ten dollars! Yes, a very good one for five. Five paltry dollars—and think what went into that! I walked past the front of the house yesterday, and there were fine hand-knitted curtains at the windows. Why, even those check gingham kitchen aprons hanging there have cross-stitch embroidery three or four inches deep. And the rugs that she hangs out on the line every day—all hand-work! One has little cloth circles button-hole-stitched to a foundation—pyramids of them—thousands of embroidery stitches on a two-foot-by-three rug! A yard of Moquette or Wilton carpet could be bought for two dollars or less, and you know yourself, Hetty, that it is twice as pretty and durable for a rug."

"Perhaps she does not do all this work herself. It may be given to her, or she may buy it of poor invalids who can do nothing else."

"No, child, she does it herself. I see her sit by her kitchen window every day knitting and crocheting, oh, so steadily! It is a north window, too. The sitting-room fronts south, and she cannot sit there because the sunlight would fade her carpets. The shades are nearly always close down; and the poor child wanders about the yard looking so homesick and lonely that my heart aches for him. His clothes are nice and fit beautifully, and his linen is starched and polished and fresh every day. She does her own ironing. I see her bending for hours over the ironing-board, and stopping every little while to cough. Look at that line now, Hetty, and see what she has before her this week. There are six white shirt-waists for the boy, pleated every one, and to be done with the polishing iron; then there is that skirt I first showed you, and a pair of ruffled and tucked and embroidered pillow shams, and—well, all the rest. It makes me sick at heart to see it and think of that poor starved little boy. He has no mother, don't you see? only a nurse and laundress. She won't let him run the street and get with bad boys. She thinks she is very careful about him, but she starves his very soul. She has no time to answer questions for him, and help him plan amusements, and sympathize with him, and he can't play in the dirt because he will soil his clothes. Of course the husband has the same treatment. He has to be very careful about throwing his papers about or making a litter in the house; and when he comes home at night his wife is too tired to talk and coughs a great deal. The cough worries him, and he feels that he ought to do something more for her—but he has done all he can, poor man! The doctor has told him to bring her to Colorado, and he has done so—but she doesn't seem to get much better, and she never will, Hetty, till she stops that everlasting knitting and fancy-work and gets into the sunshine, and takes an interest in something outside of her housekeeping. I am going to call on her tomorrow. She is a new neighbor, you know, and I will tell you beforehand just what I shall find. I shall ring the bell, and wait a long time. Then I shall hear doors open and shut, and finally the key turn in the front door, and I shall be let in. The sitting-room will be dark and have a close, shut-up smell—

if it were anywhere but in Colorado it would be musty. The lady will raise a shade and let in a little light, taking care to shut out as much sunlight as she can by drawing the knitted curtains close. The room will be literally crowded with hand-made fancy-work, and everything will be painfully neat and unused. I shall scarcely have introduced myself until she begins to bemoan her lot on account of this dusty country. She will tell me that it is simply impossible to keep things clean, and that she wears herself all out trying."

The call was made, and Aunt Matilda came home more indignant than ever.

"I tell you that woman is dying by inches of fancy-work and lack of sunshine and pure air. She tells me that her disease is not hereditary, but she was always a delicate child, and it was brought on by a hard cold. A hard cold, indeed! How could anyone keep any lungs and sit all day by a north window crouched over those fiendish shining needles."

Aunt Matilda's usually mild brown eyes flashed indignantly and then filled with sudden tears.

"Oh my dears, the pity of it! And to think that she is only one of many. I saw a whole stack of *Home Journals*, and *Journals of Fancy Work*, and fashion magazines, but not one single useful book or paper in the house. Talk about the suppression of improper literature—I sometimes think journals of fancy-work and fashion ought to be included in the list, for they surely do tempt weak-minded women to their ruin. I meant to go home next month, but you will have to keep me a spell longer, Martha. I've a clear call to missionary labor in the red house over there. I must have the phaeton at least two or three hours every day—for she won't be able to walk far at first, and you must help me hunt up all the poor children you know, and if she *must* sew she shall make plain garments for them. But I don't mean to let her touch a needle for a month if I can help it. How will I manage it? You'll see. Where there's a will there's a way."

And in Aunt Matilda's case we knew this to be true.—*Ella Beecher Gittings.*

A SIGHT-SEEING craze that invades the sanctuary, spying on the President and family in their devotions, is disgusting. Yet every Sunday this pitiful spectacle is presented in Washington. On the steps of the church where the Harrisons worship, scores of gray-haired old "women" of both sexes may be seen seated, waiting for the doors to open and for the Executive party to arrive. The exchequer of the Presbyterian Church could be considerably swollen if the elders would adopt the plan in vogue in a colored Roman Catholic Church in Washington. The Italian priest has trained an excellent negro choir, which excels any in that city. His father, Count Somebody, has donated a noble marble altar. Hence, the church is frequented by white and colored lovers of music, and strangers of all creeds. Ten cents admission is charged, with financial returns that are astonishing, so great is often the crowd seeking admission. Church members do not, of course, have to pay. An old "colored lady" was noticed one Sunday to put a nickle on the plate and make change right there for her two-cent contribution.—*America.*

Health and Temperance.

LET ALONE INTEMPERANCE.

I PROPOSE in this discourse to tell you what I think are the sorrows and the doom of the drunkard, so that you to whom I speak may not come to the torment. Someone says, "You had better let those subjects alone." Why, my brethren, we would be glad to let them alone if they would let us alone; but when I have in my pocket now four requests, saying, "Pray for my husband," "Pray for my son," "Pray for my brother," "Pray for my friend, who is the captive of strong drink," I reply, We are ready to let that question alone when it is willing to let us alone; but when it stands blocking up the way to heaven, and keeping multitudes away from Christ, I dare not be silent, lest the Lord require their blood at my hands.

I think the subject has been kept back by the merriment people make over those slain by strong drink. I used to be very merry over these things, having a keen sense of the ludicrous. There was something very grotesque in the gait of a drunkard. It is not so now, for I saw in one of the streets of Philadelphia a sight that changed the whole subject to me. There was a young man being led home. He was very much intoxicated—he was raving with intoxication. Two young men were leading him along. The boys hooted in the street, men laughed, women sneered, but I happened to be very near the door where he went in—it was the door of his father's house. I saw him go upstairs. I heard him shouting, hooting, and blaspheming. He had lost his hat, and the merriment increased with the mob until he came up to the door; and as the door opened his mother came out. When I heard her cry, that took all the comedy away from the scene. Since that time, when I see a man walking through the street reeling, the comedy is all gone, and it is a tragedy of tears and groans and heart-breaks. Never make any fun around me about the grotesqueness of a drunkard! Alas for his home!—*Rev. T. De Witt Talmage.*

NORTH DAKOTA'S PROHIBITION LAW.

THE full text of the North Dakota prohibition law has been made public. It is entitled, "An act to prescribe penalties for the unlawful manufacture, sale, and keeping for sale, intoxicating liquors, and to regulate the sale, barter, and giving away of such liquors for medical, scientific, and mechanical purposes." It contains thirty-two sections, and comes into force on January 1, 1890. It imposes penalties for the first offense \$200 to \$1,000, and imprisonment not less than ninety days nor more than one year. The second and each succeeding offense is treated as a felony, with punishment by imprisonment in State prison for a period not exceeding two years and not less than one year. There is a provision permitting registered pharmacists to sell for medicinal, mechanical, scientific, and sacramental purposes. All places where intoxicants are sold are declared common nuisances, and the sheriff of the county in which such places are is empowered to abate them, and destroy all intoxicants and fixtures found therein.—*Sel.*

News and Notes.

RELIGIOUS.

—The Italian Chamber of Deputies recently passed a bill depriving the clergy of the direction of all charities maintained by public funds.

—Dr. Lyman Abbott, who succeeded Henry Ward Beecher as editor of the *Christian Union*, has also been installed pastor of Beecher's Brooklyn Tabernacle.

—The *Christian Cynosure* says that "it has been announced that on various railroads in this land, Sunday freight trains will, for the future, be discontinued." Further, that "even in France, with its great 'continental Sunday,' a movement in the same direction is noticed."

—In the course of a conversation on Christianity, a missionary asked a well-known Brahmin in Calcutta whether he had ever read our Bible. The man looked at him, and calmly and slowly answered, "I have read the New Testament eighty-three times, and the Old Testament twenty-seven."

—A secret circular sent out in New Mexico to the faithful Catholics, by the church, has been brought to light by a correspondent of the *Pittsburg Christian Advocate*. This circular exhorts all the faithful to secretly work by all secret means for the interests of the church in the constitutional convention to be held next September.

—The pope has issued an encyclical which sets forth the principles which shall guide Catholics in their relations toward the State. The encyclical says "they must obey when such a course does not entail disobedience to divine laws. In countries where the State opposes Catholicism, Catholics must combat the enemy, but must not tie the church to any political party."

—New York City may be designated as a Catholic town, as it contains eighty Catholic Churches, in which are said every Sunday 392 masses. These buildings have a seating capacity of 411,700, and standing room for 146,470, making a total of 558,110 Catholics who can fulfill their religious duties on Sundays by attending the sacrifice of the mass. During the year five new churches have been erected.

SECULAR.

—It is reported that 30,000 Chicago school-children have the influenza, or complications thereof.

—On the night of the 12th inst., the Girls' High School building, San Francisco, was destroyed by fire; loss, \$36,000.

—On the night of January 11, the city building of Lewiston, Me., which cost \$250,000, was totally destroyed by fire.

—A rancher living near San Francisco was recently robbed of \$1,800 by a Chinaman who had been in his employ three years.

—The burning of high-school buildings seems to be epidemic. The last heard from is that of Colorado Springs, Col.; loss, \$30,000.

—Ex-Governor Woods, one of the most prominent political orators of the Pacific Coast, died in Portland, Or., on the 10th inst.

—All the business portion of the town of Flora, Miss., except one small store, was destroyed by fire on the night of the 14th inst.

—A Rome dispatch says that it is the intention of the Anglo-Egyptian army to enter upon a new campaign for reopening the Soudan.

—A Berlin dispatch says: "The total number of cases of influenza in this city is estimated at 400,000. There have been 650 deaths due to this disease."

—It is claimed that the influenza now traversing the civilized world is the same as the epidemic which swept the United States about one hundred years ago.

—It has been decided by Judge Thayer, of the U. S. District Court at St. Louis, that it is unlawful to dun a man through the mails by means of a postal card.

—The newsboys and newsdealers of Buffalo, N. Y., are boycotting the evening papers of that city on account of a new schedule of prices, which they call starvation rates.

—It is said that a Minnesota syndicate, including Secretary Windom, has been formed for the purpose of purchasing California timber lands, and that the venture is backed by \$100,000,000.

—Calvin S. Brice was elected U. S. Senator by the Ohio Legislature on the 14th inst. On the same day Ephraim K. Wilson was re-elected by the Maryland Legislature. Both are Democrats.

—In common with the farther west region, but one day later (the 13th), the State of New York, Western Pennsylvania, and the Ohio Valley suffered considerable damage from storms.

—A Cleveland, Ohio, paper claims that there are irregularities in the city's financial affairs aggregating \$3,000,000, money paid out without the authority of the council, as required by law.

—January 11, at Versailles, Ky., a stable, including about forty blooded horses, was burned. One, the noted Bell Boy, was valued at \$50,000. Others ranged in value from \$2,500 to \$20,000.

—The camp of captive Apaches which the government has been herding at Mt. Vernon Barracks, Ala., is proving a perplexing prize. What to do with the captives is the question now before the War Department.

—Judge Anderson, of Utah, has decided that an alien who is a member of the Mormon Church is not a fit person to be made a citizen of the United States, because that church is antagonistic to the government.

—The full text of the Samoan treaty, promulgated at Berlin by the representatives of Germany, England, and the United States, has been published. Among other provisions, the sale of fire-arms and liquors to natives is strictly forbidden.

—President Adams, of the Union Pacific, is announced as authority for the statement in Boston that a closer alliance has been effected between that road and the Central Pacific, and that both companies have withdrawn their opposition lines.

—Walker Blaine, son of Secretary James G. Blaine, died at Washington on the 15th inst., of pneumonia, superinduced by an attack of influenza. He was closely related to his father in diplomatic affairs, and for a dozen years has been his almost constant associate in public duties.

—A large grain elevator, valued at \$300,000, containing corn worth \$280,000, was burned at Baltimore, on the 13th inst. A British steamship lying near the elevator was also destroyed, together with all the rigging of two other vessels. Three sailors are missing, supposed to have been burned.

—It is reported from the city of Mexico that arrangements are completed for a steamship line between the west coast and Asia, and the importation of large numbers of Chinese laborers. This will call for a vigilant watch on the Mexican line, if the United States exclusion law is to be enforced.

—Advices from London say there is danger of another revolution in Hayti; that Legitime is lurking in Jamaica, waiting for opportunity to incite an uprising against President Hippolyte. It is further surmised that the presence of the American squadron works as a temporary check on the scheme.

—There has been a complete snow blockade in the Sierras, on the line of the Central Pacific; 1,300 men have been employed shoveling snow along the track. On the 18th inst., ten feet of snow were reported at Virginia City. Reno cattle-men predict that half the cattle and sheep in the State will be lost.

—The Undertakers' Union of San Francisco and Oakland has carried matters to such an extreme that a non-union undertaker of the latter city was obliged to give up a funeral after all arrangements had been made, because he could not get a hearse. It is said that all the dealers in undertakers' supplies have also joined the union.

—The Chinese Minister at Washington has cut the Gordian knot of his country's social customs in regard to their ladies. He has announced that his wife will receive callers in regular style, and return them in person. Her efforts will no doubt excite much curiosity, as she has always been socially but a prisoner, and cannot speak English.

—In a communication sent to the Senate the Third Auditor of the Treasury recommends that \$925,000 be allowed the State of California for money expended in suppressing Indian hostilities prior to 1854. The payment of \$38,000 on account of the Humboldt Indian expedition and of \$4,444 for expenses incurred in the Modoc war, is also recommended.

—Prime Minister Crispi, of Italy, has succeeded in striking a heavy blow at the financial interests and power of the holy see. He has caused the national Legislature to pass a law secularizing what are known as the "Opere Pie," which consists of some 24,000 charitable foundations of a religious character and possessing an aggregate annual income of \$30,000,000.

—A Lisbon dispatch of January 12 says: "A mob composed of students and others, shouting, 'Down with the Ministry,' attacked the British Legation to-day. They demolished the escutcheon on the building, and smashed the windows. The police were powerless. They then broke the windows of the residences of various members of the Ministry, after which they dispersed."

—Portugal acknowledges that she is too weak to contest her African claims against England, and has yielded to the demand to withdraw everything from the banks of the Shire beyond the confluence of the Rus and South Zambesi, and from Mashonaland. The uninterested Austrian explorer, Dr. Emil Kobler, who has been in the country about twenty years, says that England has the better right to the disputed territory.

—General Mariano Guadalupe Vallejo, founder of the city of that name, died at his home in Sonoma, Cal., on the 18th inst. He was born at Monterey, in 1808, when California was a part of Mexico, under the vice-regal dominion of Spain. From the age of sixteen he was attached to the army until California was acquired by the United States. He was a member of the constitutional convention of the new State, and also of the first Senate.

—On the night of the 11th and during the 12th instants, severe storms are reported extending from Nebraska, through Kansas and Missouri, and down the Mississippi Valley. Railroad travel and traffic in some sections was greatly discommoded, and other property was damaged to a great extent, especially in St. Louis. In the latter place three deaths are reported, besides a large number of persons more or less injured by falling buildings.

Books.

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

"Progression; or the Genesis of the Natural and Spiritual World," by William M. Goggin, Shelbyville, Tenn., is a volume purporting to be "light on obscure portions of the Bible." While it contains many good suggestions, there is much that is drawn from the field of speculation. Its title, "Progression," suggests a delusion through which many have wandered into the darkness. It has 475 pages; cloth, \$1.50. Albert B. Tavel, Nashville, Tenn., publisher.

Obituary.

STEVENSON.—Died in Oregon City, Or., September 24, 1889, of cancer, Sarah Stevenson, aged 78 years, 5 months, and 12 days. Her maiden name was Tait. She was born in Northumberland, England, April 12, 1811. She was united in marriage to John W. Stevenson, February 11, 1834, in Edwards County, Ill. She came to Oregon in 1853, crossing the plains with ox-teams. Her husband died at Cape Horn, Wash., February 27, 1871. She embraced Christianity and became a member of the Baptist Church in 1838. Sister Stevenson accepted present truth under the labors of Elder I. D. Van Horn in 1877, and became a member of the East Portland church, and during all those years she was an exemplary Christian. The writer has been personally acquainted with her for nearly six years, and can say that she was a mother in Israel. Her surviving son and four daughters cherish her memory with deepest love. In her church connection she was loyal and pure. The testimonies which she bore were among the best. She carried peace and sunshine wherever she went. She was a woman of deep principle and sterling value. Her whole trust was in Christ. She was willing and ready to be laid away in the tomb till the Lifegiver comes to call her to life immortal. She peacefully fell asleep September 24, 1889. Sister Stevenson was a great sufferer during her last sickness, but she bore her suffering with patience and Christian resignation. May the Lord comfort the hearts mourning her loss, and may they look to the glorious resurrection to be reunited. Words of instruction and comfort were spoken from Ps. 17:15, last part of the verse.
H. W. REED.

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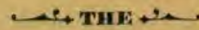
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The Signs of the Times.

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

WE learn that a Sunday-Rest bill for the District of Columbia has been introduced into Congress to prepare the way, or as a feeler, for the national bill. If defeated, the Sunday people prefer to lose on the skirmish line rather than in the main battle. May Congress have sense enough to defeat them in both.

WE call attention to the completed lists of the first volumes of the "Sentinel" and "Bible Students" Libraries, on another page. The new volumes will contain matter of great interest, and that which has either been out of print for some time or else entirely new. This will be especially true of the *Bible Students' Library*.

IOWA is not the only State in which there is dissatisfaction in the ranks of the W. C. T. U. with the political aspect of the national organization. The same sentiment prevails in the Pennsylvania Union also, and to such an extent that the non-partisan element has taken steps to organize independently. A meeting for that purpose was held at Philadelphia on the 16th inst., and the name recommended for the new organization is, "The Women's Christian Temperance Alliance of Pennsylvania."

THE Oakland *Morning Times* of January 19 has the following:—

"The Sunday-law question is again before Congress. Petitions being presented—some asking for the passage of a law enforcing the observance of Sunday, and others protesting against that or any other religious legislation. Among these latter are numerous signed petitions from San Francisco and Oakland, in the circulation of which the Seventh-day Adventists have been very active and efficient."

Good! Let Seventh-day Adventists protest; and so let all others who love liberty and equal rights. We do not see how true Christians or patriots can do otherwise. It is a time when Protestantism should again live.

ACCORDING to the Chicago *News*, itself a strong advocate of Sunday legislation, Rev. Joseph W. Morton, of that city, has brought forward another argument to show that it is impossible that the Sunday-law petition that was presented to the last Congress could have contained ten million signatures, as its friends claim. "To contain ten million signatures," says Mr. Morton, "would require at least 166,667 sheets, making more than 347 reams, which, at the average rate of twelve and one-half pounds to the ream, would weigh more than two and one-sixth tons. The length of the petition would be a little more than sixty-three miles." We think that this calculation is very moderate, but we don't think that anybody will claim that over two tons of paper was piled up before the Speaker's desk at any time last year. The *News* says that "Mr. Morton is very confident that no such petition was ever presented to Congress on any subject." And so are we, not merely from calculation, but from positive statements made under oath by the one most active in pushing the circulation of the petition.

SOME who are under the bondage of habit as regards appetite are wont to refer to the words of our Lord in Matt. 15:17-20 to justify them in their practice, declaring that not that which "entereth in at the mouth" defileth a man, but that which proceeds "out of the mouth." But a tobacco user has no right to use this text to justify himself unless he swallows all the smoke and spittle which come from his use of the weed. He will need to do this but a little time to be beyond the reach of all argument or help.

ONE of the chief arguments which Sunday-law advocates bring against those who fairly and consistently oppose their work, is to ridicule and reproach them, and condemn the principles and arguments, because disreputable men see their force, and are found supporting them. Their argument is not new, however. The Pharisees of old brought a similar accusation against Jesus; they said, "This man receiveth sinners, and eateth with them." Luke 15:2. "How is it that he eateth and drinketh with publicans and sinners?" Mark 2:16. "Behold a man gluttonous, and a wine bibber, a friend of publicans and sinners." Matt. 11:19. But His words were true then, and Sunday-law Pharisees would do well to heed them now: "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you." Matt. 21:31.

THE editor of the *Golden Gate* writes thus:—

"When the Methodists want to pay off a church debt, be the same more or less, they pass around the hat, and, lo, the shekels come forth. When the Catholics would erect a cathedral, the bishop passes the word down the long line of servant-girls and day laborers, and a mighty host they 'step up to the captain's office and settle.' When a little handful of Seventh-day Adventists, even,—a sect believing in a monstrous idea of the All-Father, in a personal devil, in the sleep of the dead, in a literal resurrection of the flesh and bones of these old bodies of ours, in the annihilation of the wicked, and in an assorted lot of other absurd notions,—when these people, whom Spiritualists outnumber twenty to one, want a college or a publishing house or a new church, they go to work and build it. When Spiritualists—we beg pardon, 'comparisons are odious.'"

All of which shows the difference between religions which are based upon the teachings of Christ, even though those teachings may be perverted, and a religion which begins and ends with self—whose sole principle is the *ego*. Each man for himself, both here and for eternity, is the motto of Spiritualism.

WE take the following from the *Catholic News*:—

"Among Christians generally, if not universally, unbelief is represented as an unpardonable sin; and yet, with charming consistency, they themselves are unbelievers in the errors of other religions besides their own.' So says that organ of 'free thought,' the *Boston Investigator*. But why does not our contemporary be more explicit, and affirm that they who deny the authority of the Catholic Church, which Christ founded, can find no haven on this side of infidelity?"

Because France in its recoil from Romanism landed in infidelity, is no evidence that there is no true middle ground. It is natural for humanity to swing to extremes, and especially Gallic humanity. France, in her ignorance, groaned under the darkness of Roman Catholic superstition so long that she saw no other better way. It was the wickedness of a superstitious hierarchy, or the wickedness of selfish, unaided human reason, and France chose the latter. The true mean is that reason which is guided by God, and that faith which believes his word. Such faith and reason, or reasonable faith, is based, not on the pratings of priests, but on the word of God. That is the Protestant platform. It is of greatest value to truly regenerate

hearts. It is because Protestants have endeavored to do, independent of God, what man cannot do, or have tried to engraft the Catholic theory of tradition into the Protestant vine, that they have been driven either to infidelity on the one side or Roman Catholicism on the other. The skeptical worldling finds it easy in the former way, the superstitious unregenerate in the latter. He only can be a true abiding Protestant who is a true Bible Christian. Such an one will not be wrecked on the infidel coast of Scylla, or be swallowed up by the Roman Catholic Charybdis.

REV. M. A. GAULT, a representative of the National Reform Association, and of the American Sabbath Union, writes to a Seventh-day Adventist at Hawleyville, Iowa, as follows:—

"I see most of your literature in my travels, and am convinced that your folks will die hard. But we are helping Brother Crafts all the time to set stakes and get the ropes ready to scoop you all in. You will kick hard, of course, but we will make sure work."

Mr. J. S. Washburn, to whom this card was addressed, claims to have heard from Mr. Gault's own lips "the infamous declaration that as a last resort to be used in compelling this nation to profess Christianity he would advise the use of the sword and the bullet." From this and many like expressions from the same "reverend" lips, Mr. Washburn feels justified in placing upon the above threat "the most literal interpretation." We think his conclusion is correct, and that the National Reform Inquisition will be, as far as in them lies, a true image of the old Roman institution. No doubt, with their "stakes" and their "ropes," they will make the deaths of all whom they are able to "scoop in" as hard as their vindictive invention will permit.

A CORRESPONDENT asks an explanation of Matt. 24:15. On this point we cannot do better at this time than to quote from "The Second Coming of Christ," by Elder James White, pages 25, 26:—

"When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand)."

"The 'abomination of desolation' is called 'armies' in Luke 21:20, and refers to the Roman army. 'And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.' This desolating power is spoken of by Daniel as follows: 'And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. . . . And for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.' Margin, 'desolator.' Dan. 9:26, 27. Here is a clear prophecy of the destruction of Jerusalem by the Roman armies. Our Lord referred to the book of Daniel, and taught his disciples to read and understand it; and when they should see what was there predicted take place, they must make their escape."

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