

# THE Signs of the Times

Sec. Gen. Conf.

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

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## The Signs of the Times.

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THE infallible rule of interpretation of Scripture is Scripture itself; and therefore when there is a question about the true and full sense of any scripture (which is not manifold but one), it must be searched and known by other places that speak more clearly."—*Presbyterian Confession of Faith.*

THE Oakland *Morning Times* thinks that the reason why bad books and vulgar newspapers sell so readily, why there is such a demand for this kind of literature, is because these publications are full of action. People like more to read of men and their deeds than to read about pious do-nothings. These are not our contemporary's words, but they embody the idea. There is some truth in the statement; but the greater cause is a depraved appetite, which has been fostered for years. We can recall the time, not so very far distant, when solid books were read and studied; but now papers and sensational, light literature are scanned. The memory is injured, the taste is perverted, and solid thinking is ruined.

CARDINAL GIBBONS' new book, "Our Christian Heritage," is just out. According to the San Francisco *Examiner* of November 8, the subjects discussed are something as follows:—

"In it is found, among other things, an argument to show there is no conflict between science and religion, and there is a chapter on labor. The book closes on 'The Dangers That Threaten Our American Civilization.' These, briefly summarized, are Mormonism and divorce; the imperfect and vicious system of education, which undermines the religion of our youth; the desecration of the Christian Sabbath; the gross and systematic election frauds; the unreasonable delay in carrying into effect the sentences of our criminal courts, and the numerous subterfuges by which criminals evade the execution of the law."

We wait for the book and the comments of the Protestant press.

THE following from a journal which boasts of its optimism (the London *Christian Commonwealth*) is most significant. The future is not one of assured peace:—

"The saddest omen of the day is the activity of the masters of war. Though Europe is at peace, yet never were the mighty men of battle of all the great powers so incessantly engaged in the work of

preparation for bloodshed. Massacre on an appalling scale is being arranged for by the help of all the appliances of an age of science. The latest triumph of military invention is of an appalling character. It is the smokeless powder."

It is the fulfillment of the word of God, "Prepare war, wake up the mighty men." Joel 3:9-12. Captain Zalinski, "America's high-explosive celebrity," says, in a recent cable report, "A European war is inevitable," and "when it does come it will be terrible." The prophet of God foretold it all more than 2,500 years ago.

THE following prayer is a good one for all people to pray, as well as the particular class from whose paper it was clipped:—

"May God keep us well balanced, with an even pulse of righteousness, is our prayer."

We are living in an age of sensations, sensational revivals, and sensational holiness. Calmness and evenness in the Christian life is one of the best evidences of abiding in Christ. The steady burning of the star is better than the transient blaze of the meteor. The one blinds by its flash, and soon leaves a deeper darkness than before, while the other shines steadily on, a light and guide forever. It is a hard thing for many to learn that excitement is not religion. Elijah is a good illustration of the evenness, calmness, and power of simple faith; the prophets of Baal are an example of sensual excitement. One had the word of God to rest upon; the others depended on their senses and feelings.

PROF. P. V. N. MYERS, in his new 'General History' for advanced schools, according to the *Advance* of the 24th ult., has endeavored to meet the wishes of Romanists. Concerning indulgences and Tetzels it says:—

"The language that he, or, at least, his subordinates, used, in exhorting the people to comply with the conditions of gaining indulgences, one of which was a donation of money, was unseemly and exaggerated. The result was that erroneous views as to the effect of indulgences began to spread among the simple and credulous, some being so far misled as to think that if they only contributed this money they would be exempt from all penalty for sins."

Whereupon the *Advance* remarks:—

"The laying of the blame of this shameless sale, not on the falsehood and cupidity of the priests, but upon the guilelessness of the 'simple and credulous,' is rather too transparent a sop to the Romanists. The statement also entirely omits the fact, that these indulgences not only were issued to remit penalties for past sins, but to allow the commission of future offenses."

This shows the tendency of the times and the influence of Roman Catholicism. It will be but a little while before the Reformation will be deplored by the descendants of the genuine Protestants as a mistake. The Reformers even now are apologized for instead of being defended.

## GOD IS LIGHT, GOD IS LOVE.

CREATION declares it,—the grass, trees, and flowers, Proclaimed by the sunshine, by generous showers; Proclaimed by the still, restful darkness of night, By the sun, moon, and stars,—the fountains of light, By the fish of the sea, by beasts of the wood, By the birds of the bowers,—He giveth them food,— By the insects that flit in the breezes that blow, By the wind and the rain, by the white, drifting snow,— By all nature below, by all nature above, The anthem is sung, God is light, God is love.

By the gift of the earth,—the home of mankind,— By the law of his love, man's actions to bind; By his mercy that bought us to save us from sin, By the Price that he paid, man's heart-love to win,— The life of our Lord,—by the pure words of life; By the angels of light,—our aids in the strife,— By his Spirit of power our hearts to make strong, By all blessings which strew our pathway along, By the sure promised life, by the bright home above, 'Tis the song and refrain, *God is light, God is love.*

## THE LOVE OF GOD.\*

BY MRS E. G. WHITE.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not."

THE love of God toward fallen man is incomprehensible. The apostle cannot find words to describe it, but he calls upon the world to "behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The love of the infinite God for his rebellious children is the most wonderful thing that the universe knows, and it will be constantly unfolding throughout the ceaseless ages of eternity.

I feel an intense interest that all should comprehend, as far as possible, the love of God. We cannot afford to draw away our attention from this subject, for in it is contained the mystery of God,—the plan of salvation. We may put to the stretch every power of our mind, and yet we shall not be fully able to comprehend the heights and depths of the love of God; for the human mind is not capable of understanding its full significance. It is our privilege, however, to obtain clearer and more distinct views of the plan of salvation. We should not be content with a superficial knowledge of this wonderful plan, but we should seek to behold it in all its greatness, that as far as possible we may understand the love of God.

It is our privilege to grow in grace and in the knowledge of the truth. We should be-

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

come better and better acquainted with the things of God. It is Satan's design to engage the attention of men with matters of worldly interest, so that they shall have no desire to contemplate the wonders of the love of God.

When our first parents transgressed the holy law of God, the Lord promised that the seed of the woman should bruise the serpent's head; the serpent was to bruise the heel of the seed of the woman. But he was to have no power to touch the head. Humanity was lost, and Christ appeared as the world's Redeemer, the seed to whom the promises were made. He died to redeem mankind. Those who believed in him excited the wrath of the evil one, for Satan claimed man as his property. Satan persecuted the people of God. He tortured them, and put them to death; but in dying they became conquerors. They revealed in this steadfast faith a mightier one than Satan. Satan could torture and kill the body, but he could not touch the life that was hid with Christ in God. He could incarcerate in prison walls, but he could not bind the spirit. Living faith connected the people of God with Him who only hath immortality. They could look beyond the gloom to the glory that was to be revealed at the appearing of Jesus. Paul suffered much. He was persecuted from city to city, in perils oft, in prison, in scourging, in bonds, in fastings, in weariness and painful watchings, but he looked beyond the sufferings of the present time to glory beyond, and said: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." This is what God would have his people do. He would have us reckon and consider the rich reward of the eternal world, that we may appreciate the privileges that are brought within our reach through the plan of salvation.

Christ came to our world to become our sacrifice. He came to discover to our eyes the gems of truth, to place them in a new setting,—the frame-work of truth. He brought out of the treasure-house of God things new and old, that we might be able to trace down the links in the great plan of salvation. Through the sacrificial offerings of the Jewish dispensation, we are pointed forward to Christ, the Lamb of God which taketh away the sin of the world. When Christ came, it was to engage in the conflict with the enemy of God and man, on this earth, in the sight of the universe of heaven. But why was it necessary to wage the warfare in the sight of other worlds?—It was because Satan had been an exalted angel, and when he fell, he induced many angels to join him in his revolt against God's government. He worked in the minds of the angels as he works in the minds of men to-day. He made a pretension of loyalty to God, and yet he argued that angels should not be under law. He inculcated his ideas, his rebellion and enmity, and hatred of God's law originated in the minds of the angels in heaven through his influence. He caused the fall of man through the same temptations with which he had caused the fall of angels; and in the world where he proposed to work out his principles of rebellion, the battle had to be fought, that all might behold the real nature and results of disobedience to God's great moral standard. He represented God in a false light, clothing him with his own attri-

butes. Christ came to represent the Father in his true character. He showed that he was not an arbitrary judge, ready to bring judgments upon men, and delighting in condemning and punishing them for their evil deeds. The Lord proclaimed his character to Moses in the mount. "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

This was the description that God gave of his own character. Jesus came to represent the goodness and mercy and love of the Father, and Satan was filled with enmity toward the Son of God, and strove from his very birth to destroy him. He worked through wicked Herod to accomplish his design, but the Lord preserved the life of the young child Jesus, and thwarted the design of the evil one. Repeatedly the life of Christ was in peril. Many times even after the people had listened to his gracious words, and had seen the manifestation of his power in healing the sick and blessing those around him, they were ready to destroy him. He hated sin with a perfect hatred. It was the pure, spotless life of Jesus that stirred up the hatred of Satan and a profligate nation; for Christ did no sin, neither was guile found in his mouth. The Jewish nation was filled with doubt and prejudice, and this led them to hate the Son of God. Because of their unbelief, they were on the enemy's side, under the control of the evil one.

(Concluded next week.)

#### MATTHEW TWENTY-FOUR.

BY THE LATE ELDER J. H. WAGGONER.

##### "THIS GENERATION."

DIFFERENT views are taken of the Saviour's words in Matt. 24:34, "This generation shall not pass till all these things be fulfilled." One is, that the generation means *the race*, or Jewish people. This we consider a forced construction. It seems to be as unnecessary as it is unnatural. And it leaves everything indefinite where every declaration of the context tends to definiteness. It adds nothing whatever to the force of the general statement of the chapter.

Another is, that the individuals then present, or the generation living at that time, would continue till all these things were fulfilled. This has far more appearance of plausibility than the other theory. It might well be considered the truth were there no opposing considerations. But opposing considerations exist, which are not only weighty, but, we think, insurmountable. This view is not *necessary*, because another and more reasonable one can be presented. The facts and reasons which we have set forth, do render one conclusion necessary; namely, that the chapter speaks of a personal, literal coming of the Saviour, which has not yet taken place. We have no idea that these facts will ever be met, and these reasonings refuted.

Another view, which we hold to be the true one, is, that the language is prophetic, and uses the present for the future, as is common

in the prophecies. Isaiah 9 speaks of the birth of the Messiah as already having taken place, and chapter 53 in like manner speaks of his sufferings and death as being then in the past, more than half a millennium before he appeared on earth. If these prophecies were treated as Universalists and others of late years treat Matthew 24, the evidence of the Messiahship of Jesus would be entirely destroyed. Yet Matthew 24 is as certainly a prophecy as Isaiah 9 and 53.

Compare the language of our Saviour with that of Paul. Speaking to the Corinthian church, he said, "We shall not all sleep, but we shall all be changed," or translated, at the sound of the last trump. The pronoun "we" naturally refers to the speaker and those to whom he speaks. But the trumpet has not yet sounded, the resurrection has not yet come, the translation of the living righteous to immortality without their seeing death has not yet taken place, and Paul and the church of Corinth have all fallen asleep. But *Paul's brethren have not*. Paul was speaking by prophecy as surely as was Isaiah in chapter 9, when he said, "Unto us a son is given." When Isaiah uses language which refers so directly and unmistakably to those then living, as taken according to the natural application of the terms, why do all so readily apply it to a generation centuries then in the future? It is only because *the facts* compel us to recognize this usage in the prophecies. So the words of Paul can refer only to the last age of the church, to those of his brethren who shall be living when Christ comes, who shall be saved from death, and translated into the kingdom of God's dear Son.

And so also in 1 Thess. 4:13-18. Here he says: "We which are alive and remain unto the coming of the Lord shall not go before those who are asleep." He explains what he means by those who are *asleep*, for he says, "The dead in Christ shall rise." Universalists uniformly refer the resurrection to a *moral change*, to a rising or passing from moral or spiritual death. But to speak of those who are morally or *spiritually dead in Christ* is to use language very strange and inappropriate. The Scriptures plainly teach that they who have fallen asleep in faith, who have died in Christ, shall have part in the first resurrection, which will take place when Christ comes.

Of Paul and his brethren in Thessalonica we can say, as we said of those in Corinth, They are not alive, they do not remain; "the day of the Lord has not yet come, for the 'day of salvation' still continues;" the voice of the archangel has not been heard; the saints have not risen from the dead, and the living saints have not been caught up in the clouds to meet the Lord in the air; and worldlings and worldly-minded professors still cry, "Peace and safety." As Paul spoke here also by the spirit of prophecy, to some of his brethren all these words will be fulfilled; not one word will fail.

And so of the words of the Saviour. Having carried the minds of the disciples forward to the signs in the sun, moon, and stars, he said, "When ye see all *these things*, know that he is near, even at the doors." Will anyone pretend that *these things* there referred to were *then present*?—By no means. But do not *these things* refer to things in the presence of the speaker?—Not necessarily. But "this gener-

ation" and "these things" belong together, for "this generation" shall see "these things" (see verse 34), though all were then in the future. And when these things are fulfilled, this generation, to which these things are present facts, will not pass till *all* be fulfilled, even to the coming of the Son of man. It is a solemn truth to contemplate, yet we firmly believe it is truth, that the signs have been fulfilled, and that the generation which saw the wonderful shower of falling stars in 1833, the last of the signs, will not pass away till the Lord himself shall descend from heaven.

On the term "this generation," we might have noticed the parallels to this in the Scriptures, to justify our conclusion. We will yet notice one, and use the language of E. B. Elliott, A.M.:—

"Our Lord might mean by '*this generation*' the generation of the time he was then speaking of; just as in Luke 17:34, where speaking of the time of the second coming, he says, 'On *this* night shall two be in one bed; one shall be taken,' etc., meaning thereby the night of his coming, and so rendered in our English version 'in *that* night.'"

(To be continued.)

#### THE INFIDEL'S SERMON TO A PREACHER.

NEVER shall I forget the remark of a learned legal friend who was at one time somewhat skeptical in his views. Said he to me: "Did I believe, as you do, that the masses of our race are perishing in sin, I could have no rest. I would fly to tell them of salvation. I would labor day and night. I would speak with all the pathos I could summon. I would warn and expostulate, and entreat my fellow-men to turn unto Christ and receive salvation at his hands. I am astonished at the manner in which the majority of your ministers tell your message. Why, you do not act as if you believe your own words. You have not the earnestness in preaching that we lawyers have in pleading. If we were as tame as you are, we would never carry a single suit."

A decade of years has passed away since that remark was made. I bless God it was addressed to me. It put a fire into my bones which I hope will burn as long as I live. God preached a stirring sermon to me that day by the mouth of that infidel lawyer.—*Peter Stryker.*

#### MODERN EXPOSITORY SERMONS.

PULPIT fashions change as often as any other. The typical discourse in our grandfather's day was the long and labored doctrinal sermon; that of this day is the so-called "expository" sermon. There is, perhaps, good reason for the prominence given to the exposition of Scripture in the pulpit of to-day, but not all the zeal shown is according to knowledge. One finds it easy, in the light of certain experiences that most of us have had, to understand why some people have a positive dislike to expository sermons.

One of these reasons is admirably put in a little paragraph of the current *Harper's Magazine*: "Well, my dear, what did you think of Dr. Verbose's sermon this morning?" "Why, I was very much surprised. I never knew before that the apparently simple text he chose was so hard to explain." No doubt it is true that many of the most familiar texts

will yield to close examination unsuspected depths of meaning; but after one has listened some time to the wrestlings of Dr. Verbose with a text whose meaning is all on the surface, one may admire the mental agility with which he twists it and turns it, and apparently accomplishes the miraculous task of making something out of nothing—but does that kind of exposition increase one's reverence for the Scriptures?—(*N. Y. Examiner.*)

#### CHRISTIAN WARFARE.

SOLDIER, go—but not to claim  
Moldering spoils of earth-born treasure;  
Not to build a vaunting name,  
Not to dwell in tents of pleasure.  
Dream not that the way is smooth,  
Hope not that the thorns are roses;  
Turn no wistful eye of youth,  
Where the sunny beam reposes.  
Thou hast sterner work to do,  
Hosts to cut thy passage through;  
Close behind thee gulfs are burning—  
Forward! there is no returning.

Soldier, rest—but not for thee  
Spreads the world her downy pillow;  
On the rock thy couch must be,  
While around thee chafes the billow;  
Thine must be a watchful sleep,  
Wearier than another's waking;  
Such a charge as thou dost keep,  
Brooks no moment of forsaking.  
Sleep, as on the battle-field,  
Girded—grasping sword and shield;  
Foes thou can'st not name or number,  
Steal upon thy broken slumber.

Soldier, rise—the war is done;  
Lo! the hosts of hell are flying;  
'Twas thy Lord the battle won;  
Jesus vanquished them by dying.  
Pass the stream—before thee lies  
All the conquered land of glory.  
Hark! what songs of rapture rise!  
These proclaim the victor's story.  
Soldier, lay the weapons down,  
Quit the sword and take the crown.  
Triumph! all thy foes are banished,  
Death is slain, and earth has vanished.

—Charlotte Elizabeth Tonna.

#### ANTE-REFORMATION REFORMERS.

1. THE first one is an Englishman of high repute, John Wycliffe (1320–1384). He was a rector all his life, but maintained also a residence at Oxford, which was the center of his activity. His hostility to the papal system was at first far more on political than on doctrinal grounds, but gradually he was led to a revolutionary attitude toward the Roman see. He was instrumental in securing the first complete English version of the Bible. He denounced monks and friars, and set on foot an active propagandism by sending throughout the country a number of simple priests whose sole business was to proclaim the truths of the gospel and bear testimony against the religious errors that prevailed. In his writings he distinctly rejected the doctrine of transubstantiation, and denied any change of substance in the elements of the Lord's Supper. More than once he was denounced as a heretic, and the attempt made to enforce the usual discipline, but in every case the protection of powerful nobles secured him immunity, and he died a natural death. But so evident was his departure from the established opinions of the church of his day, that the great

reforming Council of Constance in 1415 ordered that his bones should be dug up and publicly burned, an order which was carried out in 1428. Imperfect as his views were on many points, it can hardly be doubted that he had seized upon the great principle that each human soul is immediately responsible to God, and needs no mediation of any priest, and that to it the sacraments, however desirable they may be, are not absolutely indispensable. And he is with justice called the morning-star of the Reformation. He lived and died in the communion of the church, yet no man doubts that the survival of his teachings among the English people prepared the way for the general and rapid uprising in the next century.

2. Of all the persons affected by Wycliffe's teaching and example, none were so thoroughly quickened as John Huss, of Bohemia (1369–1415). He was, like Wycliffe, a rector, and also closely connected with a university. He esteemed and used the writings of the English reformer, without, however, coming in conflict with the ecclesiastical authorities, at least for some years. But, as early as 1403, some of his doctrines were condemned at a university disputation, and in after years he was repeatedly excommunicated by the pope, and in 1415 was formally condemned by the Council of Constance and burned as a heretic. One of his most marked peculiarities was his regard for the Scripture, which he incessantly proclaimed to be an infallible authority and the supreme rule of faith and conduct. Another was his view of the church, in which he shared the opinions of Wycliffe. He held that it was the body of Christ, it consisted only of those who have from eternity been chosen unto life, and therefore the pope was in no proper sense its head, for it is not a monster with two heads. He differed from his English teacher in that he firmly maintained the presence of the real body of Christ in the holy supper, although unwilling to define the manner of it, nor did he deny any place to works in the justification of the sinner. But the emphasis he put upon Christ crucified as the only Saviour, and upon the spiritual character of the church, and, consequently, the universal priesthood of believers, was enough to bring upon him the anathema of pope and council. But his name and influence and teaching long survived his martyrdom, as Rome felt for a century afterwards. And when, some years since, the five hundredth anniversary of his birth was celebrated in Bohemia, the whole nation arose in a body to do him honor, and even the Roman Catholic clergy were obliged, at least outwardly, to sympathize with the national outburst.

3. Without any sort of connection with either of the foregoing was Savonarola, of Florence (1452–1498), a Dominican monk, who never renounced his vows. He was a staunch advocate of purity in public life and private, wielded great influence by his tongue and pen, and in due time came into open conflict with the papal court. His sincerity, his energy, and his boldness, inflamed an animosity which did not rest until he was hung upon a gallows and then burned. But it was not on points of doctrine. He always acknowledged the authority of the Roman Church and of the pope, affirming, however, that the latter should be resisted when enjoining anything

contrary to the divine word. Nor did he anticipate any of the doctrinal views of a later age. He enforced the need of faith in order to salvation, but in equal measure the need of good works. He never professed, never admitted, any departure from the accepted doctrine of his day. His contention was not anything wrong in the constitution of the church, or in its authorized teaching, but in the administration of its discipline, and in the manners and lives of many in high places. Accordingly, his followers, after his death, asserted their fidelity to the truth, and refused to coalesce with Protestants. The very pope, Alexander VI., who condemned him and prohibited his writings, afterwards withdrew the prohibition. A severer inquiry, fifty years later, sanctioned all save fifteen sermons. St. Felip de Neri ("the apostle of Rome"), and St. Catharine of Ricci, adored the friar as a saint. Benedict XIV. judged him to be worthy of canonization. And some of his writings were used as text-books and reading manuals in schools under the control of the hierarchy. His "Confessionale" was frequently reprinted and used as a hand-book for confessors.

When Savonarola was in prison he composed two meditations, which are full of the spirit of exalted piety, and which, when printed, obtained great celebrity. One of these, called the "*Miserere*," from the first word of the psalm (the fifty-first) upon which it was composed, was republished by Martin Luther, in 1524, with a preface, in which he speaks of it as a precursor of Protestant doctrine, although "some theological mud" was still found sticking to the author's feet. He says the reader will see in it the martyr's "distrust and despair of his own strength, and a pure image of faith and hope in God's mercy. Neither in the strength of his vows nor the rule of his order; neither in his priestly robe, in masses, nor in works, did he rest his hope, but solely in the gospel, in faith, and in righteousness." Now, as we are reminded by Professor Villari, it is very true that in this critical period, when he was forsaken by almost every friend, surrounded by foes, subjected to cruel tortures, and with no prospect of release from his dungeon save by a cruel death, he despaired of himself and put his sole and whole trust in God. Nevertheless, it is a great mistake to say that he ever renounced or failed to maintain the value of those good works and religious ceremonies which the church of his day upheld. So far from this was he that he was apt to exaggerate their importance almost to the point of superstition. A man's position is to be judged, not from a single composition, nor from select portions of his writings, but from his entire utterances, from the general scope and dominant tone of his thinking and speaking. Estimated by this standard, Savonarola was no more a Protestant in his day than Dr. McGlynn is in ours.

During his last imprisonment his jailer often besought him for some written words on virtuous living. Savonarola at last consented, and wrote the following:—

"Virtuous living depends wholly on grace; wherefore we must strive to attain grace, and, having won, to increase it. To examine our sins, to meditate on the vanity of earthly things, are means towards grace; confession

and communion incline our hearts to receive it. Certainly it is a free gift of God, but when we have a strong contempt for the world, a strong desire to turn us toward spiritual things, then we may say that even if grace be not in us, it is assuredly drawing nigh. Therefore, perseverance in virtuous living, in good works, in confession, in communion, in all that draweth us nearer unto grace, is the true and certain way to procure its increase."

Such, then, are the three men who stand conspicuous in the ecclesiastical history of their period; alike and yet how different! All were lovers of the truth, upright in life, and outspoken in their opposition to every form of ungodliness. All had the root of the matter in them, and whatever their failings, exhibited an eminently Christian spirit even under the greatest provocation. And yet while the two earlier advocated principles and practices utterly at war with the reigning system of the church, the third one sought only a reform of morals and left doctrine untouched. The former have never been exempted from the charges brought against them while they lived, while the latter was completely rehabilitated, and his memory vindicated, by the lineal successors of those who hounded him to death. Rome claimed Savonarola as a Romanist; she never dreamed of making such a claim upon Wycliffe or Huss.—*Talbot W. Chambers, D.D., in N. Y. Observer.*

#### OUR BURDENS.

EVERY person that has arrived at years of understanding, has burdens. These, at times, seem hard to bear, and yet they are given us to carry until the hand of death bids us lay them down.

Each person has burdens peculiar to himself, and cannot exchange with another for those that would be more easily borne. If, then, it is our lot to bear such as are placed upon us by an unseen hand, is it not wise for us to learn the best methods for bearing them? While it is true that many of our burdens are self-made, and some caused by others, it is equally true that Christ has come to us with an invitation full of love and compassion, saying: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." To those that are toiling underneath a load of sin, this comforting invitation is given. Come unto me. Why toil alone any longer beneath your heavy burden? I will give you rest. Precious rest! Have you ever experienced it? If so, you know its worth. It is far more precious than gold, and of infinitely more value than rubies. It is something the world can neither give nor take away.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Christ's yoke is a yoke of love, and hence is easily borne. His meekness and lowliness of heart saved him from many of the troubles and burdens which we persist in carrying. He tells us, however, to learn of him, or be prof-

ited by his example. Worldly applause and ambition should be guarded against. We are cautioned to "love *not* the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15. Do you think we shall obtain rest unto our souls if the love of the Father is not in us?—Never; because that which constitutes our rest is the fact that God's love does dwell within us. Remove his love and our rest is gone.

We are about as simple in regard to carrying our burdens as the man who was invited to ride by a friend. This weary traveler had been carrying his heavy load all day, and being overtaken by his friend, was invited to ride. He gladly accepted the offer, but continued carrying his burden on his shoulders. Finally the gentleman asked him why he did not throw his load down into the wagon. The traveler replied by saying, "You were so kind to invite me to ride that I thought it would be asking too much to require you to draw my burden also."

It is thus with many of us. Christ is carrying us just as we are, and yet we have such a jealous care for our burden that we cannot intrust this with him, thinking it is too much for him to bear. Thus Satan is deceiving us and cheating us out of the promised rest. Let us trust our truest Friend, giving to him all our burdens; and after giving them up, forever leave them with him, and his promise will surely be verified to us, "And ye shall find rest unto your souls."

Trust the Lord in days of gladness,  
Trust in him through time of grief,  
Trust, though full thy heart of sadness,  
For by trusting comes relief.  
Bring to Christ thy cares and burdens,  
Gently lay them at his feet;  
Go thy way, thy troubles leaving  
Here before his mercy-seat.

T. E. BOWEN.

#### A DARK PICTURE.

THE triple alliance, which includes Italy, was formed by Bismarck to overawe France and to protect Germany against the power of Russia. The price paid to Italy was non-intervention on behalf of the pope's temporal power, and the cost to Italy—national impoverishment. Some idea of the position in which the later school of Italian statesmen have placed their country, by reversing the policy of "keeping her hands free," may be seen in the following statement of her finances, which the *Nation* gives:—

The national debt, which, on the 31st of December, 1861, stood at £120,000,000 sterling, has reached the enormous figure of £520,000,000, with an annual charge of £23,000,000, exceeding considerably that sustained by the debt of the United Kingdom, and forming almost two-fifths of the entire expenditure of the country. This expenditure for the present year was placed at £63,000,000, but amounts, owing to the extra £5,000,000 voted for the army and the navy, to £68,000,000—an expenditure far exceeding that of England in times of peace since 1868, exceeding considerably the charges of the Federal budget of the United States, which has a population more than double that of Italy, and the greatest amount of wealth existing in the world.

This magnitude of public debt, the increas-

ing misery, the increasing deficit, the enormous taxation, are as a terrible malady which must be cured at any cost. How can it be cured? Further taxation is impossible—the land can bear no more; the land tax, unequally distributed (as the territorial census, ever promised, is not yet forthcoming), amounts in certain portions of Italy to eighty-seven and ninety per cent. of the estimated value. Hence small proprietors have been taxed out of existence; the larger ones, mortgaged up to their eyes, cannot spend sufficiently in manure or modern agricultural implements, still less in labor. After starving upon the impossible pittance of from four pence to eight pence a day, rainy days and holidays excepted, the surplus agricultural population has emigrated, chiefly to Brazil and Buenos Ayres, whence come sad accounts and appeals for money to return. Every article of consumption is overtaxed at the gates of every city, so that if free trade exists, in name at least, for the produce of other nations, Italy's own produce in cattle, wine, poultry, fruit, etc., is taxed often at the rate of twenty per cent. Take, for example, wine. In the vineyards round Florence this year you could buy a hundred liters for five dollars; once within the gates, they cost seven.

As a proof that no other tax can be borne, that none of the old taxes, "on a broad basis," can be renewed, you have the fact that when, during the present year, it was demonstrated to the House that fresh special, extraordinary credits must be accorded for the army and navy, Crispi, with all his energy and influence, could only extract an unwilling vote for the extra millions, saddled with "a prohibition against levying any extra tax." In this lies the gist of the question. The triple alliance compels Italy, who, in 1879, had a standing army of some 700,000 men *on the rolls*, with a militia of other 900,000, to keep under arms permanently or temporarily nearly a million of men, her mobile and territorial militia, ready for call. Without going into tedious statistical details, it is easy to understand the cost of the equipment and maintenance of the permanent army of useless hands, of the equipment, traveling expenses, and armament of the various categories called out for military exercises for from twenty days to one month, or more, every year. Add to this the expenses of war material, fortifications, etc., and it is apparent that the country is and must remain crippled as long as such a state of things exists. We do not here allude to the navy, which is on all hands admitted to be an absolute necessity for Italy as a defense.

—*Catholic Mirror*.

### REST AND RELIGION.

THE farmer folks of Western Onondaga, N. Y., have found that a minister can be something besides a minister and lose none of his dignity. The Rev. J. O. S. Huntington, of New York City, son of Bishop Huntington, of Syracuse, became reduced in health from overwork at the Five Points, and resolved to try the benefits of country air. Unknown as a clergyman or priest of the Episcopal Church, Father Huntington applied for work near the village of Meridian, and was hired by a farmer. He worked in the fields with the other men, and gained strength, but he did not forget his

calling. In the evening he usually walked to the village and went about among the men, talking with them on religious subjects. Instead of being ridiculed, his earnestness and bearing attracted the villagers, and he preached two Sundays to them in the open air. Only a few days ago was his identity made known by a friend of his school-days who happened to be in the village, and since then he has drawn still larger audiences. This kind of an outing might not satisfy some of our ministers who are suffering for a trip to Europe, but it shows what can be done by an ardently religious man, who is not careful to let his left hand know what his right hand is doing.—*Springfield (Mass.) Union*.

### RUSSIAN INTOLERANCE.

RUSSIAN "justice" is becoming pretty well understood, by the world at large, as an aggravated type of injustice. The barbarous treatment to which prisoners of state are subjected has been quite fully exposed. Little by little, the still less excusable violation of pledges made to Lutheran inhabitants of the Baltic provinces, has been made known. The bigoted and oppressive measures put in operation against these courageous Christians, under the pretense of protecting the Greek Church from proselyting influences, are matters of frequent report. But, while we hear of these evils and exclaim against them, and while formal protests and appeals for mercy are occasionally presented to Russian officials by humane organizations, there is yet another direction in which similar iniquities are allowed to go unrebuked. We refer now to the bitter and most unreasonable oppressions to which the Jews in Russia are subjected. These differ in kind, while they resemble in malignity the wrongs heaped upon the Lutherans. The Jews are practically treated as outlaws in Russia. Some surprise was expressed in our public prints when it was announced that the czar's government would not permit the use of Baron Hirsch's gift of \$20,000,000 for the training of Russian Jews in agricultural and mechanical pursuits. But what need is there of surprise at that, when decrees are in force shutting the doors of the universities and the medical schools and hospitals against Jews; when they are allowed no standing in court, in case of frauds against their property rights; and when, in respect to civil and political affairs, they are held in contempt by the meanest of the native peasantry? What the influence of the United States in international affairs, if properly exerted, might accomplish in the Jews' behalf, is not at all clear. But the press of this land at least ought to inform the public, in the interest of truth, concerning the conduct of Russia towards her most helpless and unhappy subjects. Hebrew journals are earnestly demanding that something be done. Here is a sample complaint and appeal from the *Jewish Messenger*:—

"Why is our American press silent at these repeated acts of Russian vandalism? Is not the Protestant aimed at as well as the Jew? Is not the spirit of our age openly travestied? And we cherish intercourse with such a power! Is it because the spirit of the American nation is itself changing, that such inhumanity is unrebuked? Is it because American patriot-

ism is fast being prostituted for selfish gain, and 'business' methods are degrading all parties and sapping the national energies? We dare not, we cannot, believe it. We have faith, ardent faith, in America's mission as priest and prophet, and here is an opportunity to prove to the nations that our country will not endure the spectacle of Russian inhumanity."

Someone may suggest that, if the Jews do not like the way they are treated in Russia, they can move out. And so, by parity of reason, might the Lutherans. But when the Waldenses were persecuted in the Vaudois Valleys, and the whole power of Rome was exerted to kill them off or drive them out, they strangely persisted in remaining. And when, after an enforced exile, an opportunity was offered to get back into the valleys by secret marches, they went back joyfully, knowing that more suffering was in store for them. They are now remembered as heroes, for their persistence in the face of persecution; and it is also on record that they had the sympathy of outside people, and that from the sympathy came timely intervention in their interest. Hence it scarcely will do to pass this modern injustice by with a wave of the hand, and the advice to the sufferers to run away. Least of all does it become Christian men thus to put the whole matter aside. The Jews, along with the Lutherans, merit our concern, and it is fitting to consider if haply any way may be devised to mitigate their miseries, and to bring the czar to a better mind in regard to them.

—*Interior*.

### WHO WILL THANK YOU.

THERE is one thing worth remembering, and that is, no one will thank you for killing yourself. You may work yourself to death, and when you have done it people will call you a fool for your pains. What you are is of more importance than what you do. A strong, vigorous, courteous man or woman is esteemed and valued; but one who is helpless, feeble, fretful, and gets discouraged, gets little comfort or consideration, even if it be admitted that the feebleness and helplessness are the result of useful work, and work done on behalf of others. Bad men are ungrateful, and good men are forgetful.

The providence of God makes persons responsible for careful preservation and the proper use of their powers. They have no right to needlessly throw away the energy which God has granted them. They have no right to expect others to care for them, while they neglect to take care of themselves. It is their right, their duty, to guard themselves against excess, to avoid danger, to abstain from everything which can injure or destroy them, and to maintain themselves in vigor and strength for purposes of usefulness and blessing to those around us.

Take care of yourself. No one else can care for you. You must see to it that you have food, and raiment, and rest, and sleep, and protection, so that you will be fitted for the best and most lasting service, for the glory of God and the good of mankind.—*Selected*.

DESPISE no man and deem nothing impossible; every man hath his hour and everything its place.—*Talmud*.

# The Signs of the Times.

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

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## CAN WE KEEP THE SABBATH? NO. 2.

ONE of the most common objections that people urge against keeping the Sabbath is that it is peculiar, and that very few people observe it. There are two classes of people who make use of this argument. The first class attempts to make capital out of it against the Sabbath, and argue that since the Sabbath is observed by so very few people, it cannot be right, assuming that the majority must be right. The second class believe that the seventh day is the Sabbath of the Lord, but have not the courage to live out their convictions of duty. They say, "If everybody else would keep the Sabbath, I would be glad to do so too."

The first class might easily be convinced if they wished to be. Let us see to what absurdity the theory that the majority must be right will lead us. Less than four hundred years ago it was the universal belief that the earth was flat, and that it was stationary. For hundreds of years no one had thought of questioning this belief; and when, finally, a few bold spirits ventured to advance the idea that the earth is spherical, and that it moves, they were regarded as fanatics and dangerous heretics. But the proof that the earth is round was convincing, and now all enlightened nations hold to that belief. Now if it be true that the majority must be right, we must conclude that several centuries ago the earth was really flat, but that, as people advanced in knowledge, it gradually assumed its present shape. Many other conclusions equally absurd must be accepted if we hold to the theory that whatever is popularly believed is right. But the advocates of that theory rarely urge it on any subject except the Sabbath. The truth is that the opinions of men have no effect whatever on facts. Men's opinions change, but the truth is always the same.

Those who dare not venture out alone to obey the truth, may have their faith strengthened by considering some cases that are on record. Paul says in Rom. 15:4, that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

The eleventh chapter of Hebrews contains a list of notable men. We are referred to Noah, who "walked with God" in an age when the "wickedness of man was great in the earth," and "every imagination of the thoughts of his heart was only evil continually." It must have been no slight effort for Noah to face the world with such an unpopular truth as that the world was to be destroyed by a flood. No doubt he was jeered at in a most unmerciful manner, and considered a fool, but the event proved the wisdom of his course. Had he waited for people enough to accept the truth for that time to make it respectable, before commencing to build the ark, he would have been drowned with the rest.

Abraham is another individual who is held up as an example of faith. I think we do not generally realize the full extent of the sacrifice that he made when he obeyed the command, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." His father's family, as we learn from

Joshua 24:2, 3, were idolaters. No doubt he had to endure much opposition and ridicule from his relatives, for thus leaving them and going away with apparently no object whatever, without even knowing where he was going. No one who starts out to obey God in these times can have a darker prospect, to all outward appearances, than Abraham had. Had he drawn back, instead of becoming the father of all the faithful, his name might never have appeared among them. Other instances might be cited indefinitely.

Who does not honor those moral heroes? and who has not wished that he might be even like them, and be accounted worthy to share in their reward? Well, who is there that cannot? They were men, subject to weaknesses and temptations the same as men are nowadays. They lived in the world, associated with their fellow-men, and transacted business, the same as men do now. How, then, did they become so honored of God?—Simply because they were willing to be regarded as peculiar; they thought more of God's approval than they did of the applause of men. For this we hold them in high esteem, yet we shrink from doing what we commend in them. We may, however, be like them if we will, for their cases are recorded, as Paul says, simply for our encouragement.

We shall find, if we study carefully, that the Bible says much in favor of peculiar people. The Jews were brought out from Egyptian bondage that they might serve the Lord, and be a peculiar people. Paul says in Titus 2:14 that Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The apostle here speaks especially to those who are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." It seems, then, that the people of God need not hope to become popular in these days any more than in the past. Christ was very unpopular: "He came unto his own, and his own received him not." John 1:11. Very few believed on him, and they were of the most despised class, and at the last even these forsook him, while he suffered the most bitter persecution. And what does he say to his disciples?—"The servant is not greater than his Lord. If they have persecuted me, they will also persecute you." Those, then, who are waiting for truth to become popular before accepting it, will wait in vain.

One thought in regard to this expression, "peculiar people." The idea is not meant to be conveyed that people are to strive to make themselves conspicuous by their peculiarity. The people of God are peculiar simply because they are "zealous of good works," in a time when men (professed Christians) are "lovers of their own selves," "despisers of those that are good," etc. 2 Tim. 3:1-5. Christ was peculiar in this respect, yet he was a pattern of humility. This people are to be like him; not despised on account of individual peculiarities, but because of their steadfast adherence to truth. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:18, 19.

Who is not willing to suffer with Christ? When he endured so much for us, can we not endure a little for him? If it were possible for us to get to heaven without any suffering, would we not feel ashamed to say that we had never suffered for him? We have also this to comfort us, that whenever we suffer for the truth, he suffers with us, and accounts all injury done to his people as done to himself. And to crown all, we are assured that "if we suffer we shall also reign with him," and that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

E. J. W.

## BIBLE ELECTION.

"Wherefore the rather, brethren, give diligence to make your calling and election sure." 2 Peter 1:10.

"ELECTION" comes from "elect," which signifies to choose. "Give diligence to make your calling and choosing sure," is what the text would read to substitute the definition for the word. Leaving for the present just what is the meaning of the above text, we can certainly conclude that election is a Bible doctrine.

It is not proposed in these articles to enter into an exhaustive examination of the subject, nor to notice every Scripture text having a bearing upon the subject. We propose to examine in the light of Scripture the strongest and most striking passages upon the doctrine, and draw therefrom, in connection with other passages, a key to the understanding of the whole.

But right here we would say that our object of inquiry does not include special election to some particular work. The election which we propose to examine is election which pertains to permanent character and eternal life. Examples of special election are frequent in both Old and New Testaments. For instance: Abraham was chosen as the one through whom the promised Seed should come. This did not mean, however, that all the rest of the world were rejected. Abraham had two sons, Ishmael and Isaac. It was necessary to choose between them as to which one should be the progenitor of Christ. Isaac was chosen. Isaac had two sons, Jacob and Esau; Jacob was chosen. Jacob had twelve sons. Judah was chosen. But this choice did not mean that the eleven unchosen ones were rejected of God, or that Judah was elected to eternal life. Judah was honored of God in the choice; he was elected for a special purpose. This election did not eternally save him and did not eternally reject others. It was a special election for a special purpose. So Jeremiah and Cyrus were chosen before they were born as instruments of God in carrying forward his work, the one chosen for a prophet (Jer. 1:5), the other as a deliverer of God's people (Isa. 45:1-4); but this election was to their work and office, not to eternal life. Many other examples might be cited, but these are sufficient. It is election to eternal life which we more especially wish to consider. The Arminians have held to conditional salvation, and have endeavored to harmonize their views of the free and resistible grace of God with those texts which speak of election. On the other hand, Calvinists have insisted on the doctrine of unconditional election, and have endeavored to harmonize their teaching with the texts which speak of God's free grace. Their theory may be given in their own words, from the Presbyterian (Westminster) "Confession of Faith," as follows:—

"By the decree of God, for the manifestation of his glory, some men and some angels are predestinated to everlasting life, and others foreordained to everlasting death.

"These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished."

1. Now it is true that the Bible does teach election and predestination from the beginning. A few expressions will make this clear:—

"Elect according to the foreknowledge of God" (1 Peter 1:2); "shall deceive the very elect" (Matt. 24:24); "according as he [God] hath chosen us in him [Christ] before the foundation of the world;" "having predestinated us unto the adoption of children by Jesus Christ to himself;" "in whom also we have obtained an inheritance, being predestinated" (Eph. 1:4, 5, 11); "because God hath from the beginning chosen you" (2 Thess. 2:13); "whose names were not written in the book of life from the foundation of the world" (Rev. 17:8).

The above are the strongest expressions which can be found in the word of God. The last one im-

plies that some names *were* written in the book of life from the foundation of the world. From such plain and unequivocal texts, it is certain that the Bible teaches election. One can safely take on this point as strong ground as the most ultra-Calvinist.

2. It is true that the Bible teaches the doctrine of free and universal grace, as the following passages show:—

"Look unto Me, and be ye saved, all the ends of the earth." Isa. 45:22. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17. "For whosoever shall call upon the name of the Lord shall be saved." Rom. 10:13.

Certainly, nothing could be more plainly and positively declared than that salvation is free to all who will accept it. God offers it to all alike; for he is "no respecter of persons." He does not offer that which is impossible; he does not tantalize his creatures by impossible invitations. His commands are to all, his promises are to all. Every command is an implied promise that God will give power to perform the duty.

3. It is true that the Bible teaches free-will, or the power of choice. One or two passages will be sufficient to show this:—

"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore *choose* life, that both thou and thy seed may live." Deut. 30:19. "For that they hated knowledge, and did not choose the fear of the Lord." Prov. 1:29. "I also will *choose* their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear; but they did evil before mine eyes, and *chose* that in which I delighted not." Isa. 66:4.

God has thrown around every responsible individual on the face of the earth a circle sacred to that individual alone, which even Deity will not enter in order to compel choice or obedience. God will warn and entreat; he will surround with heavenly influences, that he may draw the soul to himself; but he will not compel; he will not destroy man's free choice, or free-will. This awful, solemn prerogative of choosing between the issues of eternity rests with man.

Here, then, we have these three great truths over which there has been such conflict through the centuries past, namely, election from the beginning, free salvation freely and impartially offered to all, and man's absolute free-will. Each and all are taught in the word of God; that word is truth, and therefore is consistent with itself. These doctrines agree with each other and the other parts of the word of God, each adding strength and beauty to the others. What is the doctrine of Bible election? This we will endeavor to answer in the future.

M. C. W.

THE following from the London *Daily Telegraph* concerning the Sunday Congress at Paris, and the comments thereon, are taken from the *Present Truth*, of London. We commend them to our readers:—

"It will, undoubtedly, be a difficult task for any congress to bring about the general cessation of Sunday labor on the Continent. Of late years, however, it must be confessed that Paris has been showing a good example to the provinces in this matter, but it is to be regretted that Sunday observance in the capital has not increased the attendances in the churches, but has rather been productive of more fun and frivolity."

"It is in this as in all matters of religious practice,—the person who can be led by the moral argument does not need a law to compel him to follow out his convictions; and he who is not influenced by moral arguments is only cursed by coercion of conscience. A Christian cause never seeks to gain its end by such means."

## A MONUMENT TO THE SEVENTH-DAY SABBATH.

WE are sometimes challenged to prove that the day now commonly called Saturday, and which seventh-day observers keep, as they believe, in obedience to the fourth commandment, is indeed the true seventh day from creation, the original Sabbath sanctified by the Creator in Eden. We answer that there can be no doubt about it, for several reasons. First, nobody of intelligence doubts that we now have the identical seventh day which Christ and the apostles kept, and which they called the Sabbath, and which one of the evangelists tells us (Luke 23:56) certain persons rested upon according to the commandment.

This ought to be sufficient; but in addition to this we have an imperishable monument to the original Sabbath, the true seventh day, created in Eden when the Sabbath was first instituted—a monument which still stands and marks the day upon which God rested beyond the possibility of mistake. This monument is the week, which has come down to us unchanged from the most remote antiquity, and through so many different channels that the possibility of mistake is entirely eliminated. Indeed, the week is at once a monument to the true Sabbath and an unanswerable testimony to the truthfulness of the Mosaic account of creation. And yet some even among professed Christians would cast it aside as worthless. For instance, some three years since the *Christian at Work*, referring to the origin of the week, said:—

"The Chaldeans and the Egyptians got their year by observing the first rising of Sirius before the sun. In like manner we must conclude that the fact that seven days marked each changing of the moon would form the most natural division of time into weeks following the division into days covered by the rising and setting of the sun. It may be stated here that the Sabbath was known to the Egyptians, and observed before the exodus; and it was this Sabbath which was adopted by the Hebrews and given a new significance, just as were the three sacrifices, . . . and various other features which were borrowed from the Egyptian customs, and adopted under the theocracy."

Why anybody, especially a Christian writer, should say such a thing we cannot comprehend. Certainly the facts are against the theory here advanced. It is probably true that the Chaldeans and Egyptians did get their year in the manner indicated; but it is very far from the truth to say that either they or any other nation got the week from the changes of the moon. There is absolutely nothing in nature to suggest the weekly cycle; and so patent is this fact that the "Encyclopedia Britannica," article "Calendar," says:—

"As it [the week] forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign to it an origin having much semblance of probability."

As intimated in the foregoing, the "Mosaic recital" does at least have "much semblance of probability;" and the truth is that, aside from the Bible account of creation, there is in history, as in nature, nothing whatever to suggest the origin of the week. We learn from secular history that the week "has been employed from time immemorial in almost all Eastern countries;" but aside from revelation we know absolutely nothing of its origin.

That the weekly cycle could not have been suggested by the changes of the moon is evident from the fact that the moon does not change once in seven days, but once in seven days and nine hours, as nearly as may be; and an attempt to account for the week in that manner would, it is safe to say, never have been made had it not been that the very existence of such a cycle unaccounted for by either science or history (aside from the Mosaic record), is an unanswerable testimony to the truthfulness of the Bible account. It was for the purpose

of destroying this testimony that infidel patrons of "science falsely so called" first invented and gave to the world the hypothesis that the weekly cycle had its origin in the changes of the moon. According to the book of Genesis, both the week and the weekly Sabbath had their origin in the facts of the creation; and to assign to them any other origin is to deny Genesis. But if we deny Genesis we must in like manner deny the whole Pentateuch. And where shall we stop?—Evidently just where infidelity directs us to stop,—when we have denied all inspiration.

It is a fact that the Chaldeans and the Egyptians had both the week and some knowledge of the weekly Sabbath; but it is very evident that this knowledge had been handed down to them by tradition from the garden of Eden. From the "Encyclopedia Britannica," article, "Babylonia," we learn that the Babylonians had the Sabbath, and that they called it the "rest;" and theirs was a written language 2,000 years before Christ. But how came they to apply that title to the last day of the week? Only one answer can be given, *i. e.*, they had a tradition of the creation, and of God's rest upon the seventh day, just as the Scriptures teach. And as Babylon (Babel, Gen. 10:10) was, we might say, the mother of nations, it is not difficult to imagine how the Egyptians, as well as the other nations of the East, come to have a knowledge of the week and of the "rest," which was the last day of the week. And the very fact that all nations have the same week, and that history attests that from the earliest ages the week has always and everywhere been the same, proves beyond a doubt that the day now known as Saturday is the identical seventh day of the original week, the divinely ordered Sabbath of the Lord.

Seventy-one out of one hundred and seven ancient languages attest the fact of the knowledge of the Sabbath, while they all bear record to the existence of the weekly cycle. Even the Chinese, as is shown by Rev. Thomas Hamilton, A.M., of Belfast, in his prize essay, "Our Rest," published by the Sabbath Alliance of Scotland, had not only the weekly cycle but the original seventh-day Sabbath, which they at one time observed.

We know that the Hebrews had the Sabbath in Egypt, and that Moses and Aaron taught them to keep it (Ex. 5:4, 5), and that the Egyptians would not allow them to do so. But it by no means follows that they got the Sabbath from their oppressors; indeed, that seems very unlikely, even aside from the Bible narrative, which absolutely forbids it. However, there is no reason to suppose that they got the Sabbath from the Egyptians. If they had derived the Sabbath from that source they must also have obtained their ideas of its proper observance from the same source, and had they worshiped as did their masters, it is unlikely that there would have been any objection whatever to it. It is far more reasonable to suppose that they had it independent of the heathen among whom they dwelt. It is more than probable that Abraham kept the Sabbath; and we know that Jacob was familiar with the week (Gen. 29:18, 27); and, as with the Babylonians and Egyptians, to have the week was likewise to have at least some knowledge of the Sabbath. It is, then, altogether likely that the Hebrews took the knowledge of the Sabbath to Egypt with them; and the same is true of nearly all their ceremonies.

But it has been argued that the religious forms of the Hebrews did resemble those of the Egyptians. Be it so; it does not follow that they borrowed them from the people among whom they sojourned. The fact of resemblance does point to a common origin, but that origin is amply accounted for in the inspired account of the common origin of the human family.

Immediately after the fall, God ordained forms for his own worship, and he instituted sacrifices

which were to point forward to the promised Saviour. It was these forms that the heathen had corrupted; it was these sacrifices that they had perverted. And when God took his people by the hand to lead them out of the land of Egypt, it was that they might be free from such corrupting influences; that they might keep his Sabbath, a thing they were not permitted to do in Egypt; and that they might offer unto him offerings in righteousness, free from the contaminating influences of pagan worship. Certainly the idea that the Hebrews borrowed these things from the Egyptians can be received only by those who deny the divine inspiration of the Pentateuch; it certainly cannot be by those who believe, with the apostle Paul, that "all Scripture is given by inspiration of God."

C. P. B.

### A BAPTIST ARGUMENT.

IN the *Herald of Truth* of October 16 the Rev. Eli Reese has an article on the Saturday Sabbath, containing nothing new, one or two points of which we wish to notice for the benefit of our Baptist readers. Mr. Reese says:—

"To keep this [the seventh day] according to the commandments, as thus saith the Lord, involves the following: 1st, Labor was forbidden, and the perpetrators of such subjected to the death penalty, 'Whosoever doeth any work in the Sabbath, he shall surely be put to death,' Ex. 31:15. We have an instance of this in Num. 15:32-36."

We cannot understand how intelligent men can so pervert the word of truth. The Sabbath law is not found in the texts above cited, but in Ex. 20:8-11. Neither was labor for God forbidden under the Jewish dispensation. See Num. 28:9, 10. It was lawful (or in harmony with the Sabbath law) to do works of necessity and mercy on that day. Matt. 12:1-12. This is the interpretation of the Sabbath law by the Lord Jesus Christ.

Willful infractions of the Sabbath law were, it is true, under the Jewish theocracy, punishable with death. So also was transgression of the first three commandments, and the sixth and the seventh. In order to observe those moral precepts now, is it necessary to connect with them the various laws peculiar to the Jews? And if it is necessary as regards the Sabbath, it is just as necessary as regards every other precept of the decalogue. It is to this extreme that Mr. Reese's logic drives him.

He then tries to bring in the Rabbinical tradition of what constituted a Sabbath-day's journey as a part of the Sabbath law. He must know that it is not; and his article is an insult to his readers to suppose that they are ignorant of the facts of Scripture on the matter. His reference to Pentecost (Acts 2:1) we have before noticed. That it occurred on Sunday, Mr. Reese doubtless believes, but his opinion is only an opinion. Equally learned first-day men place it on the Sabbath, or Saturday. Whichever day it occurred on has no bearing whatever on the day of the week. If it had been a weekly day which God designed to honor by the outpouring of his Spirit he would have said so, and would not have left us to the prejudiced opinions of fallible mortals.

Later on in his article Mr. Reese refers to the claim that the laws peculiar to the Jews are done away, and says:—

"Here I may be told that the points mentioned and others have been done away, as having served their purpose. This I most heartily believe. A Sabbath-day consists of such Sabbath elements as God has placed in it, or what he has commanded in reference to it. If these are taken out or away from Saturday, it is then reduced to its time element, and cannot essentially differ from other days."

But the elements on which the seventh-day Sabbath was based still exist unchanged. The offerings made on that day in the Jewish age Mr. Reese knows had nothing whatever to do with the orig-

inal Sabbath law. That law was given before an offering was needed, and it would have been of binding obligation on all men if man had not sinned, and offerings necessitated. These offerings had nothing to do with the Sabbath law. But as the elements and essentials of the Sabbath exist now as fully as they did at creation and Sinai, the seventh-day Sabbath is as obligatory now as then.

"The New Testament contains no command to keep Saturday, because it was then about to disappear as the Sabbath. And the fact that a great religious crisis was at hand would have necessitated such, if it was to be continued. The Saturday Sabbath is directly dependent on these commands; Sunday is not, because she has that which supersedes such, and gives her sabbath visibility. When a thing is placed out in very clear light, and you can see what it is, you do not need a command to make it any more perfect."

We simply reply that the New Testament contains no command against the worship of images, or taking the name of God in vain. A law is in force till it is repealed or abrogated; but not one jot or tittle of the moral law was done away. Jesus expressly says that he came not to change the law, and that it is easier for heaven and earth to pass, than for one tittle of the law to fail. Matt. 5:17-20; Luke 16:17. True, Sunday is not dependent on God's commands. It has no connection with them; it cannot be made to have. It rests on the tradition of an apostate church, and all the Scripture proof which can be adduced in its favor adds not one scintilla of evidence to its claims. Can the resurrection of Christ be seen more than his acts as Creator? All that Sunday has is the tradition of the Roman Catholic Church; but does this, in the minds of *Baptists*, supersede God's commands?

The closing words of Mr. Reese we suppose contain his climax of argument. We give them for the benefit of our readers:—

"Saturday is a cold day compared with Sunday as a sabbath. It is noticed that Saturday observers nearly always prefer Sunday for the dedication of churches, baptizing, etc., as if conscious of the weakness of Saturday."

And we might reply that as people have more leisure on Sunday, they can get larger audiences; and that immersion is a pretty cold ceremony compared with sprinkling as an ordinance; but these remarks are not necessary. Indeed, Baptists are "hard up" for proof if they are forced to accept Mr. Reese's arguments as such. The word of the Lord must indeed be precious to them in these days. We do not, however, believe that all Baptists will be satisfied with man-made institutions, or with that tradition against which they have always had so much to say.

M. C. W.

### QUESTION ON JOHN 11:25, 26.

A READER of the SIGNS asks us to give an explanation of John 11:25, 26, which reads thus:—

"Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?"

The circumstances under which these words were spoken make their meaning unmistakable. Lazarus was dead, and his sisters were mourning for him. The Lord was comforting them with the only hope set forth in the Scriptures, namely, the hope of the resurrection. Jesus said to Martha, "Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life." The following excellent comment on this text by Dr. Barnes will assist in understanding it:—

"I am the resurrection. I am the author or the cause of the resurrection. It so depends on my power and will, that it may be said that I am the resurrection itself. This is a most expressive way

of saying that the whole doctrine of the resurrection came from him, and the whole power to effect it was his. In a similar manner he is said to be made of God unto us 'wisdom, and righteousness, and sanctification, and redemption.' 1 Cor. 1:30. And the life. John 1:4. As the resurrection of all depends on him, he intimated that it was not indispensable that it should be deferred to the last day. He had power to do it now as well as then. *Though he were dead.* Faith does not save from temporal death; but, although the believer, as others, will die a temporal death, yet he will hereafter have life. *Even if he dies,* he shall hereafter live. *Shall he live.* Shall be restored to life in the resurrection."

The following verse is equally plain. He that believeth in Christ though he die yet in the resurrection he shall live again; and he who is at that time alive shall never die, but shall, as we learn from 1 Cor. 15:51, 52 and 1 Thess. 4:16, 17, be changed to immortality and be caught up with those who have been raised from the dead to meet the Lord in the air, so to ever be with the Lord.

## The Sabbath-School.

### Letter to the Hebrews.

HEBREWS 5:8; 6:8.

(Lesson 9, November 30, 1889.)

1. WHY can priests from among men be compassionate?

2. Was Jesus a priest of that class?

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:17.

3. As the Son of God, was he subject to suffering and temptation?

"Though he were a Son, yet learned he obedience by the things which he suffered." Heb. 5:8. See chap. 2:18; 4:15.

4. What did he learn by suffering? Heb. 5:8.

5. In what sense did he learn obedience by suffering? *Ans.*—By experience he learned to take part with those for whom he acts as priest; to sympathize with them in their efforts to serve the will of God.

6. Being made perfect what did he become?

"And being made perfect, he became the author of eternal salvation unto all them that obey him." Verse 9.

7. By whom was he called a high priest after the order of Melchizedek?

"Called of God an high priest after the order of Melchizedek." Verse 10; also verse 5.

8. Was Melchizedek called a high priest?

"And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God." Gen. 14:18.

9. What does Paul say of Melchizedek?

"Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing." Heb. 5:11.

10. Why were the things of which he was speaking difficult to utter? See note.

11. What is meant by the expression, "When for the time," verse 12? *Ans.*—They were not new converts. For a long time they had known the truth so that they ought to have been able to teach, but had been negligent of their privileges. This made it difficult to expound deep truths to them.

12. Of what had they need?

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." Verse 12.

13. What is meant by the first principle,

of the oracles of God?—*It. Ans.*—The context shows that he referred to the primary truths of Christian life and doctrine.

14. What does he exhort or incite them to do?

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Heb. 6:1,2.

15. What is meant by leaving the principles of the doctrine of Christ? *Ans.*—The word rendered principles means beginning. Not that they should neglect the primary truths of Christianity, but progress to greater knowledge and piety.

16. What were the principles, or first truths, to which he referred? Verses 1, 2. See note.

17. What are we to understand by eternal judgment? Verse 2. See note.

18. How is the foundation for repentance laid again by Christians?—*It. Ans.*—By backsliding. See Rev. 2:5: "Remember therefore from whence thou art fallen, and repent, and do the first works." They had to begin again, at the very beginning.

19. What is said of those who were once enlightened, and fall away?

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6:4-6.

20. What does the description of their attainments here indicate? See note.

21. How is the Son of God treated by an apostate from the truth? Verse 6.

22. Is not a person deeply guilty who treats thus the Saviour, who has loved him, and given him grace from the throne of Heaven?

23. What lesson is taught in verse 7? *Ans.*—It is encouragement to the brethren to persevere in the way of right.

24. And what in verse 8? *Ans.*—It is a solemn warning against slighting the grace and blessing of Heaven.

### NOTES.

SOME judicious critics do not refer this expression in Heb. 5:11 to Melchizedek, but render it thus: "Concerning which we have many things to say," and refer it to the subject of the Melchizedek priesthood. It is not true, as sometimes supposed, that Paul could not or did not say what he desired, for his comments on the Melchizedek priesthood are very clear and complete. Nor did he say that the things of which he was speaking were difficult to express, as our translation, "hard to be uttered," would indicate. The meaning is, as the original shows, that those things were hard to be explained to them, seeing they were dull of hearing, not well instructed in the faith they professed. The following verses, even to chap. 6:9, are all constructed on this fact. He had strong meat to give them, while they had only the capacity of children to receive it. Their dullness of hearing not only made it difficult for him to give them the instruction he desired to give, but their failure to make progress in Christian life and doctrine, was likely to endanger their salvation, unless they would change their course and go "on unto perfection." The human mind, as the earth which was once cultivated and watered by rains from heaven, does not stand idle. If it is not made to produce desirable fruits, it will soon grow up to thorns and briers. This is a most important passage for every Christian to consider.

"Seeing ye are dull of hearing" does not ex-

press the sense of the original, which says, "ye are become dull of hearing." And this indicates that they had been in a better state,—a state where they could better appreciate the truth. This assertion of their backslidden condition adds greatly to the force of the admonitions following. It is a fact worthy of careful consideration that lukewarm professors, neither cold nor hot, are the most difficult of all men to arouse to a true sense of their condition. The conscience of the infidel, the openly profane, may be touched and aroused, but lukewarm Christians are so stupefied by self-complacency, so satisfied with themselves, that they are exceedingly difficult to reach. See Rev. 3:14-18.

There is no mention in the Scriptures that Melchizedek was a high priest. We have no reason to believe that such a distinction could have been known in his time. As will be seen in the progress of this argument, neither Melchizedek nor Aaron was a complete type of Christ. It took both together to present all the essential truths of the gospel in the priesthood of Christ. He was of the order of Melchizedek, but he was also the anti-type of Aaron (Heb. 8:1-5), and fills the office of high priest, as the high priest alone made the great atonement.

THE apostle enumerates a few points of doctrine, which, in the light of the Scriptures, are so plain that every novice in the faith was supposed to understand. But one expression, "the doctrine of baptisms," has been the occasion of much trouble to commentators. Some have inferred that he referred to the difference between the baptisms of the Jews and Christian baptism. But the Jewish baptisms certainly could find no place in this connection. The following remarks by Professor Stuart are worthy of notice:—

"Another explanation is, that *baptismos* does not differ in any important respect from *baptismos*."

He then gives a number of instances, on different subjects, where the plural is used in the sense of the singular, and continues:—

"Storr supposes *baptismos* to be used here in a kind of distributive sense, as the Hebrew plural often is, so that the sentiment is, 'the doctrine that every believer must be baptized.' But however this may be, no great stress can be laid upon the use of the plural. Accordingly, the Syriac version has the singular here. In regard to the doctrine of baptism being an elementary doctrine, there can be no difficulty. The rite itself was an initiatory one, for all who professed to be Christians."

It is of course admitted that elementary truths, lying at the very beginning of Christian faith and life, should be, and of necessity are, plain truths. It is a great pity that party interests have been permitted to obscure the doctrine of baptism, and make it a question for the schools, to be understood and made known by those only who are versed in theology and languages. If left to the words of the Saviour and his apostles, a few texts would settle the question with every earnest soul who is honestly and candidly seeking to follow the Saviour in his example and precept.

WE are not to suppose that eternal judgment means, *eternally judging* or *eternally being judged*. It means a judgment the decisions of which are final; its consequences are eternal. On this form of expression, the Critical Greek Lexicon of Bullinger has the following just remarks on "eternal punishment" (Matt. 25:46):—

"The nature of which must be looked for in other parts of the Scriptures as being there clearly defined as a result and not a process. Eternal punishment is an expression analogous to eternal judgment in Heb. 6:2 (not judging); eternal redemption, Heb. 9:12 (not redeeming); eternal salvation, Heb. 5:9 (not saving); *i. e.*, the eternal effect of an act."

It is an awful thought that very soon that decision, that can never be reversed or modified, will be made.

THE apostle's description of graces and attainments (Heb. 6:4, 5) applies to those who have enjoyed no small degree of gospel blessings. And on this subject there is great liability to misjudge. When we see one whose attainments in the divine life are considered high, who is esteemed especially rich in grace, it is quite common to think that his title is "clear to mansions in the skies." But great graces bring great responsibilities; and responsibilities are always accompanied by corresponding dangers. True graces, gifts of the Spirit, are not merits of the individual possessing them; they are favors by the free grace of Him who sits on the throne of grace. If these favors are abused, the recipient is more guilty than he who has never been thus blessed. And, of course, the greater the gift, the greater the guilt in its abuse. Compare with Heb. 6:4-6; 2 Peter 2:21; Heb. 10:26-29.

### Notes on the International Lesson.

#### SOLOMON'S WISE CHOICE.

(November 24; 1 Kings 3:5-15.)

No king ever came to the throne of Israel with a brighter prospect than that which was presented before Solomon. David had a life of warfare, but his son had been promised by the Lord a reign of peace. See 1 Chron. 22:7-10. And Solomon acknowledges "rest on every side, so that there is neither adversary nor evil occurrent." 1 Kings 5:4. And he also had dominion over a larger extent of territory than any king before or after him.

BUT this was not all; the Lord seemed disposed not to limit the favors he would bestow upon Solomon, the son of David. He had made a covenant with David, as noted in a former lesson, and this was continued to Solomon. And now after Solomon had made a great sacrifice at Gibeon, which was then the principal place of worship, the Lord appeared unto him in a dream and just opened his great store-house before him. "Ask what I shall give thee."

SOMEONE will say, How highly favored was Solomon,—the Creator of the universe saying to him, Take your choice of all my choice blessings. Just think a moment; the humblest child of Abraham has the same invitation held out before him, on the same conditions: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. How many are making Solomon's choice to-day and choosing wisdom to do the work of the Lord?

"I AM but a little child; I know not how to go out or come in." Of course Solomon was young, about twenty years old, but this is about the age when young men, especially those who have been reared in affluence, naturally feel very important and self-sufficient. There seems to have been a genuine humility here; there must have been a real sense of insufficiency for the great responsibility, else the Lord would not have intrusted him to choose without stint what should be done for him. "Ask what I shall give thee," will never be said by the Lord to anyone but the truly humble.

"GIVE therefore thy servant an understanding heart to judge thy people." Solomon seemed to appreciate the value of wisdom, as many of his proverbs are laudatory of its acquisition. "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding." Prov. 4:7. Whether one be high or low, rich or

poor, it matters not with the Author of wisdom. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Jas. 1:5. But let us beware of the "wisdom of this world," which is "foolishness with God."

BOTH David and Solomon closely connect wisdom and understanding with the keeping of the law. "Whoso keepeth the law is a wise son." Prov. 28:7. "Through thy precepts I get understanding; therefore I hate every false way." Ps. 119:104. "Thou through thy commandments hast made me wiser than mine enemies." Verse 98. "I understand more than the ancients, because I keep thy precepts." Verse 100. "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart." Verse 34. "A good understanding have all they that do his commandments." Ps. 111:10. "My son, forget not my law; but let thine heart keep my commandments;" "so shalt thou find favor and good understanding in the sight of God and man." Prov. 3:1, 4.

"AND the speech pleased the Lord." God is the same yesterday, to-day, and forever, consequently such a choice is just as pleasing to him now as it was in Solomon's day. It was the greatest thing the young king could have asked, for it carried everything else with it. The Lord would have us ask much of him; he never tires of giving, nor do his resources ever diminish. "Ye have not, because ye ask not." Jas. 4:2. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

"I HAVE also given thee that which thou hast not asked." If God's gifts were limited to our asking, we would fare poorly indeed. Knowing not what is best for us, like children we are liable to ask for that which we could not properly use. How much better to ask for that wisdom which includes everything else which it is proper and profitable for us to have. Of the temporal things, God knoweth we have need of them. "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you."

GOD gave riches and honor in addition to what Solomon asked, and then promised him length of days if he would continue to walk in the commandments of the Lord. But Solomon did not continue in the Lord's way; he used the riches and honor to consume upon his lusts, and he became an old, broken-down man before he was fifty years old. He fell far short of his possibilities, and why?—Because he surrounded himself with worldly influences; he became "unequally yoked together with unbelievers," lived in adultery, made a special point of pleasure, and these unhallowed influences naturally "turned away his heart" from the true service of God. Solomon's life is a conspicuous example, both of the wisdom of fidelity to God and of the folly of following the world. "Choose ye this day whom ye will serve."

W. N. GLENN.

By the shores of the Mediterranean I noticed the great fact that there is no tide, but one constant abiding fullness, reaching up to all the strands, and rocks, and caves around it. At the Straits of Gibraltar I ceased to wonder that the inland sea was always full, when I saw that there was a constant communication with the mighty Atlantic. So, directly any human soul understands that it may live moment by moment with every aperture of its being thrown wide open to the Spirit of God, that man cannot help being filled, as he is thus in contact with the infinite ocean of Deity.—F. B. Meyer.

## The Missionary.

### THE SOUTH AFRICAN MISSION FIELD.\*

(Concluded.)

THE Bible has been translated into the Kafir and other languages and is now undergoing a revision; and other literature is being translated into their dialect. Evidence proves that there is a work for God's commandment people to do in Africa. The example of Sister Hannah More, who accepted the truth when a missionary in Africa, and who died in this country, is well known to you; also the case of Brother Gaston, from Liberia, who recently embraced the truth, and has gone back to his country to sow the seeds of precious truth among his kindred. I might mention other things that will show that these people are calling for the light which is so precious to us. Must we refuse to go, as Jonah did? or shall we do as Paul did when the Macedonian call came to him? What I have mentioned proves that there are many who will accept and rejoice in the truth if it is presented to them in a clear and right way, and will be willing to go through the experience of suffering poverty, hunger, persecution, and death, if they can but be instrumental in introducing the precious message to the colored races of Africa. It seems to me that the time has come when our people should undertake this matter, and lay plans for the introduction of the truth among these nations.

One way for this, it seems to me, will be by correspondence with the different mission stations; in this way work up an interest in the truth. When one missionary accepts the truth it will be of an immense influence. Perhaps it will be just the work of a good local society. Here I leave this matter with you, to weigh and for consideration, and God grant that something, ere long, may be done in the right direction. Our South African mission cannot at present undertake this work, as we have all the work there we now can possibly do, and the same persons cannot work among the whites and the natives, on account of the color line, which is quite distinctly drawn.

The truth was revealed to us simply by the reading of the Bible. At a certain occasion, the question was asked, "Is it right to let a windmill run on Sunday?" It was in a jesting way remarked that if we want to be so particular and literal, why not take the Sabbath literally, when the commandment states that the seventh day instead of the first day must be observed as the Sabbath. The response was made that we are keeping it so, because with Christ's resurrection the sacredness of the Sabbath was transferred to the first day of the week. But we were troubled with this question, and were led to search the Bible; and after a thorough investigation was made, it was concluded that we could find no other authority for such a change than the power prophesied in Dan. 7:25.

The one who came to such an unpopular conclusion, thought himself at the time to be the only one who, from a Christian standpoint, observed the Sabbath of the fourth commandment. But not long after, an old brother was

met, originally from South America, who accepted the truth there, and informed us that there were thousands across the water keeping the Sabbath, and well organized, having publishing houses, etc. Our hearts grew large, and we ordered some tracts and books, scattering them wherever we could, and generally agitating where we had an opportunity to do so. We also petitioned for help. The ministers and church officers at first laughed us to scorn, and consoled themselves that our fire would soon burn out, and that if it is not a matter of God, it will come to naught. But they did not long rest in this position before it was thought advisable to put forth some effort to stop our progressing work, as they were also troubled by their congregations for explanations.

Several agreed with our views, and some took their stand with us; so that when our good ministers were sent there to help us, we were in all about forty in number, sprung up from four. I now beg, in behalf of our people in that field, to present greeting, and tender our gratitude for what the General Conference and the International Sabbath-school Association have done for our mission in that field. We cannot repay you for your unselfish efforts, but God will reward you for all you did, and we will continually look to the General Conference as the child looks to the parent.

We purchased two tents, one paid for by the brethren at the diamond fields. One tent was designed to be used in the Eastern district, along the coast, the other in the Western districts. But the people are not accustomed to attend evangelical meetings in tents, connecting them with circuses. Nevertheless, at some places good work has been done; but at others halls had to be secured, which is expensive. We have at present twelve workers, besides the ministers and their families, and a few others expect to join the work. There have been several obstacles in the way, such as unfavorable postal laws, and the canvassers were formerly required to pay a heavy license, but by repeated petitions we were at last exempted for one year.

Just when we had our canvassing work in active operation, we again met with the opposition of the churches, who were aroused when informed that we had bought property, and that our mission was making progress—in the way of new converts and the distribution and sale of literature. Letters lately received from Africa seem to indicate that our canvassers meet with hard opposition, and in some places not half of the orders taken for the books could be delivered, because the ministers warned their congregations against our people and their literature. This caused a great deal of perplexity and discouragement to the canvassers, who were mostly inexperienced, and had to meet their own expenses. But Elder Haskell arrived just in time, and called the canvassers back, and after some meetings were held with them, our brave young men started out with new courage, some to the Eastern province, and others to the diamond fields and Natal.

Elder Boyd is now at the diamond fields to follow up the interest, and Elder Hankins will soon start for East London to preach the truth in those places which have been canvassed already. We are further grateful that

\* Extracts from a paper read in the meeting of the Conference, Tuesday afternoon, October 22, by P. W. B. Wessels.

our petitions were granted by the General Conference, and that so able laborers as Brother and Sister Druillard were sent us. Brother Druillard has charge of the ship mission, and Sister Druillard of the book depository. The ministers are now free, and can spend all their time in active service in the field.

I am sorry not to be in a position to give full statistics of our work, especially financially, as I have been five months away from Africa, and have not been furnished with complete later reports.

[At this point Brother Wessels read a statement of the work done, of which the following is a brief summary: Number of local societies, 4; number of members, 57; ships visited, 101; letters written, 342; letters received, 105; missionary visits made, 3,296; Bible-readings held, 209; subscribers to *Good Health*, 500; to *Present Truth*, 600; pages of tracts distributed, 126,159; number of periodicals distributed, 17,469; value of books and tracts sold, \$3,216.28; number of churches, 4; number of members, 80; amount of tithes received, \$2,798.36. It should be added that the Tract Society has been organized only three months.]

South and Central Africa are now becoming an interesting part of the world to commercial men, agriculturists, cattle breeders, and miners. Trade is in a flourishing state, and representatives from all nationalities and lands are now making their homes there. Cities of ten and twenty thousand spring up in the course of a year or two. Special attention is also given to education. I think that the prospects for the success of the work are excellent, and that the present time should be improved.

The European inhabitants principally consist of the Dutch, who speak their own distinct dialect, but can all understand the Holland language, and all their literature is written in the Holland language. The Dutch element is all over South Africa. The English are mostly in the Eastern province, Natal, Cisnatallian, and Transnatallian land, and also at the diamond fields and the gold fields. Next come the Germans, who have settlements in the Eastern province and Central Africa. The people are generally religiously inclined, especially the Dutch, who have strongly organized churches, conferences, synods, as well as educational, theological, and agricultural institutions. These are all in a flourishing state, yearly furnishing their denominations with ministers, missionaries, teachers, lawyers, and such as can enter the civil service. These institutions also present a favorable field for labor, and many books have already been put in the hands of the students.

The Dutch-speaking class is the ruling element, as the language is spoken in the legislature of the Cape Colony, Orange Free State, and South African Republic. They are mostly independent, being agriculturists, stock breeders, and the owners of the land. These Dutch are mostly originally from the Huguenots, who, on account of religious liberty, fled to that country from France and Holland. To that nationality I look chiefly for the introduction of the Third Angel's Message, as they will be the principal supporters of the

cause there. They are sincere and have respect for religion, and when intelligently embracing the truth not only join the ranks of workers, and heartily co-operate, but throw self and means into the cause. This has been the case of everyone that has hitherto accepted the Third Angel's Message.

Favorable opportunities both among the English and Dutch are offered in this field in health and temperance work, yet little has been done in this direction. Many there are suffering from the use of strong drink, tobacco, and improper diet. Shall we rescue some of these? I am very anxious that something should be done in this line. This work cannot be successfully carried on in connection with our religious work, especially where we are known to be Seventh-day Adventists. If something could be done in this direction I am confident that good results would be seen. I thought to suggest to your Health and Temperance Society, and have spoken to Dr. Kellogg on the matter, that a company of Health and Temperance workers be sent there. I think that such a work would be self-sustaining, and homes will be thrown open to the workers, more especially if there can be sent a lecturer, and someone who could give instruction in cooking.

The whole Orange Free State is in favor of temperance, besides all the Eastern provinces. Had we but the "Home Hand-Book" in the native languages, I would be able to sell hundreds, for all to whom I spoke about that book desired to have it. I trust that as soon as practicable, measures will be taken to translate that valuable book, and a good cook-book also.

There are several governments which have Sunday laws, but as their attention has not been called to the claims of the fourth commandment, I think that a tract should be written in the English and Holland languages, relative to civil government and religion, so that we can distribute it, and enlighten the people on this subject. This will not only be serviceable in Africa, but in Holland and other countries as well. I trust that this will be done without delay.

I cannot but view the future prospects for our work to be very favorable, notwithstanding that we have a hard field to work in, and not only have the opposition of men, but to fight against the host of darkness. But praise to God that a remnant will be saved. I pray that many of my people may be among those who shall share in the inheritance of the saints, and sing the new song of Moses and the Lamb, to whom we shall ascribe all the honor, the power, and the glory now and forever.

#### ARROYO GRANDE CAMP-MEETING.

THIS meeting was held at the urgent request of the brethren in San Luis and Santa Barbara Counties, beginning October 22 and lasting till the 29th. Elders Ings, G. K. Owen, E. P. Daniels, and myself were to supply the meeting with ministerial help.

We had advertised the meeting, so that the most of those living in these counties arranged to attend, and the attendance would have been considerably larger if the weather had permitted. The meeting, instead of beginning Tuesday night, the 22d, was hindered by a terrible storm of wind and rain, that

prevented us putting up the large tent until the afternoon of the 23d inst. Though there were but few families camped on the ground, we had a good outside attendance and increasing interest through the meeting. Our brethren and sisters were much encouraged, and as the close testimony was borne them by the ministers, with tearful eyes they thanked God for the truth and took a new start for the kingdom. Eight good souls went forward in baptism, six of whom were new to the truth. The brethren voted a request that the Conference arrange for another meeting in 1890.

Pledges and cash donations were made nearly sufficient to pay the expenses of two meetings.

The cooking class was an interesting feature to the sisters, and to ladies of the village.

Before the meeting closed the storm had passed and the friends scattered to their homes with good courage.

N. C. McCLURE.

#### ARKANSAS TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING OCTOBER 18, 1889.

Amount of sales, - - - - -	\$691 20
Total receipts, - - - - -	437 34

##### EXPENSES.

Postage, - - - - -	\$ 19 29
Stationery, - - - - -	54 00
Freight, - - - - -	24 60
Bills paid, - - - - -	297 79
Sundries, - - - - -	53 62 - \$449 30

##### BALANCE.

In bank, - - - - -	\$151 30
In hand, - - - - -	6 27 - \$157 57

##### BILLS PAYABLE.

<i>Review and Herald</i> , - - - - -	\$839 65
<i>Good Health</i> , - - - - -	41 03
Pacific Press, - - - - -	7 05
First-day offerings, - - - - -	9 23
Agents' fund, - - - - -	153 75 - \$1050 71

##### BILLS RECEIVABLE.

Districts, - - - - -	\$ 52 38
Business agents, - - - - -	144 14
Canvassing agents, - - - - -	462 32
Sundry accounts, - - - - -	152 99
Delivery account, - - - - -	110 34 - \$922 17

MELISSA T. ELMORE, Sec.

#### "AND THE POOR HAVE THE GOSPEL."

"DR. DUFF," says Hugh Price Hughes, "made a tremendous mistake fifty years ago, when he persuaded missionary societies to concentrate their energies in India upon the education of the Brahmins, in the hope that they would become the leaders of a Christian movement." That expectation has not been fulfilled; but, on the contrary, the Brahmins who have been educated in Christian colleges are, Mr. Hughes maintains, the deadliest enemies of the gospel, and are using the knowledge they have acquired to prevent the spread of Christianity. In a series of articles now published in the *Methodist Times*, a return to the primitive mode of beginning at the other end of the social scale, and preaching the gospel to the poor first, is, therefore, strongly advocated. This, we are told, "will evolve a re-arrangement of the stipends and the social habits of the next generation of Indian missionaries."

THE Lord's prayer has been printed in about 610 languages.

## The Home Circle.

### A SINGLE STITCH.

One stitch—dropped as the weaver drove  
His nimble shuttle to and fro,  
In and out, beneath, above,  
Till the pattern seems to bud and grow,  
As if the fairies had helping been.  
And the one stitch dropped pulled the next stitch  
out,  
And a weak place grew in the fabric stout;  
And the perfect pattern was marred for aye,  
By the one small stitch that was dropped that day.

One small life in God's great plan,  
How futile it seems as the ages roll,  
Do what it may, or strive how it can,  
To alter the sweep of the infinite whole!  
A single stitch in an endless web,  
A drop in the ocean's flow and ebb!  
But the pattern is rent where the stitch is lost,  
Or marred where the tangled threads have crossed;  
And each life that fails of the true intent  
Marks the perfect plan that its Master meant.  
—Susan Coolidge.

### HOW CANNONS ARE MADE.

At last the cannon is turned down, and is ready to be bored inside. In this operation it must be bored so straight and true that the boring tool, entering at the exact center of the small end of the cannon, will come out precisely at the center of the large end, seventeen feet away. Those of you who have tried to bore a straight hole lengthwise through even a short bit of wood will know that this work requires not a little skill and care.

When any of you boys have a job of boring to do at your work-bench, you make fast the article to be bored and turn the boring-tool. It is just the other way in boring a cannon. The boring-tool, or "bit," is held firm and motionless, while the great mass of steel to be bored turns around. This plan is found to insure steadiness of the bit. It would be almost impossible to make this bit firm and solid enough to do its difficult work, and yet free to turn around in the cannon. So if you had been at the side of this gun lathe when the work was begun, you would have seen that the bit was motionless—except for a slow advance into the gun.

The bit attends strictly to business, and steadily bores its way through the steel. Most of you have been to the country and have seen a pig "rooting" in the ground. Imagine, then, the pig to be standing still and the ground to be slowly passing under the pig's snout and being "rooted," and you will have a case much like that of the bit and the cannon. In fact, the boring-tool is called a "hog-nosed" bit, and it roots up that cannon as if it enjoyed the operation. No long, graceful curls come from this boring, but small, crisp shavings that are removed as fast as they accumulate, in order that the boring-tool's work shall not be interfered with. The bit is going into the steel at the rate of three-eighths of an inch for every turn of the cannon, and it is making a round hole almost large enough for a boy to put his head in—five and three-quarters inches in diameter. As the round hole grows deeper, the heavy bar, on which the bit is fastened, advances into the cannon steadily, moved by a num-

ber of wheels and screws that form part of the lathe.

I must not lose sight of the shavings, the little ones that come from the inside, and the long, spirally-twisted ones that are turned from the outside of the cannon. A military-looking man, standing near the lathe, does not lose sight of these shavings or trimmings, either. This man's business is to carefully inspect the borings and trimmings. That is what he is paid to do. Uncle Sam pays him, and expects him to earn his salary. The cannon is being made for Uncle Sam, and he intends to find out all its qualities, whether good or bad. So the man eyes the borings carefully. Now, if with a plane, or your knife-blade, you will cut a thin shaving from a bit of wood, it will show any little flaw existing in the wood from which it was sliced. The tiniest knot-hole or crack will show in the shaving much more plainly than in the wood itself. So it is with a cannon's shaving. It is a dreadful tell-tale, and the fault-finding man beside the gun knows this perfectly well. He examines the spiral turning, or the little piece of boring, and finds no evidence of a flaw or crack. The long, spiral strip is as smooth as glass, and as glossy as your sister's curls.

Into the solid steel the hog-nosed bit roots its way, until it is in so far that a little electric light must bear it company, to show the workmen how matters are progressing in the heart of the cannon. After eighteen days of steady boring, the bit lets daylight into the bore of the cannon by emerging at the other (or larger) end, seventeen feet away.—*St. Nicholas.*

### AUNT SUSAN'S SUGGESTIONS.

"HESTER!" exclaimed Aunt Susan, ceasing her rocking and knitting, and sitting upright, "do you know what your husband will do when you are dead?"

"What do you mean?" was the startled reply.

"He will marry the sweetest-tempered girl he can find."

"Oh, aunty!" Hester began.

"Don't interrupt me until I've finished," said Aunt Susan, leaning back and taking up her knitting. "She may not be as good a housekeeper as you are; in fact, I think not; but she will be good-natured."

"Why, aunty—"

"That isn't all," composedly continued Aunt Susan. "To-day your husband was half-way across the kitchen floor, bringing you the first ripe peaches, and all you did was to look on and say, 'There, Will, just see your tracks on my clean floor! I won't have my floors all tracked up.' Some men would have thrown the peaches out of the window. To-day you screwed up your face when he kissed you, because his mustache was damp, and said, 'I never want you to kiss me again.' When he empties anything, you tell him not to spill it; when he lifts anything, you tell him not to break it. From morning until night your sharp voice is heard complaining and fault-finding. And last winter, when you were sick, you scolded him about his allowing the pump to freeze, and took no notice when he said, 'I was so anxious about you that I did not think of the pump.'"

"But, aunty—"

"Hearken, child. The strongest and most intelligent of them all care more for a woman's tenderness than for anything else in the world, and without this the cleverest and most perfect housekeeper is sure to lose her husband's affection in time. There may be a few more men like Will—as gentle, as loving, as chivalrous, as forgetful of self, and so satisfied with loving that their affections will die a long, struggling death—but in most cases it takes but a few years of fretfulness and fault-finding to turn a husband's love into irritated indifference."

"But, aunty—"

"Yes, well you are not dead yet, and that sweet-natured woman has not been found, so you have time to become so serene and sweet that your husband can never imagine that there is a better-tempered woman in existence."

—*National Presbyterian.*

### OUR YOUNG WOMEN.

A PRIMAL defect in our social life is the notion that girls have nothing to do. Boys are brought up to some employment, but girls to none, except where pecuniary want compels them. The family that is "well-off" has busy boys and idle girls. The young man, after eating his breakfast, starts out to his daily occupation, and returns at the close of the day. The young woman, after eating her breakfast (usually at a late hour), saunters about in quest of amusements. Novels, gossip, shopping (for unnecessary trifles), dressing in three or four different costumes, formal visiting, drawing (if able), and lounging, are the elements of the young woman's day. In the evening, by way of recreation (!), she goes to the theater or a ball.

This unequal discipline of the sexes is the basis of innumerable evils. It makes the girl careless and selfish; it turns her mind to personal adornment and other frivolous matters as the great concerns of life; it takes away the sense of responsibility, and produces feebleness and disease in her physical constitution. It also prevents her from asserting her true dignity in the eyes of man, for the life of utility is alone dignified. Women, thus brought up in indolence, are looked upon by men very much as were the women of the old, dark times of the world, as mere playthings, expensive toys, not as counselors and friends. Marriage in such circumstances belongs to a low, sensual plane, and the girl is prepared neither in mind nor body for the serious responsibilities and lofty duties which marriage implies. Her training, moreover, or lack of training, has made it necessary for a long purse to apply for her. Economy, helpfulness, co-operation—these are not coming to the new household from this vain source. Dresses, drives, entertainments—these will form the staple demands on the young husband. Accordingly, in city life, where this class of young women is chiefly found, a young man is (greatly to his hurt often) kept from marrying by reason of its costliness, whereas society should be so ordered that marriage would help the larder and not beggar it. We want simplicity of life, frugality, modesty, industry, and system. If we could introduce these virtues in our higher society

we should diminish the despair, envy, jealousy, dissipation, and suicides of the single, and the bickerings, wretchedness, and divorces of the married.

Let our girls have as regular daily duties as our boys. Let idleness be forbidden them. Let recreation be indeed recreation, at proper times and in proper quantities. Let us open more numerous avenues of female industry, and let every woman be clothed with the dignity of a useful life. Can such a reformation be brought about? My dear madam, begin it yourself. Rule your household on this principle. Have the courage to defy fashion where it opposes. Be a bold leader in this reform, and you will soon see a host of followers glad to escape from the old folly.—*Howard Crosby, in Church Union.*

### AN ORTHODOX DEED.

THE *Albany Law Journal* quotes from the *Legal Intelligencer* the description of a deed in the records of Northumberland County in Pennsylvania, drawn by a quaint old lawyer of the last century. The deed conveys lot No. 51 in the town of Lewisburg, and contains the following recital of title:—

"WHEREAS, The Creator of the earth, by parole and livery of seizin, did enfeof the parents of mankind, to wit, Adam and Eve, of all that certain tract of land, called and known in the planetary system by the name of the earth . . . to have and to hold to them, the said Adam and Eve, and the heirs of their bodies, lawfully to be begotten, in fee-tail general forever, as by said feoffment recorded by Moses, in the first chapter of the first book of his records, more fully and at large appears."

The deed recites that Adam and Eve died seized of the premises in fee-tail general, leaving issue, sons and daughters, who entered into the same premises, and became seized as tenants in common; that in process of time they multiplied their seed on the earth, and became very numerous; that they found it to be inconvenient to remain in common; that they "bethought themselves to make partition of the lands to and among themselves;" that the tract known on the general plan of the earth as America was allotted to certain of the heirs, eventually (now deemed time immemorial) a certain united people called the Six Nations of North America, heirs and descendants of said grantees of America, became seized of a part of the tract now called Pennsylvania.

The deed from this point then proceeds to give an accurate recital of the conveyance by the Six Nations to the Penns, and from them down to the grantor. It omits all reference to the royal grants to William Penn. The scrivener was either a very good lawyer, or intensely anti-British. It is more than likely that he was both.

The lawyer who drew up this deed evidently did not believe that this race of men started with a protoplasm, or a series of protoplasms, and finally worked its way up to humanity. He believed in the record of Moses and the title of man to the earth as given in that record. He makes out a first-class title to "lot No. 51 in the town of Lewisburg," tracing it back to Adam and Eve, and from them to the great Creator of the earth and Giver of the same to Adam. We

think the title to "lot No. 51" a good one, and the deed to be perfectly orthodox. Anybody who wants a better title to land must be hard to please.—*Independent.*

## Health and Temperance.

### ALCOHOLISM, CRIME, AND INSANITY.

THE time must soon come when the question of the proper method of dealing with the alcohol question will become one for statesmen, rather than, as now, for fanatics and politicians to consider. The facts and statistics recently brought out at the Congress of Alcoholism in Paris illustrate this very well. One of the topics for discussion was the relation of alcoholism to crime. Everyone knows that excessive alcoholic indulgence leads to crime, but the attempt was made to show a direct relation between the two.

The following tables were given. In France the average amount of alcohol consumed *per capita* was in—

1873-77.....	2.72 liters
1878-82.....	3.53 "
1883-87.....	3.83 "

The increase of crime was from 172,000 to 195,000. The increase of insanity, from 37,000 to 52,000. In Belgium the figures were:

1851.....	138 liters beer,	5.87 alcohol,	2.00 wine
1871.....	159 " "	7.66 " "	3.55 "
1881.....	170 " "	9.75 " "	3.75 "

There was, during this period, almost a doubling in crime, suicide, and insanity.

In Italy a similar increase of alcoholism, crime, and insanity was shown.

In Norway, since 1844, the amount of alcohol consumed has gradually been reduced from ten liters per inhabitant to four liters (in 1876), with a corresponding decrease of crime.

The above figures are certainly very striking, and it is particularly instructive to learn that the decrease of crime and alcoholism in Norway has been due, not to prohibition, but to lessening the number of licenses, increasing the tax on spirits, and the temporary depression in business.

It will not do, however, to trace all the increase of crime and insanity to alcohol. In Bern, for example, where there are only four saloons to one thousand inhabitants, crimes were more numerous than in Zurich, where the ratio is twelve to one thousand. Professor Vauderby, of Liege, asserts that the increase of the tax on spirits in Belgium has had but a slight result; and Dr. Icovesco, of Roumania, asserted that in a district in his country, where a large number of saloons were closed, alcoholism continued to increase.

Such exceptions must be borne in mind, but on the whole it seems to be quite certain that a high tax, or license, and a reduction in the number of saloons and total amount of alcohol consumed, is followed by a diminution in crime.

The statistics of some of our own cities carry out this view.—*Medical Record.*

THE chemists of the United States Agricultural Department are about to begin the work of investigating the different artificial foods and infant foods now on the market.

### LOOK AFTER THE CELLAR.

MRS. WHITAKER says, in the *New England Farmer*:—

"Recently, I went into a barn in the cellar of which potatoes were stored. No unpleasant odor was noticeable from them, but bending to speak to a child, and thereby getting down to the level of the little one's head, I found the odor of rotten potatoes so strong as almost to cause nausea. This shows how little children may sicken from foul house cellars where the gases from decaying vegetables are continually creeping up under the cellar door and through the floors, but are not noticed by the adults. When a cellar door is opened in winter, the strong 'cellary' smell is often commented on; but that gas may be continuously present in the lower portion of the rooms, and the little ones creeping, running about, or lying asleep, may get nothing better to breathe all winter than air well seasoned with cellar smells.

"It is none too early to plan what to put in the cellar and what to keep out; and don't forget to have one window hinged so that it may be opened in the middle of warm winter days, and the air freshened under the house. Then keep out of the cellar potatoes on the verge of decay, cabbage, and turnips. This is a man's part of the work; his wife must be sure that nothing unclean is left about the cellar, no mouldy board, no paper, rags, scattered fruit, or vegetables. She must use a broom on every foot of the cellar's surface and walls; wash and wipe away all specks of mould, and see that it is aired in fair weather. Then if the cellar is well drained it need not be a source of harm to the family living above it.

"A thin coat of whitewash, once a year, with a little carbolic acid mixed with it, would do much to keep the cellar walls sweet. In some respects the cellar is the most important—as it usually is the most neglected—room in the house."

IN all Egypt there is but one lunatic asylum. Careful inquiry into the causes of insanity in the Orient shows its antecedents to be the same there as elsewhere, excepting the use of alcohol, which is forbidden in all Mohammedan countries. This prohibition undoubtedly accounts for the comparative rarity of the disease in Egypt. To be sure, there is not the mad rush for wealth which characterizes Western life, but who shall say to what extent this "mad rush" is excited and pushed on by the use of stimulants. The cases in the Egyptian asylums are mainly due to the use of opium and hasheesh. Under consistent prohibition, which would exclude these drugs as rigidly as alcohol, lunacy would be very rare.—*Union Signal.*

THE *British Medical Journal* says that chocolates, confectionery, dried fruits, cheeses, and other food products, are very often wrapped in what appears to be, and is described as, tinfoil, but it is really an alloy containing a deal of lead. This dangerous practice is now prohibited in France, and the tinfoil destined for wrapping food-stuffs and confectionery must be composed of "fine tin"—that is, an alloy containing at least 90 per cent. of tin.—*Public Opinion.*

## News and Notes.

### RELIGIOUS.

—An item of the last census of France, shows that 3,000,000 Frenchmen asserted that they had no religious opinions.

—There are about 300 Seventh-day Adventists in Russia. One brother has lain in prison over four months on account of his faith.

—A London dispatch says: "The clergymen of the Church of England who hold brewery stock as members of the Clergy Assurance Society, have been directed to sell out."

—Of a Seventh-day Adventist Church of thirty-five members, mostly Spanish, at Relizane, Algeria, Africa, fifteen have recently emigrated to the Argentine Republic, South America.

—President Harrison takes a five or six miles' walk every Sunday afternoon between 4 and 6 o'clock. This is the only day that he is able to get all the time to himself that he wants.

—A Methodist correspondent of the *Interior* (Presbyterian) says: "A most notable sign of the strong and growing tendency of Methodism, in the United States, toward Congregationalism, is found in the waning power and influence of her bishops."

—The *Catholic Mirror* says that the Spanish Government has sent to the civil governors of every province of the kingdom a circular on the subject of the movement for inducing the pope to reside in Spain, instructing the authorities to do everything in their power to discourage the project.

—Philip O'Neill has an article in the *Catholic Mirror* of September 14 on "Honor to the Papacy," in which is given the following bit of history: "Out of a population of 85,000 it was calculated that 50,000 perished during nine months that Rome was sacked and plundered by the Lutheran troops. The year was 1527."

—In the pope's allocution with reference to the erection of the Bruno statue, delivered June 30, he refers to "that absolute freedom of thought which is the fruitful mother of all bad doctrines." Again he says: "Seeing, then, the baseness of such deeds, inasmuch as the government of Christendom has been confided to us, together with the guardianship and defense of religion, we declare that Rome has been outraged."

—Rev. Dr. Horton, of the First Presbyterian Church of Oakland, goes back on the Westminster Confession of Faith. Of the doctrine that for the glory of God some men and angels are predestined to everlasting life and some to everlasting death, he is reported to have said in a recent sermon: "That may be logically true, but it is theologically false. I don't believe it; the Presbyterian Church as a mass never believed it."

### SECULAR.

—A patent has been granted for making flour barrels out of cotton ducking.

—Froude, the historian, is collecting material for a "Life of Lord Beaconsfield."

—The President's final proclamation admitting Montana into the Union of States was issued on the 8th instant.

—The great Paris exposition closed on the 6th inst. with a grand fête. The attendance was estimated at 400,000.

—A fire at Petersburg, Va., on the 7th inst., destroyed property valued at \$750,000, and a police officer was burned to death.

—The increasing production of raisins in California is materially reducing the importation from Malaga to the United States.

—The vicinity of Chattanooga, Tenn., is said to be "flooded with counterfeiters," six arrests having been made within two weeks.

—On the 2d inst., the President signed the final proclamations admitting the States of North Dakota and South Dakota into the Union.

—Eight Chinamen, accused of having crossed the line from Mexico, in violation of the Exclusion act, were recently arrested in San Diego.

—It is reported that an agent of Krupp, the German heavy gun maker, is in the United States, looking up a site for a branch establishment.

—The Russian Government offers a prize of 2,000 francs for the best essay on "The Part Taken by John Howard in the History of Prison Reform."

—The Pillsbury and Washburn mills, water-power, and grain elevators, at Minneapolis, Minn., have been sold to an English company for \$8,000,000.

—City of Mexico advices say that Chinese in great numbers are arriving at Mazatlan, intending to make their way overland to Arizona and California.

—Governor Waterman has selected twenty delegates to represent California in the great silver convention, to be held in St. Louis on the 24th inst.

—A Chinaman has confided to Judge Sawyer, of San Francisco, the fact that after marrying and living with a woman one month he sold her for \$1,545.

—The young emperor of Germany seems to be making friends with the neighboring powers by visiting them. His last call has been on the Turkish powers.

—The secretary of the National Prison Association estimates that the census of 1890 will show a prison population of nearly 100,000, an increase of about 30,000 in ten years.

—The volcano of Colima, Mexico, is in a state of active eruption. It is reported that many houses in the vicinity have fallen, and the woods for miles around are on fire.

—The Cotton Oil Trust, after running behind over half a million dollars, has resolved to reorganize as a corporate company. The loss was owing to the delinquency of officials.

—The Democratic victories in Ohio and Iowa are generally attributed to popular aversion in the large cities to a stringent Sunday law in the former State, and to prohibition in the latter.

—The National Maritime Exhibition was opened in Boston on the 4th inst. There are seven acres of models of yachts, steamers, life-boats, and everything pertaining to ships and shipping.

—The High School building in Oakland, Cal., suffered a second disastrous fire on the night of the 6th inst. It had just been rebuilt, and occupied but a few weeks. The fire was no doubt incendiary.

—At Glasgow, on the 2d instant, a great disaster was created by the falling of the walls of a large carpet factory. The latest report is that fifty persons were killed. The loss of property is set at \$750,000.

—Severe snow-storms are reported in Southwestern Kansas, New Mexico, and the Texas Panhandle. Cow-boys and their herds have suffered terribly, several deaths being known, and other parties missing.

—The Board of Trustees of Tulare, Cal., raised the saloon license to \$100 per quarter. In retaliation for this act, the saloons have all closed up. It is now a question of who can hold out the longer, the Board or the saloon men.

—The Russian ambassador at Berlin recently gave a dinner in honor of the American Minister, at which the Russian spoke of the United States as standing alone among the great powers, wanting nothing and fearing nothing.

—The man-of-war *Charleston*, recently constructed by the Union Iron Works, San Francisco, has been accepted by the government. This is the first war vessel built on the Pacific Coast, and San Franciscans especially are jubilant over the success.

—The appeal case of Sheriff Cunningham, of San Joaquin County, Cal., against Deputy Marshal Neagle, the slayer of Judge Terry, will be heard by a full bench of the U. S. Supreme Court as soon as the President fills the vacancy occasioned by the death of Justice Matthews.

—A recent decision in a New York court virtually breaks up the great Sugar Trust; but it is expected that some other scheme will soon be devised to take its place. Spreckels has done a good work in holding a check on the extortions of the Trust, and now something will be necessary to stand off Spreckels' monopoly.

—Dr. Peters and party of German explorers, in the wilds of Africa, have been massacred by the Massais or Somalis. One European and one native of the party escaped. Stanley, who has been making another long voyage in hitherto unknown regions, is reported safe, and is expected to arrive on the coast of Zanzibar about January.

—An aged couple at Jackson Crossroads, Bates County, Mo., named James, were horribly tortured by burglars on the 3d inst. The husband fainted, and the wife, supposing he was dead, told where the money (\$400) was kept. The woman succeeded in resuscitating Mr. James, but soon afterward died from the effect of her injuries.

—Sir Samuel Baker, who conquered the equatorial provinces for Egypt, and governed them for a long time, thinks that England is losing her hold in that region, and that the late massacre of Dr. Peters and party is evidence that "the Arab slave-traders will wave their blood-stained banners over our abandoned stations." He thinks Stanley ought to be sent to the Soudan with absolute powers.

—A mysterious murder has come to light at St. Paul. The mangled body of a young Virginian named Charles Kemper was found on the 7th inst., in a tar barrel. Last June he was a sojourner in the city in quest of health, and mysteriously disappeared, since which time nothing has been heard from him. It is said he received \$400 from his friends the day previous to his disappearance. The barrel in which the body was found was labeled, "A traitor."

—About fifty new laws went into effect in Missouri November 2. Among them is the law excluding from saloons all gambling devices and forms of amusement. Also a law to prevent the introduction into the State of armed bodies of men by railroad and other corporations to act as police officers, the Anti-trust or Pool law, the Australian system of voting, and the Anti-grain Gambling law, which prohibits dealing in futures unless it be the intention of dealers to actually take the grain bought or sold.

—Another accident occurred in connection with the electric wires in New York City on the 4th inst. A telephone wire had fallen to the ground and lay across a car track. A horse attached to a vehicle stepped on the wire and was thrown to the ground. On taking hold of the horse to help him up, the driver was prostrated; a second effort produced a like effect. The horse was roasted in presence of a large crowd of people, who watched the blue flames emitted from the animal, but dared not touch him. A policeman who came in contact with the wire was thrown senseless to the ground, and a by-stander undertaking to assist him was severely shocked.

### NINE CORDS OF WOOD IN TEN HOURS

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### Obituary.

GILBERT.—Died at Rohnerville, Humboldt County, Cal., Sabbath morning, October 26, Nathan C. Gilbert. Deceased was born in Madison County, N. Y., and at the time of his death was 74 years old. He first heard present truth at a tent-meeting held by Elders Loughborough and Bourdeau at Healdsburg, eighteen or nineteen years ago. He became a member of the Ferndale church at the last county camp-meeting. There being no Seventh-day Adventist preacher in the county, words of comfort were spoken from Rev. 14: 12, 13, by Mr. McDonald, a Congregationalist. The deceased leaves a wife and two married daughters. The blow falls most heavily upon the wife, to whom he has been united for nearly fifty years.

REED.—Died of typhoid malaria and pneumonia, October 16, 1889, at East Portland, Oregon. Luella, daughter of H. W. and Steina Reed, aged 13 years, 11 months, and 9 days. Luella was baptized and united with the East Portland church, the 28th of May, 1887, and though young she gave evidence of being truly converted to God. She seemed to realize that she could not recover, and called in the members of the family, one by one, and asked them to forgive any hasty or unkind word spoken during her illness. Luella sleeps in Jesus. Her parents are bowed with grief, but realize the sustaining hope of the gospel. Words of comfort by the writer from John 11: 25, 26. W. C. WARD.

(Review and Herald please copy.)

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# The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, NOVEMBER 18, 1889.

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

AMONG the time-setting Adventists we are glad to note that the *Atlanta Constitution* does not class Seventh-day Adventists. Regardless of truth, some journals class them all together in one body. They are as distinct, and more so, as Roman Catholics and Presbyterians.

THAT the spirit of religious persecution is not dead is shown, by the following item from the *Christian at Work*:—

"Persecutions of dissenting Christians seem to be increasing in all the countries of Central and Eastern Europe. Their rapid progress has alarmed the clergy of the established churches, and they are putting forth every effort possible to suppress them."

The same spirit is showing itself in our own country in the demand for laws which can be used more or less effectively to coerce the masses into a semblance of Christianity.

ENGLAND has recently passed a very stringent law against indecent advertisements, including advertisements relating to nervous debility, etc. We would that the States of our own land would follow the good example. No one can calculate the amount of harm that is done by the cigar and tobacco advertising pictures, the theater show-bills, and the low, lewd suggestions which meet the eyes of the young and innocent almost everywhere, sowing in their minds seeds which will surely (but for the grace of God) bear baneful fruit in after years. Nude and lewd art, both in sculpture and painting, ought also to come under the prohibitions of such a law.

THE Pan-American commissioners in their recent excursion were taken first of all to the Military Academy at West Point. "But we thought that peace and arbitration was the great object of our coming!" exclaimed a delegate. Next, the commission was marshaled to the Boys' High School in Boston to see a thousand youngsters in their military drill. "That's curious," said another South American, "we did not know you were training your very school-boys to a love of arms." And it is just so all over the world; everybody says that arbitration is to take the place of war, but never was there so much preparation for war as now. The leading nations of Europe are little more than armed camps, and the nations of the Western Continent are catching the infection.

THERE is no greater deception and snare in this country than the Louisiana State lottery. It is surprising, too, to see what an amount of free advertising it gets through the newspapers. For instance, when a winning happens to fall in any town or city, all the papers of that locality make conspicuous mention of the fact, and the winner is for the nonce a hero to an extent proportionate to the amount. This naturally leads the unwary aspirants for quick fortunes to suppose that there is a great chance for them in a lottery ticket. If it were possible for the papers to report a tithe of the amounts invested in the game, especially in the

large cities, it would be demonstrated that nearly every community, as a whole, is largely loser by the swindle, notwithstanding occasional stool-pigeon winnings. This may be illustrated by the fact, as stated by a Nevada paper, that the Louisiana concern is willing to give the Sage-brush State \$50,000 a year not to start a similar enterprise.

In an extensive and severely critical review of the new Protestant Episcopal Hymnal, in the *Churchman* of September 14, the writer refers to a well-known Sabbath hymn, by Joseph Stennett, in the following words:—

"Joseph Stennett, head of a line of Baptist preachers, published hymns of some merit before Watts began. The original of No. 153 ('Another six days' work is done') appeared posthumously in his complete works, and is one of the best of the early dissenting lyrics. What we have is but a small part, considerably altered, of a long piece."

Joseph Stennett was a Seventh-day Baptist. One reason why it is good is that the truth inspired it.

A LEAFLET written by Mrs. J. C. Bateham, who is the head of the Sabbath Observance Department of the W. C. T. U., is entitled, "Bible Thoughts about the Sabbath." Barring a couple of merely technical misapplications of Scripture, it is a good summary of the Sabbath question from a Bible standpoint. It is worthy the wide circulation it is receiving on one account, namely, it shows that this leading advocate of a national Sunday law finds no Scripture authority for a change of the Sabbath from the seventh to the first day of the week. Certainly Mrs. Bateham, in so labored a search in both Testaments for Sabbath points, would not have omitted a reference to the change had she been able to find any.

In the SIGNS of September 30, we noticed the blasphemous "prayer to St. Joseph," which the pope, Leo XIII., has sent out into the world to all the faithful, to be recited by them throughout the month of October. An indulgence of seven years was granted to those who would repeat this throughout October, etc. And now the "holy father" has deigned to "enrich the same prayer with another indulgence, applicable to the souls in purgatory, of three hundred days, which may be gained once a day at any season of the year by all the faithful who shall recite it even privately, with at least a contrite and devout heart. The decree to have force in perpetuity without the issue of a brief; all things to the contrary notwithstanding."

What a pity it is that Catholics cannot procure all the blessings offered by the church! A life-time would not suffice to even utter all the prayers. But know this, O ye deluded souls, nothing can enrich a prayer but the truest faith in the merits of our Lord Jesus Christ.

WE noticed not long since in that rank infidel sheet, the *New York Truth Seeker*, a cartoon intended to cast a slur on Christianity on account of the fact that so-called Christian lands send both rum and missionaries to Africa, and because the rum destroys more souls than the missionaries save. In the same line the *Golden Gate* (Spiritualist) of San Francisco has the following:—

"Twenty missionaries sailed from this city one day last week for Siam, China, and other places in the Orient, to teach the people of those lands something about Jesus. 'What a waste of good men and women! Missionaries, from a country that licenses rum selling; from a people far less honest, or moral, in a general sense, than those to whom these missionaries are sent!'"

Alas! the facts stated in this item are also true. But is Christianity responsible for it? Who is responsible for the manufacture and sale of rum?—Not the Christians but men of the *Truth Seeker's*

ilk. And shall true Christians do nothing for the heathen because infidels send them rum? Shall real Christians do nothing in the way of teaching their religion to the Chinese and Japanese because the ungodly of this land deal in liquors? Those who rail at Christianity ought not to charge it with the very crimes against humanity which it is doing all that it can to prevent, and which infidelity is endeavoring to perpetuate.

THE *Gospel Messenger* of some months ago, a copy of which has been sent us, does Seventh-day Adventists the favor to notice "Bible Readings for the Home Circle." The writer says:—

"It treats of over one hundred different subjects, by asking and answering questions. The agents represent it as a book of general interest, and of rare merit in simplifying the Scriptures for all, especially children. The facts are, it is a volume written in defense of the Seventh-day Advent doctrine. Enough of general matter and topics is thrown in to disguise the real character of the book for most of the common minds."

"There is no method so well adapted to pervert the truth, and mislead the mind, as the method adopted by the author of this book. To intelligent minds there is no method of treating subjects more unsatisfactory than for the author to ask and answer his own questions."

Of this we will just say: 1. The answers to the questions, wherever possible to answer the questions by Scripture, are from the Scriptures, and the references are given so that a person can, not only verify the quotation, but examine the context. 2. Its aim is to teach the truth as it is in the word of God. It is a "catechism of Seventh-day Adventists," but the answers are the answers of God's word. We are glad of the advertisement.

SIGNOR CRISPI evidently does not sympathize with the pope in his loss of temporal power and assumed imprisonment. In an address delivered at Palermo recently the Prime Minister said that the temporal power of the pope had been only a transition period, and that Rome, which existed before it, would continue to exist without it. He declared that the restrictions placed on the pope in Italy were less harsh than in other Catholic States, and only such as are necessary to prevent him from encroaching on national right. Archbishop Logue, the Catholic Primate of Ireland, says that if the pope departs from Rome grass will soon grow in its streets. However, a leading religious paper thinks that "the history of the past few years indicates that the prosperity of the country increases with the decline of the pope's influence and authority." This may be true, and probably is, but if the pope were to leave Rome it is not at all unlikely that it would lead to a demand on Italy for a restoration of his ancient privileges. Not a few of the effete monarchies of Europe still tremble before the power of the papacy.

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