

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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INVESTIGATIONS into the Mormon endowment oaths and other "ways that are dark," are bringing out some startling facts. It is being demonstrated that Mormonism, under the surface, is simply a scheme of treason, murder, robbery, and anything else that will further the personal designs of its leaders.

WHAT a comforting thought it is that God does not ask of us any more than he will give us help to do. He is holy, wise, just, and merciful. Therefore every command is an implied promise. Every injunction to duty is a divine assurance that God will give us grace to do the duty enjoined. Likewise God's promises imply conditions on our part, but conditions which are all possible through his grace. God's precepts ought to make his promises more precious, and his promises ought to increase our love for his precepts.

THERE is no greater condemnation of Roman Catholicism than that from Catholics themselves. Take, for instance, the following from the *Catholic Review* of not long since, in reply to the *Independent*:—

"In every country of the world to-day the governments are either Protestant or pagan, with the exception of Spain, Austria, and Ecuador. In these three countries the education is Catholic; in the others it has been wrested from the Catholics, not because their methods were failures, but because they were Catholic; because the pagans wished to educate their children as pagans; because they hate Christianity in any shape as superstition, and wish to destroy it."

Roman Catholicism is welcome to all the honor which accrues to her from Spain, Austria, and Ecuador. In these countries she has had an opportunity to show her powers as civilizer and educator. But what is the result?—Ignorance, superstition, and anarchy.

THE following utterance from the *New York Tribune* is well worthy of being considered, not only by parents, but by those politicians who hope to teach Christianity in the schools:—

"It may be that the public schools could do something to remedy this evil [lack of manners and respect], but the parents could do much more; and, until they do their duty in the matter, the efforts of teachers will be of little avail. The fact of the matter is that parents obey their children alto-

gether too much in this country. They do not look for respectful obedience from their children, and, of course, they do not get it. Nor does anybody else get it either. In view of all this, the need of teaching good manners to our children is very apparent. But even more urgent, perhaps, is the need of teaching good manners to their parents."

The influence of the home is greater than that of all other influences put together. The home and the church are the places to teach religion, morals, and manners. The public schools are founded for a different purpose.

A WONDERFUL flow of words on the part of a preacher is no evidence that the Spirit of God is with him. The tongues of men or of angels are but as sounding brass or tinkling cymbals, without that love which keeps every known precept of God. 1 John 5:3. Noise is no evidence of power. An empty vessel makes more sound than a full one, but the full one weighs more. In these days of religious excitement, it is well to bear in mind one instance in the life of Elijah. Having fled to Horeb, the mount of God, from the wrath of Jezebel, he goes forth upon the mountain at the divine summons to wait for God. A mighty wind rent the mountain, but God was not in the wind. Then followed an earthquake, then a fire; but God was in neither earthquake nor fire. Then came a "still small voice," and the still small voice was God's. The wind, the earthquake, the fire, could inspire fear and dread and excitement, but the still small voice brought the effectual message to the man of God.

LOUD words are no evidence of power. There may be power in them, there may not; just as frequently, and perhaps more frequently, there is not. Loudness is all there is many times. The words have neither the substratum of truth or the Spirit, and the noise is used to cover the fatal defects. It may arouse, excite, and alarm, for a time, the sensational, excitable, and timid; but it is not effectual in abiding results. Words do not need to be spoken so loud in order to be powerful. Sometimes a few words spoken in a low tone of love to the hardened or repentant sinner, or the almost discouraged saint, are words of mighty power. The speaker might not have realized this—may never realize it in this life; the one spoken to might not have realized it at the time; but the Spirit of God takes the simple words spoken in love and fastens them upon the memory and heart of the receiver. They cannot be thrown off. They germinate, they grow, they bring forth fruit to the glory of God. Many Christians will learn at the last great day that their most powerful efforts for Christ were not the noisy and seemingly effectual ones to them, but that the quiet, earnest efforts put forth in the love of God, counted nothing by them, were made effectual by the power of God.

JOHN THE BAPTIST.

THE prophet of prophets for ages foretold—
A rebuker of people, a rebuker of kings;
He speaks—on his lips burns the coal
Aflame from the altar, the voice of the soul;
Ho! leaders of Israel, blind guides of the blind,
With madness before you, and vengeance behind,
Repent, for the time of Messiah is nigh;
For the fire shall glow o'er your city of woe,
And the ax at the root of your grandeur shall lie.

Ye sons of the hypocrites, howl in despair;
Ye kindred of spoil, in its doom ye shall share.
He stoops from his throne, and is mighty to save;
The prisoner of death, yet the Lord of the grave!
The King of all kings as a slave shall expire,
But his words shall be spirit, and his baptism, fire.
—Selected.

THE PERSONALITY OF CHRIST.

1. THE personality of Christ, from his birth to his death, in the sense of a distinct and continuous individuality, is the central fact that links together all parts of his earthly history intermediate between these two points in time. The wonderful story begins at Bethlehem and ends on Calvary, leaving not a shadow of doubt as to the person to whom it refers, and whose record it describes.

2. The Christ of this history, having been crucified and buried, rose from the dead on the third day, and thereafter for forty days, at sundry times and in different places, showed himself to his apostles "alive after his passion by many infallible proofs," and thus, in the body which had been crucified, identified himself to them as the *real* Jesus whom they had previously known. Acts 1:3. There was no such difference between the risen Jesus and Jesus before his death as to create any confusion in their minds on the question of identity. They saw him and talked with him, and recognized him as the same Jesus; and on this basis they were competent to testify to the fact of his resurrection.

3. This same Jesus, thus identified to the apostles, did, under their direct observation, ascend into heaven, in a manner that excluded all doubt as to the fact of the ascension, and as to the person ascending. He was, to their perceptions, the same person to the last moment of visibility; and, when he ceased to be visible, such he continued to be to their thoughts during the whole of their subsequent career. He did not, by passing out of their sight, become extinct, or another and different person. The central fact of his personality, not lost to their minds, remained with them

as a living and permanent force. The unseen Jesus was as real to them as ever the Jesus seen had been in the days of his flesh.

4. The *personal* titles and phrases by which this remarkable personality is designated in the New Testament, are numerous; and each one, though having primarily a special reason for its application, possesses, except when qualified in some particular use, the general character of *proper names*, and, as such, indicates the *entire* personality of Jesus, as made known in the Bible. Jesus, Jesus of Nazareth, Jesus Christ of Nazareth, Christ, Jesus Christ, the Lord, the Lord Jesus, the Lord Jesus Christ, the Son of man, the man Christ Jesus, the Son of God, the Saviour, the Mediator, the Lamb, the Lamb of God, the High Priest of our profession, the only Begotten Son, the only Begotten of the Father, the Prince of life, the Lord of life and glory, the King of saints, the King of kings and the Lord of lords—these are the leading titles and phrases in biblical use for this adorable personality; and except when qualified by some limiting words, they mean the entirety of his whole being. Their number forcibly suggests the significance of the person to whom they are applied. When considered in reference to the particular reasons for their application to Jesus of Nazareth, they furnish an instructive theme for study. History and doctrine alike lie behind them.

5. This personality—contemplated simply in relation to one class of facts, and that, too, a very large class—is clearly *human*, in the sense of embodying the *essential* elements of human nature. Jesus when on earth had, and now has in heaven, these elements of one common humanity. This nature in him, when he was on earth, consisted in an organized human body, and a human soul, as *real* in him as in any man; and it now consists in a glorified human body, which Paul calls “his glorious body.” Phil. 3:21. . . . Humanity in both worlds is assigned to Christ.

No one, if giving to the language of the Bible its proper force, can doubt the humanity of Jesus when on earth, any more than he can doubt that of Paul or Peter, or of any other man. He had a bodily and mental organization that was human, and was recognized as such by all who came in contact with him; and to this organization were attached the usual incidents and facts that mark human nature. Jesus was born of a woman, and was once an infant, then a child, and then a man. He grew in wisdom and stature. He slept and waked. He ate and drank. He saw and heard. He breathed and talked. He suffered and was tempted. He had human thoughts and human feelings. He wept. He prayed. He died. It is true that he was sinless in character; but this does not exclude his humanity, since sin is not essential to humanity. It is also true that his human nature was the result of a *supernatural* conception; yet this does not disprove his humanity against the facts that clearly prove it.

The Bible often calls Jesus a man and the Son of man with reference to the fact that he was such. It says that “in all things it behooved him to be made like unto his brethren,” and that he was “in all points tempted like as we are, yet without sin.” Heb. 2:17; 4:15. Any theory that denies or displaces the humanity of Jesus both corporeal and

spiritual, is plainly contrary to the facts, and to the teaching of the Bible. We cannot too strongly emphasize the positive fact that Jesus Christ tabernacled on earth in human nature, and that this nature was not merely apparent, but real.

6. This same personality is also presented to us in the Bible as *divine*, not in any secondary sense, and not merely after his ascension into heaven, but in the absolute sense, and while he was on earth. The facts connected with this proposition, referring to Jesus when on earth, consist in *assumptions* and *allegations* of divinity on his part, repeated by his apostles, and in divine acts done by him.

Nothing can be plainer than that the idea of his divinity was frequently on the lips of Jesus himself. He so spake as to imply it, and was so understood, and knew that he was so understood. A notable instance to this effect occurred when he stood before the Jewish Sanhedrim on the charge of blasphemy, because he had assumed to be divine. He there declared himself to be the Son of God, in a sense which, as he knew, would be construed into an assertion of his own divinity. Matt. 26:63, 64. He taught that “all men should honor the Son, even as they honor the Father.” John 5:23. No prophet before him, and no apostle after him, ever ventured to speak of himself as did Jesus speak of himself. . . .

The divinity of Christ was not so veiled in the flesh, or by the flesh, or suspended, or dormant, or self-limited, as not to appear in the *facts* of his earthly history. It was a divinity in *action* as well as in doctrine. He not only spake the words of God, but also did the *works* of God. Take, as an illustration, the healing of the paralytic at Capernaum. Jesus said to the paralytic: “Son, be of good cheer; thy sins be forgiven thee.” The scribes and Pharisees who heard this saying, at once in their thoughts imputed to him blasphemy, and in their hearts said, “Who can forgive sins but God only?” Jesus, knowing what was going on in their minds, and not disputing their logic about the forgiveness of sin by God only, but rather conceding it, wrought a miracle, and cured the paralytic, for the express purpose, as he declared, that they might know “that the Son of man hath power upon earth to forgive sin.” Matt. 9:2-6; Mark 2:1-12; Luke 5:17-26. Here is an act of divine power in the miracle wrought; here is an exercise of the divine prerogative in forgiving sin; and here is divine omniscience in reading the hearts of these scribes and Pharisees. Jesus, on this occasion, surely spake and acted as if he were God. He did what only God can do.

Omniscience belongs to God and him only; and John virtually assigns this attribute to Jesus as in *action* when he says: “But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man; for he knew what was in man.” John 2:24, 25. The same apostle tells us that Jesus knew from the beginning “who should betray him”—long before Judas had the purpose in his mind at all. John 6:64. When Nathanael was coming to him, with whom Jesus had never had any intercourse, he said of him: “Behold an Israelite indeed, in whom is no guile!” And when Nathanael said, “Whence knowest thou me?” Jesus

replied, “Before that Philip called thee, when thou wast under the fig-tree, I saw thee.” John 1:47, 48. Here in Jesus was omniscience disclosing itself in facts. So, also, when Jesus told the Samaritan woman, whom he had before never met, to go and call her husband, and then told her that she had had five husbands, and further told her that the man with whom she was then living was not her husband, we have a similar exhibit of the divine attribute of omniscience on the lips of Jesus. John 4:16-18. The truth is that Jesus not only declared his divinity, but in specific instances set forth the fact by divine acts. He both spake and acted as if he were God.

The idea, advanced by a distinguished clergyman in this country, that Jesus simply declared his divinity as a matter of his own faith, but did not, while on earth, show the fact by divine acts, and hence that this divinity, though taught by him in words, was, so to speak, held in a “dormant” and inactive state in Jesus, which is the theory of this clergyman, does not accord with the gospel narrative. A “dormant” divinity in Jesus, while rather a queer idea, and for the time being no divinity at all, would practically reduce him, while on earth, to the level of merely an inspired man, not essentially different from the position of Moses or Paul. This clearly is not the position assigned to him in the gospel narrative. Neither Moses nor Paul ever said, or could properly say, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” Matt. 11:28. The words of Jesus, “My Father worketh hitherto, and I work,” in which he asserted a parallel between himself and God the Father, would not fit their lips. John 5:17. When the Jews charged him with blasphemy in making himself God, he said to them: “If I do not the *works* of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know and believe, that the Father is in me, and I in him.” John 10:37, 38. Here Christ assumed that his works were *divine* works; and this surely has no appearance of a “dormant” divinity, inactively reposing in the person of Jesus. The exact opposite of this idea is in the language used by him.—*Samuel T. Spear, D.D., in Independent.*

(To be continued.)

THE CHURCH OF ROME.

In every age she has shed blood; her thirst for it is not quenched; she would shed it now and establish again the Inquisition if she could. In all our reading we have never seen one penitent word or act, or read one expression of regret for her persecutions and innumerable martyrdoms in the past! Not one! And against no other on earth is there directed such awful denunciations, such vengeful threats, such exterminating judgments, by Almighty God, as against this murderous harlot!

Why, then, say antichrist has not come? Why scan the future to find what lies in the past? Why burden and blacken the future with shadow that already for more than a thousand years has covered the world? It is settled, and is plain as evidence can make it, that no future apostasy or coming antichrist is needed to fulfill the word of God.—*Messiah's Herald.*

EDIFICATION.

EDIFY means to build up. Edification is the building of Christian character, the laying a solid foundation and the building an enduring edifice on it. This building is a slow, laborious process. But it means permanence, stability, solidity. The absence of this edifying process is one of the alarming defects in modern Christian character. It resembles the Arabian tent rather than the temple, the flower rather than the oak. The material out of which the character is made is too light and flippant; gravity and strength are discarded; granite has no place in the building. It is a very active life because very light; very full of work, but the work is on the surface.

It is of such frequent occurrence that it scarcely amounts to a surprise, to learn that the last defaulter was a leading church man; that the last suicide was a prominent worker in the young people's church societies. Were they gross hypocrites? We do not believe so. They sized religion and got it according to the popular idea of what it is. It did not mean much to them, and it was not much to them, but about as much to them as to anyone else around, either in pulpit or pew. It was a feeble adherence to a feeble system; a busy doing of many churchly and official things; it was simply doing their part to make the church attractive to the world, breezy, social, enjoyable—the keeping up of its finances, and keeping it *en rapport* with the world—nothing farther from their thoughts than holiness and heaven, no stranger things nor stranger words to them than cross-bearing, self-denial, humility; the whole category of spiritual graces and forces were as foreign to them as to the Hottentot; not a splinter from the real cross, not a semblance of New Testament faith or piety. They made a clean miss of the whole thing; not because of their duplicity, but because of their simplicity, they could see nothing else, there was nothing else around them but this caricature of religion, this shadow without the substance, this form without the power. They sang much; but they sang out of the “supplement”—made up mostly of woman's hymns. As far as regards the ten commandments or the sermon on the mount, they had never heard there were any commandments or any sermon on the mount.

The pulpit is the chief sinner in these cases. It is mostly, if not wholly, to blame for this state of things. With them the humorous, the showy, the sensational, the emotional, or the tasteful and proper, have taken the place of the more homely and scriptural function—that of edifying.

Our pulpits need to be soaked in a few of Paul's precepts about edifying. We please our people; that won't do. We stimulate them; that is worse. We poke fun, spin theories, run syllogisms, stir up feelings. We are hot or cold, dry or moist, cry or laugh. These do not edify; they may take the starch and ice out of us, but edification means to put adamant in the foundation,—iron in the blood and steel in the nerves. It means to use the best material and the best workman, and make a job that will stand the cyclone, the fire, and the earthquake,—to make a character that will defy the world, the flesh, and the devil, and that will be good enough stuff out of which to make archangels. We are

living in an age of adulteration, and the pulpit has caught the cue and is putting in, under a fine thin veneering, much bad material, and turns out many bad jobs, which look well and fresh in their tawdry dress, but there is no beauty, no strength, inside. We need spiritual character builders in the pulpit; men who can dig deep, and lay the foundation strong, and build a temple buttressed with God's omnipotence, all ablaze with God's jewels, and all radiant with his glory.

“Let all things be done unto edifying” is Paul's comprehensive direction about this matter. All things to build up—nothing for anything else; even adornment and symmetry are lost sight of. The pulpit has no right to assert its rights to do anything else but edify. “All things,” says Paul, “are lawful for me, but all things edify not.” “We do all things, dearly beloved, for your edifying;” this is the self-denying and laborious ordinance Paul obeyed.—*St. Louis Christian Advocate.*

“BE STILL AND KNOW THAT I AM GOD.”

THIS grand old psalm of David's lyre
Doth still our trusting hearts inspire
With confidence to trust the hand
That issued the divine command.

“Be still and know that I am God.”
Though oft we pass beneath the rod,
Though trouble be of weary length,
• “God is our refuge and our strength.”

“Be still and know that I am God.”
Though dark and stormy be the road,
“The cloud with silver lining,” we
By faith's triumphant vision see.

On wings of faith and prayer we rise,
And scale the walls of Paradise,
And gather strength of heavenly birth
To battle with the cares of earth.

Should sorrow rise to mountain height,
And put our faith and hope to test,
We'll turn from dark temptation's power,
Be still, and know that God knows best.

—*Louisa Penn.*

MATTHEW TWENTY-FOUR.

BY THE LATE ELDER J. H. WAGGONER.

A STRIKING point of similarity between Matthew 24 and those parts of the book of Revelation which refer to the closing scenes of this dispensation, is that which refers to the working of miracles to deceive. These are the words of the Saviour:—

“Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.” Matt. 24:23, 24.

In Rev. 13:11-17 is a prophecy of these wonders, wrought by a certain power called the beast, with two horns like a lamb, by means of which he deceives the world, and fastens upon the people a system of false worship. Against this work of deception and falsehood, God causes a warning to be proclaimed, which is found in chapter 14:9-12; and this warning is given just before the Son of man appears to reap the harvest of the earth, which takes place at the end of this dispensation. See Matt. 13:38, 39 and Joel 3:9-15.

These miracles are again shown at the very conclusion of their work, in Rev. 16:12-14. Here also is shown the object of the deception

which is wrought by “the spirits of devils working miracles.” It is to gather the kings and the people of the earth to the battle of the great day of God Almighty. And at this point of time the Saviour says, “Behold, I come as a thief. Blessed is he that watcheth.”

The “great day of God” mentioned in this text is that “day of the Lord,” “day of his wrath,” or “day of the Lord's anger,” so often spoken of in the Scriptures, and which immediately succeeds “the day of salvation.” By comparing the texts to which reference has been made, it evidently appears that Matthew 24 refers to the same period of time that is referred to in Rev. 13, 14, 16; Matt. 13:38, 39, and Joel 3:9-15. The deceptions are put forth, and the world is deceived, the Son of man appears, the harvest is reaped, the battle is fought, and the enemies of God are overthrown.

OBJECT OF MATTHEW 24.

Now we have a most important consideration to present to the minds of the readers. We think we have given facts and reasonings to prove that the coming of the Lord, mentioned in Matthew 24, is a literal, personal, visible coming. We have no idea that these facts can be controverted, or that these reasonings can be refuted. But if the question be asked of us, Do you, then, believe that the instruction of this chapter was given to prove that the second coming of Christ will be literal and personal even as his first was? we answer, No; we do not. No such object was in view; no question concerning the nature of his coming was asked. Mark well this point. The disciples did not ask him, Master, will you actually come to this world again, that we may behold you personally as we see you now? No; no. This was not yet a matter of query. The Universalist, or spiritualizing, view of the second coming was not yet invented. Nor did the Saviour say, When ye see these things, then ye may know that my coming is personal and visible.

The question was, “What shall be the sign of thy coming, and of the end of the world?” It was a question concerning a certain event, and the time of its fulfillment; and the answer was to this question, and to no other. And to this it was direct. “When ye shall see all these things, then know that it is near, even at the doors.”

Thus is shown the great mistake made by a majority of those who study this chapter. They appear to think that the sole object of the Saviour was to guard his followers against the idea that they can know anything about the time of his coming. But, to the contrary, he leads our minds down through a series of events and signs with the special object that we may know the time; not, indeed, the day nor the hour, but the time when it is near,—very near, even at the doors.

Verse 36 is often perverted when it is used to justify the oft-repeated assertion that “we cannot tell anything about the time of the Lord's coming.” When our opposers quote this verse, we accept its statement fully and cheerfully. They seem to have exceeding strong confidence in our Saviour's words, that we cannot tell the day nor the hour. We have equal confidence in this declaration. But will they accept, with the same confidence, the statement in verse 33, which gives assurance that *we may know when it is near?*

If they accept this as they do verse 36, then the controversy of this chapter is ended. If they do not accept it, but still insist that we cannot know, then how can they consistently claim to be believers of the Saviour's words? We invite all readers to look candidly at this point, and answer to their own hearts before God this question: For what was the instruction of this chapter given? If the Lord did not intend that his people shall know anything about the time, what is the meaning of his words in verse 33? He says that we may know when his coming is near, and we have too much reverence for, and fear of, his word to contradict him.

And more than this, we believe that verse 33 is not merely *instructive* but also *preceptive*. It contains not only a statement, but a commandment. It does not barely inform us that we may know, but it commands us to know. The original shows, but the English does not plainly show, that the Saviour spoke in the imperative; and therefore no one can justly claim exemption, and say it makes no difference whether we know or do not. To say that we cannot know, is to slight the words of the Lord. To refuse to diligently and prayerfully search in order to know, is to disobey the Lord's commandment. Reverence, humility, and a spirit of obedience, all call for a careful examination of our Saviour's teachings, and a reception of the evidence of his near coming.

And this view is yet further confirmed by the illustration of the case of Noah. "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Verses 37-39. This shows that *we cannot innocently be ignorant on the subject of the Lord's soon coming*. It will be a terrible calamity in that day to those who do not know, even as it was to the world in the days of Noah, because they did not know of the approaching time of the flood. If they had had no means of knowing, they would, of course, have been innocent, and have escaped destruction.

But they might have known, for Noah warned them by his preaching, and yet more forcibly in building the ark. In this he "condemned the world." Heb. 11:7. He proved his faith by his works. They proved their unbelief, and were justly condemned. They turned away from his warnings, and forgot his words, and so the flood came when they did not expect it,—they did not know,—and took them all away. *So will it be when the Son of man is revealed.*

(Concluded next week.)

A QUERY.

THE Sunday-sabbath advocates love to ride the round-world hobby, that makes it impossible to keep the same day, all around the world. And yet these same men are trying to get a law passed to compel all men to keep a definite day, and that day must be Sunday all around the world. Will civil Sunday laws clear up all the difficulties claimed from a round-world theory? A. W. SANBORN.

Douglas, Mich.

THE FORGIVEN SON.

THE quaint saying of Jeremy Taylor, that "God fails not to sow blessings in long furrows," has an illustration in the following narrative:—

In the commencement season of 1857, a student of a classical and military school in New England was to have graduated with honors, but by some deviation from the rules of the school his record was impaired. A rebuke from his father angered the young man, and he vowed he would live at home no longer, and, uttering abusive language, left the house.

But the storm of passion was too violent to last long, and soon spent itself. The better nature came back, and entering the room he had so rudely left, he threw his arms around his father's neck, and said: "Father, I've done a very wicked thing. I'm very sorry I have abused you so. It was not your loving son that did it. I was angry. Can you forgive me? I shall never again do such a thing."

The quick embrace and a father's kiss removed the agony of guilt from that broken heart. Never since that hour (both are living to-day) has an unkind word escaped his lips. He nurses his aged parents as tenderly as they used to him.

For several years this event, so full of interest at the time, had no other meaning than an occasional family reminiscence. But as now seen there was a divine intention in it, reaching into future years. In this school incident there was the illustration, and apparently the only one, that would reach the heart of a dying officer, and rescue both body and soul from the wreck of a great battle. So Christ's love and foresight "shape our ends" and sow our "blessings in long furrows," as the following will show.

A few years later found this young man at the West, thoroughly trained in business and military tactics. He went to the front at the call of his country, as captain of a company of his choice—was wounded in that fearful battle of Gettysburg—and on the sixteenth day after, his father found him—gangrene had followed amputation of the right leg just below the knee, and had nearly reached the fatal death mark. He was given up to die. There was no hope remaining. Life was nearly gone. The embrace he gave his father was feeble. His voice was that of one about to give up life. "Dear father, how glad I am to see you once more; you must do the talking now. I'm almost gone."

Returned from a short walk with the surgeon, the colonel asked his father to sit down by him.

"Have you been talking with the surgeon?"

"Yes."

"What did he say about me?"

"He says you must die."

"How long does he think I can live?"

"Not more than four days, and you may go at any moment."

"Father, you must not let me die now. I am afraid to die. I'm not prepared to die. If I must, do tell me how. I know you can, for I've heard you do it for others."

There was no time or place for tears. There was work to be done, and done at once. There was no hesitation. Instantly the Spirit said

to the father, "Tell him of the school incident. That is what he wants; I have held it in reserve for this moment."

"My son, you feel guilty, do you not?"

"Yes; that makes me afraid to die."

"You want to be forgiven, don't you?"

"Yes; can I be?"

"Certainly."

"Can I know it before I die?"

"Certainly."

"Do make this so plain that I can get hold of it," raising his feeble arm and closing the hand as if to grasp it.

"Do you remember the school incident years ago?"

"Yes, very distinctly. I was thinking it all over a few days ago, as I thought of your coming."

"Do you remember how you came back into the house, and, throwing your arms around your father's neck, you asked him to forgive you?"

"Yes."

"What did he say to you?"

"He said, 'I forgive you with all my heart,' and kissed me."

"Did you believe him?"

"Certainly; I never doubted his word."

"Did that take away your guilt?"

"Yes."

"All of it?"

"Yes."

"Were you happy at home again?"

"Yes; more than ever before."

"That is just the thing for you to do now. Tell Jesus you are sorry that you have abused him, and ask him to forgive you, just as simply and sincerely as you did me. He says he will forgive, and you must take his word for it, just as you did mine."

"Why, father, is that the way to become a Christian?"

"I don't know of any other."

"That is very simple and plain; I can get hold of that."

Very much exhausted by this effort, the colonel turned his head upon his pillow to rest. The father, having done his work for the dying son, sank into a chair and gave way to a flow of tears, expecting soon to close his son's eyes in death. That painful suspense was not to last long. It could not. It did not. A change had taken place. A new life had come to that soul. Its first utterance changed the tears to joy.

"Father, you need not cry any more. I don't want you should. I want you should sing. It's all right with me now; I'm happy; Jesus has forgiven me; I've told him how sorry I am that I have abused him so. And he has forgiven me; I know he has, for he says he will, and I have taken his word for it just as I did yours. I'm not afraid to die now; I don't think I shall; I feel the stirring of a new life within me, and with it comes the feeling of new life in my blood. I want you to sing that good old hymn we used to sing when a boy at family prayers:—

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

Immediately the life current, which was rapidly ebbing away, began to flow back, the pulse beating at the death rate began to lessen, the eyes to brighten, the countenance to glow

with new blood, the voice to be natural, the sadness of that afternoon to give place to cheerfulness and hope. The surgeon coming in as was his wont every day to watch the rapid progress of the dreaded gangrene, put his fingers upon the pulse and said with great surprise: "Colonel, your pulse is wonderfully changed; you look better. What has happened?"

"Well," replied the colonel, "Father has shown me how to be a Christian, and I have done it. I'm better; I'm going to get well. I've asked Jesus to let me live to take care of father, mother, and sister, and to serve my country, for which I have given my leg, and well-nigh my life."

On dressing the wound next morning the whole mass of rotten flesh fell to the floor—the gangrene was arrested—its work ended. The surgeons, throwing up their arms, exclaimed: "Great God! this is a miracle. God only could do this!"

Years have come and gone. This young officer, thus rescued from the wreck of war, still lives. In that school incident in 1857 was foreseen the saving of a valuable life—thanks to sovereign grace. That life has been an important factor in the political, religious, and domestic history of his day. Positions of trust have been freely given and honorably held by him. His official career has been marked by efficiency, integrity, a high sense of honor, a quick apprehension, and a ready decision of official questions, fairness, impartiality, general popularity, and official success. The church knows the influence of his membership and support. In his home, blessed with the wife whom God had prepared for him, a large family has been reared to a Christian life, and all of suitable age are gathered into the church. The morning prayer has held the same place as the morning meal. God grant that such a life may be spared for many years to come.

The lesson of this narrative is that, very generally, the way to become a Christian is indistinct and confused. Ministers should make it so plain that men can get hold of it. It is so simple that "wayfaring men though fools need not err therein."—*N. Y. Observer.*

CIVIL LAW TO FILL THE CHURCHES.

It is not a new thing that the State is appealed to to keep "church members, and even deacons," in their places in the churches on Sunday. More than thirty years ago a writer in the *Baptist Register* spoke in this way:—

"How do the citizens of our State understand the law of the Sabbath? Our revised statutes sanction the Sabbath as a day of rest from servile toil. They impose penalties on those who violate the holy day; and still the canals of the State are kept open. Many hundreds of men and teams are constantly employed. The collectors must all be detained from public worship. Lock tenders must be at their stations. The store-houses must be open, and all the long train of systematic business is leagued against the holy day of sacred rest. . . . Is it not time for reform in this matter? We have reason to fear the judgments of God so long as we mock at his Sabbath, and trifle with his own civil laws. . . . To me it appears almost in vain that statute laws and pulpit addresses cry reformation while this sinful practice is tolerated by the canal commissioners and all

their subordinate officers. How painful to see church members, and even deacons, vacating the sanctuary and the Sabbath-schools to take toll, to give clearance, etc., on the holy Sabbath!"

The writer looks to civil law for a remedy of the monstrous evil of which he complains, and which he seems to deprecate with so much piety. "How painful," he says, "to see church members, and even deacons, vacating the sanctuary and the Sabbath-schools to take toll, to give clearance, etc., on the holy Sabbath!"

Now I ask, Is there no law in the churches of sufficient power and authority to keep church members, and even deacons, in their places on what they are pleased to call the holy Sabbath? Must statute laws and "canal commissioners" be called on to keep church members and deacons at church or Sabbath-school on Sunday?

Men are free in this State to choose their own occupation. No one is compelled to take toll or give clearance who does not choose to do so. But the truth is, Sunday has but little or no dominion over men's consciences, in this land of Bibles, because there is no law of God for its observance. If there was, ministers would not be obliged to appeal to the State authorities to keep their members and deacons at their posts on that day. But as did the "mother church," so do the daughters; when arguments addressed to the understanding fail to induce respect for their unscriptural doctrines, the aid of civil law is invoked to open the eyes of men's understanding, and compel respect.

R. F. COTTRELL.

Ridgeway, N. Y.

WHO OWNS THE UNITED STATES?

In spite of the rapid increase in the number of millionaires in the United States in recent years, the popular notion is, that wealth is yet very much more evenly distributed in this country than in England. Mr. Thos. G. Shearman, the well-known New York statistician, has been engaged for some time in collecting facts to show as precisely as possible the proportion of the wealth of the country held by a few rich men and families; and he finds a greater concentration of wealth here than in any other country. The results of his investigation will appear in the *Forum* for November, from advance sheets of which the following facts are taken. Mr. Shearman makes the following enumeration of owners of more than \$20,000,000 each:—

\$150,000,000: J. J. Astor, Trinity Church.

\$100,000,000: C. Vanderbilt, W. K. Vanderbilt, Jay Gould, Leland Stanford, J. D. Rockefeller.

\$70,000,000: Estate of A. Packer.

\$60,000,000: John I. Blair, Estate of Charles Crocker.

\$50,000,000: Wm. Astor, W. W. Astor, Russell Sage, E. A. Stevens, Estate of Moses Taylor, Estate of Brown & Ives.

\$40,000,000: P. D. Armour, F. A. Ames, Wm. Rockefeller, H. M. Flagler, Power & Weightman, Estate of P. Goelet.

\$35,000,000: C. P. Huntington, D. O. Mills, Estates of T. A. Scott, J. W. Garrett.

\$30,000,000: G. B. Roberts, Charles Pratt, Ross Winans, E. B. Coxe, Claus Spreckels, A. Belmont, R. J. Livingston, Fred Weyerhaeuser, Mrs. Mark Hopkins, Mrs. Hetty Green, Estates

of S. V. Harkness, R. W. Coleman, I. M. Singer. \$25,000,000: A. J. Drexel, J. S. Morgan, J. P. Morgan, Marshall Field, David Dows, J. G. Fair, E. T. Gerry, Estates of Governor Fairbanks, A. T. Stewart, A. Schermerhorn.

\$22,500,000: O. H. Payne, Estates of F. A. Drexel, I. V. Williamson, W. F. Weld.

\$20,000,000: F. W. Vanderbilt, Theo. Havemeyer, H. O. Havemeyer, W. G. Warden, W. P. Thompson, Mrs. Schenley, J. B. Haggin, H. A. Hutchins, Estates of W. Sloan, E. S. Higgins, C. Tower, Wm. Thaw, Dr. Hostetter, Wm. Sharon, Peter Donohue.

These 70 names represent an aggregate wealth of \$2,700,000,000, an average of more than \$37,500,000 each. Although Mr. Shearman, in making this estimate, did not look for less than 20-millionaires, he discovered incidentally 50 others worth more than \$10,000,000 each; and he says that a list of 10 persons can be made whose wealth averages \$100,000,000 each, and another list of 100 persons whose wealth averages \$25,000,000. No such lists can be made up in any other country. "The richest dukes of England," he says, "fall below the average wealth of a dozen American citizens; while the greatest bankers, merchants, and railway magnates of England cannot compare in wealth with many Americans."

The average annual income of the richest 100 Englishmen is about \$450,000, but the average annual income of the richest 100 Americans cannot be less than \$1,200,000, and probably exceeds \$1,500,000. The richest of the Rothschilds, and the world-renowned banker, Baron Overstone, each left about \$17,000,000. Earl Dudley, the owner of the richest iron mines, left \$20,000,000. The duke of Buccleuch (and the duke of Buccleuch carries half of Scotland in his pocket) left about \$30,000,000. The marquis of Bute was worth, in 1872, about \$28,000,000 in land; and he may now be worth \$40,000,000 in all. The duke of Norfolk may be worth \$40,000,000, and the duke of Westminster perhaps \$50,000,000.

Mr. Shearman's conclusion is that 25,000 persons own one-half the wealth of the United States, and that the whole wealth of the country is practically owned by 250,000 persons, or 1 in 60 of the adult male population; and he predicts, from the rapid recent concentration of wealth, that under present conditions 50,000 persons will practically own all the wealth of the country in thirty years—or less than 1 in 500 of the adult male population. —*St. Louis Christian Advocate.*

OVERCOMING OUR OWN SINS.

It is not hard to resist the devil in other folks. Many who fail to curb their own passions and prejudices, find it easy (at a safe distance) to fight the pope, or the whisky ring, or some evil combination, or some outward error. The scribes and Pharisees could drag a guilty woman before the Lord, but they failed to conquer their own hate and jealousy and lust. A mob, though made up of individuals who never think of fighting their own criminal faults, may wreak terrible vengeance on the crime of another. The right way to cure evil is to get every man to try to overcome his own sins. The place to begin to resist the devil is in your own heart and life.—*Spiritual Gems.*

The Signs of the Times.

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

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ALONZO T. JONES, S. N. HASKELL.

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THE SPIRIT AS A GUIDE.

WHEN Christ told his disciples that he was about to go away, and that they could not follow him, their hearts were filled with sorrow and anxiety. They dreaded to face an unfriendly world alone. He had been their guide and instructor, and they had learned much from his teachings. They knew of no one who could fill his place. Peter had echoed the sentiments of all the disciples when, in answer to Christ's inquiry if they also would go away, he said: "Lord, to whom shall we go? Thou hast the words of eternal life." They knew that no one else could do for them what Jesus had done; and the thought of being separated from him was a sad one.

To comfort them, Christ gave them the assurance that he would come again, and receive them unto himself, and that by this means they could again be with him. But even this promise was not sufficient, for there would still intervene a long period during which they would be left alone. How could they get along without the presence and counsel of their Lord?

Again Jesus meets the difficulty by promising that whatsoever they should ask in his name should be done for them; and he added, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth." John 14:16, 17. This Spirit was to be sent in his name, and was to take his place until his return. Said Christ, "I will not leave you comfortless [orphans]; I will come to you." This coming does not refer to his personal, visible coming, when he will receive his people to himself, but to the Spirit that should come in his name. The Spirit was to be their guide, to prepare them for his coming at the last day.

The offices of the Spirit are many; but there is a special one pointed out in this discourse of our Lord. Said he: "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:25, 26. It is as a teacher that the Spirit is here brought to view.

Many persons entertain very erroneous views as to the manner in which the Spirit operates. They imagine that it will teach them something which the Bible does not contain. The Mormons claim that the canon of inspiration is not yet full, but that new and additional truths have been revealed to them. Others, who would not for a moment admit this position, make a claim that is in reality the same. When certain Bible truths are presented to them for their observance, they excuse themselves from all responsibility in the matter by saying that they are led by the Spirit of God, and do not feel it their duty to do that particular thing. They say the Spirit was given to guide into all truth; and, consequently, if it was necessary to obey that portion of the Scripture, it would have been brought to their notice. The fact that they do not feel impressed to obey, is proof to their minds that there is no necessity for obedience. To such persons the Bible is of no account; they make

its truth depend entirely upon their own feelings. And they actually charge God with the inconsistency of authorizing his Spirit to speak in contradiction of his revealed word. The fact that God cannot lie should convince anyone that his Spirit and his word must always be in harmony.

Christ prayed for his disciples, "Sanctify them through thy truth; thy word is truth." The psalmist David said, "Thy righteousness is an everlasting righteousness, and thy law is the truth." From these passages we learn that when Christ said, "When he, the Spirit of truth, is come, he will guide you into all truth," he meant that the Spirit would lead them into a proper understanding of that which had already been revealed. He plainly stated this when he said, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Many things that Christ said were not understood at the time; but they were made plain by the Spirit, after Christ had ascended to heaven. And it is thus that the Spirit teaches us now; it leads those who are humble and teachable into a proper understanding of the written word of God.

Paul gives testimony on this point which is not uncertain. In Eph. 6:13-17 he describes the Christian's armor. The following is the concluding portion: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Christ said that when the Comforter, the Holy Spirit, should come, he would "reprove [convince] the world of sin, and of righteousness, and of judgment." Paul says that "by the law is the knowledge of sin." Both these passages are harmonized by the one quoted from Paul to the Ephesians. The Spirit does indeed convince of sin, but it is by impressing on the minds and hearts of men the claims of God's word. The Bible is the sword, the instrument by which the Spirit pierces the heart and lays bare its wickedness. The Spirit is the active agent, but the word of God is that through which it works. The two always act in unison.

We should look with suspicion upon any spirit that counsels opposition to the word of God. John tells us that there are many spirits, and that we are to try them. In Isaiah we are told by what we are to try them: "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." Isa. 8:20. It is the spirit of darkness that leads men to act contrary to the word of God.

E. J. W.

WHAT IS SUCCESS?

"WHAT a foolish man!" exclaimed a lady on the train the other day, as a fool-hardy fellow attempted to ride one horse and lead another in the face of a puffing locomotive. It was foolish, for it was unnecessary. It only increased the nervousness of the horses. After several attempts he succeeded, and the same lady who had condemned his folly, remarked, "Well, he is a courageous fellow." Such, thought we, is the way of the world. If the fellow had been defeated, he would have been foolish still. But success, in the eyes of the world, vindicated his act. The petty thief is caught, punished, and execrated. The railway king, the coal baron, the wheat broker, the gigantic swindler, carry to success their nefarious schemes, ruin hundreds financially, and rob the poor of their bread. But they are feted, flattered, and honored. If they had made a failure, they would have been considered fools or knaves, but success crowns them as heroes.

Such is the apparent, the human. The worldling sees only what is near. But God measures by a different rule. The apparent earthly issue is not always the real. In fact, it is seldom so. The

earth-mission of Christ was a success when the Rome-sealed stone was rolled to his tomb. The life of John, his forerunner, was a success when he entered the prison of Herod, and his head fell at the ax-man's block. And so was the life of Paul, when beheaded at Rome; of Peter, when crucified; and of James, and Philip, and Thomas, and Jude, who met death in various forms. They were victors. Their heroism was not the heroism stimulated by victory, but heroism developed by duty, by the love of the pure, the good, the true. Success in the eyes of the world is frequently the greatest failure; for that success has been purchased at the expense of honor, loyalty, truth, purity, and freedom. The man is successful in the eyes of the world, but in verity he is an absolute slave.

The only true way to view the issues of life is not from their apparent triumph or defeat, success or failure, but what is their effect upon eternal issues. Many a worldly success means eternal failure. If the light of eternity could be allowed to shine upon the enterprises of this world, what a change it would make! We may not always know the far-reaching effect of our work here; but this we may know: Any work, enterprise, or scheme which, to engage in, compromises honor, integrity, truth, or purity, which leads us to think more of self and what the world may say than of the approval of God and a good conscience, is an eternal failure, and only failure, whatever it may seem to be here.

M. C. W.

THE DESTINY OF THE WICKED.

THE nature and destiny of man is a subject of paramount importance, as it should be also of all-absorbing interest to every accountable member of the race. Numerous efforts have been made in every age of the world to solve the problem, and yet, unaided by divine revelation, men are as much in the dark to-day upon this important question as they were when men first forgot God, and would none of his counsel. Revelation alone answers the question, but in its pages the answer is so clear that the natural perversity of the human heart alone furnishes a clew to the reason why it has not been generally accepted.

When man was created and placed in the garden of Eden, and forbidden to eat of the fruit of the tree of knowledge of good and evil, the threatened penalty of disobedience was death; and the nature of that death is clearly indicated by the sentence pronounced upon Adam: "Dust thou art, and unto dust shalt thou return." Clearly, man was to return to his original elements.

But even before the fall a doubt of this was instilled into the minds of our first parents. The tempter said to the woman, "Thou shalt not surely die," and believing Satan rather than God, she took of the forbidden fruit; and, though graciously granted a second probation, in time did die. But even in the face of certain death there was a divinely authorized hope for man, namely, the hope of the resurrection. How early this was made plain to our first parents we are not told, but it is clear from Job 19:23-27 that it was the hope of that patriarch who lived more than fifteen hundred years before Christ. Abraham, too, nearly two thousand years before Christ, must have been acquainted with the doctrine, for he died in full faith of the promise that with his seed he should inherit the earth, which would be possible only by a resurrection from the dead.

But men forgot God and lost sight of his power, though they did not relinquish the hope of a future life. The apostle says: "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image

made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." Rom. 1: 21-23. In exalting the creature, they exalted themselves in their own minds, and arrogated to themselves some of the attributes of Deity, namely, wisdom and immortality. Death had his hold upon the race, and on every hand men were falling before him; but those who survived refused alike to believe the word of God and the testimony of their own senses, and said, It is not death; this which we see is only change; man has within him that which cannot die; we are immortal. And so men continue to say unto this day.

But the Scriptures do not so teach, as anyone may speedily learn who will with an unprejudiced mind examine the question, not in the light of heathen philosophy, but in the light of revelation and sanctified reason. "The soul that sinneth it shall die," is the testimony of the word of God, and what is death but the extinction of life? Death is the cessation of all action and all perception. On this point Rev. E. Petavel, D.D., free lecturer at the university of Geneva, has aptly said:—

"Fire, according to Scripture, is the agent by which the enemies of God are to be finally consumed. The waters of the deluge are also typical of destruction, and as such frequently alluded to in the Bible. Water and fire alike are elements in which human life cannot exist; but while water buries and conceals its victims, fire causes them to disappear still more effectually. Isa. 43: 2; Matt. 3: 11.

"Fire symbolizes total destruction. Fire changes the diamond, hardest of all substances, into a subtle vapor, dissolves granite and converts it into lava. Referring to these dread phenomena of nature, impenitent sinners might well exclaim: 'Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burning?' Isa. 33: 14. The answer is, None! No sort of life is compatible with fire; and, according to the Bible, destruction by fire is the doom of the ungodly: 'For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.'" Mal. 4: 1.

And again the same writer says:—

"In twelve passages of the New Testament the last abode of impenitent sinners is termed gehenna, a word which, we know, signifies the 'Valley of Hinnom,' in allusion to a gorge, situated at the base of the southwestern wall of Jerusalem, part of which was called Tophet, or Vale of the Oven, where certain kings of Judah had once caused their children to be burnt alive in honor of Moloch. When King Josiah ascended the throne, he 'defiled' this valley by making it the receptacle of all the refuse of the city, and the spot where the dead bodies of criminals and beasts of burden were flung. Fires were kept constantly burning to consume these corpses; whence arose the term *gehennan tou puros*, translated in the usual version 'hell fire.'

"Such were the images suggested by the word gehenna, which Jesus used in order to make his hearers understand the terrible and final death of impenitent souls. 'Fear,' he said, 'him which is able to DESTROY both body and soul in hell,' literally, 'in gehenna.'" Matt. 10: 28.

This opinion accords exactly with the Scriptures, which teach that utter destruction is the fate of hardened sinners. They are like sheep which, fleeing from their shepherd, fall a prey to the wolf, or to tormenting hunger and thirst, and die a miserable death. Authors of their own ruin, they shall "utterly perish," says the apostle Peter, "as natural brute beasts, made to be taken and destroyed." 2 Pet. 2: 12. "They shall be as though they had not been" (Obad. 16; compare Job 10: 19); "as the cloud is consumed and vanisheth away" (Job 7: 9); "as a dream when one awaketh" (Ps. 73: 20); "like a potter's vessel dashed in pieces" (Ps. 2: 9; Rev. 2: 27; Rom. 9: 22; Matt. 21: 44); as "ashes under the soles of your feet" (Mal. 4: 3); as "smoke that consumes away" (Ps. 37: 20); "the workers of iniquity shall be destroyed forever." Ps. 92: 7; compare 2 Thess. 1: 9.

Surely in the face of such testimony, not from men but from the Scriptures, there should be no doubt in the mind of the devout believer in the word of God, as to the final doom of the enemies of the Lord.

C. P. R.

BIBLE ELECTION. NO. 3.

THAT God made the earth for the home of man, that he designed that a definite number should inhabit that home, that this definite number should be of a certain character, a character in harmony with the law of God, was proved in our last article. We wish to present in this article some additional characteristics and features of this election:—

4. Man must not only possess a character in harmony with the law of God, "holy and without blame before him in love" (Eph. 1: 4), but he will also possess an individuality, or individual characteristics peculiar to himself, manifesting his identity and experience. God will not only have the earth peopled with a certain definite number of people, but he must have certain order and arrangement among them that are there. He is a God to whom order is his first law, and he "is not the author of confusion." In his realm are "thrones, dominions, principalities, and powers;" angels of lesser might, angels of greater.

In his church are various offices, filled with equally holy men of varied talents. He likens his people who will all be gathered home at last to the house of God (Heb. 3: 6), to the household of God (Eph. 2: 19), to a temple building (Eph. 2: 20, 21; 1 Pet. 2: 5), to the body of Christ (1 Cor. 12: 27). This is the divine conception of the completed work of saving men. That work of gathering out the household of God is going on; Jesus is now quarrying stones and building that great temple of human characters, which will not be completed till Christ leaves his priestly throne, and grace is no more offered to mankind.

Every member in a well-regulated family has his appointed place and particular duties. In every building every stick of timber has its place and use. And just as in Solomon's temple every stone was fitted for its place before it was brought to the building, so that when they were ready to erect the costly and beautiful structure, it went together without the sound of ax or hammer from foundation to the cap stone, rejected by the builders at first; so God's people are fitted for that living temple of God, that church triumphant, that household of God, which will be without spot or wrinkle or any such thing, harmonious in every division and subdivision, from its Mighty Head to the least conspicuous in that shining army of immortals.

Here will be a unity of character as regards righteousness and holiness; here will be diversity of character as regards individuality, and position, and office. The highest beauty and the greatest wisdom is manifested in this diversity of unity, in this multifold display of the reflections of the excellencies of the "One altogether lovely." The most perfect organization is complete in this way. Every heart in an army may throb with life-giving loyalty to its king and cause, from commander-in-chief to private, yet how different their position, capacity, and individuality. It is even so in the plan of God's everlasting kingdom on this earth.

5. In the purpose of God there are names indicative of the individual characters and positions which will people this kingdom. As every part of a building has its appropriate name, as every member of the body has its distinctive appellation, so every character in the perfect plan of God is designated by some name. This must be so. God's plan is perfect. As he selected a certain number of certain character of various individualities, these individual characters must have names indicative of each character. This is the purpose for

which names are given by God, as shown in the Bible. They are not mere fancies, as is manifest in the world, nor are they hereditary titles merely in the Lord's plan. A few instances will show this:

When Jacob overcame his overreaching disposition, God called him by a new name, Israel, "prince of God," a prevailer, the generic name of the true prevailers by faith, those entitled victors in the conquest, worthy of crowns. The names of our Lord all have their meaning. Messiah and Christ mean anointed; Jesus means saviour; Michael, his angel, or messenger name, means, who is like God, or one like God. Gabriel means, God is my strength. Our Lord gave to Simon the son of Jonah the name of Peter, which signified stone. The false governor of the Lord's house, Pashur, whose name meant, "prosperity everywhere," was changed to Magor-missabib, which means, "fear round about," the name denoting change of condition.

This will explain the names written in the book of life from the foundation of the world. Rev. 17: 8. They are the names appropriate to the individual characters which in the plan of God were designed to people a perfect world.

6. As these characters would be overcomers, so would they have crowns, the crown of life, "the crown of glory that fadeth not away." 1 Peter 5: 4, Revised Version.

7. We might state also another characteristic of this election. As God made the earth to be inhabited by a certain number, everyone saved would have his portion of the inheritance. Of course this would naturally follow from what has gone before.

This series of articles will be concluded in our next number.

M. C. W.

NORTH AFRICA AS A MISSION FIELD.

THE African continent is almost an island, being connected with Asia by the Isthmus of Suez, and contains an area of 9,858,000 square miles, or 8,500,000 square miles exclusive of the islands. Its distance from Cape Bon on the north to the Cape of Good Hope on the south, is about 5,000 miles. About two-thirds of the continent lies north of the equator. The widest portion of Africa is from 5° to 20° north latitude. England possesses the controlling influence, holding sway over 1,000,000 square miles; Germany, over 740,000; France, over 700,000; whilst other civilized powers have possession of different smaller amounts, raising the whole to a total of 6,500,000 square miles.

From the civilized American standpoint, Africa is considered to be among the darkest portions of the globe. Its population is vaguely and variously estimated from 200,000,000 to 400,000,000 inhabitants. Mr. Hearne arranges seven distinct races in main groups according to their languages:—

1. Semitic, inhabiting the north coast and Abyssinia.
2. Hamitic, in Sahara, Egypt, Galla, and Somali.
3. Fulan-Nuba, in Western and Central Africa and Eastern Soudan.
4. Negro, in Western and Central Soudan, Upper Nile, Upper Guinea.
5. Bantir, south of 60° north latitude, except in Hottentot land.
6. Hottentot, extreme southwest from cape to tropic of Capricorn.
7. Malayo Polynesian, Madagascar.

Besides these, there are tribes almost without number which have sprung from these races and those that have been imported as slaves by the Boers from the East Indies, Java, Sumatra, Celebes, and other places. Some of these races were of royal blood in their native land, but other of the tribes are in such a low state of degradation that it almost seems to be a hopeless task to try to influence them with the gospel of Jesus Christ. Some

of them, however, possess an intellect which, if cultivated, will equal that of the European.

In the southern parts of Africa the term Kafir is applied to all the natives in a general sense. But they should never be classed with the negroes, who are woolly-haired, and some of them almost black. Frequently they are employed as herdsmen and shepherds, while many of them live around the large cities. The word Kafir is Arabic, and was first applied by the Europeans to the inhabitants of the coast of Mozambique, because they were so called by the Mohammedans, in whose eyes they were Kaffirs, that is, infidels.

By consulting the map of Africa the reader will notice that in the northern portion are situated the Barbary States, embracing Algeria, Morocco, Tunis, and Tripoli, whilst in the northeastern corner lies Egypt. Morocco lies on the northwest corner, on the North Atlantic Ocean, and is separated from Spain by the Straits of Gibraltar. It has an area of 219,000 square miles, and a population that is estimated at 500,000 inhabitants. Two-thirds of these are Moors, a name given to the Arabs in Morocco; the others are chiefly Bedouins, Jews, and negroes. The sultan of Morocco is chief of the State and head of the church. They differ somewhat in their habits and customs from the Mohammedans in Turkey, Persia, and other countries. Joining Tripoli on the east is Algeria. The land occupied by this territory is almost identical with that of the ancient kingdom of Numidia. It is an important colonial possession of France, having an area of 318,344 square miles, and a population of about 3,400,000. Two-thirds of these are the French Mussulmen subjects, while the remainder are Spaniards, Jews, Italians, Anglo-Maltese, Germans, and over 22,000 other foreigners. There are also many Portuguese on the northern border of Morocco and Algeria. In 1881 the population of the city of Algiers alone was over 70,000; that of Oran nearly 59,000.

East of Algeria lies Tunis, with an area of 42,000 square miles, and a population of 1,500,000, the majority of which are Bedouins, Arabs, and Kalybes. There are also 45,000 Jews. Since 1881 Tunis has been under the protectorate of France.

Tripoli lies to the south and west of Tunis, and is under the regency of the Turkish Empire. It is governed by a pasha, subject to the Ottoman Empire. Its territory is 344,000 square miles, and its population 750,000. Most of these are Arabs. All of these countries just mentioned lie on the Mediterranean Sea.

Next comes Egypt proper, with a population of nearly 7,000,000, of whom about 91,000 are foreigners. The native Egyptians are of Arab descent; they compose the bulk of the population. Many of the foreigners are Europeans, not a few being English. Alexandria is a large city, but many of its inhabitants are European or English. Besides Egypt, and those countries which are subject to it, there are the territories of Nubia, Hordofarn, Barfor, Soudan, and equatorial provinces, with an estimated area of 1,026,208 square miles, and a population of 11,000,000. The administration of Egypt is carried on by native ministers, subject to the rule of the khedive, and under the supervision of England.

The Moors, who inhabit large portions of Morocco, are spread all along the Mediterranean. They are a mixture of the Bedouins, Arabs, Africans, and ancient Spaniards, and are a handsome, intelligent race of people. The women gratify their intense pride by adorning their persons with the most costly apparel, silk, gold, and jewels, while the men indulge to excess their love for beautiful horses and arms.

The Protestant missions in North Africa are those conducted by the Kalybe Mission in Morocco, Algeria, and Tunis; the London Society for the promotion of Christianity among the Jews in

Morocco, Tunis, and Abyssinia; the United Presbyterian, and the English Church Missionary Society in Egypt; the Saint Corisconia Society in Abyssinia; the British Bible Society in Algeria, Tunis, Morocco, Egypt, and Abyssinia. Then there is the American Mission Field Association, which has centers in Alexandria, Mousara, Cairo, Assiout, and Luxor, with over 2,000 communicants and 5,000 attendants. The Berlin Society is also doing work in Egypt.

In Tunis and Algeria alone the British Bible Society reports sales of Bibles, Testaments, and portions of the Scripture, to the amount of 3,712 volumes; in Morocco, 788; in Egypt, Bibles and Testaments to the amount of 9,651, with a value of \$2,552; other religious publications amounting to 8,993 volumes. It is claimed that there are many thousands of communicants, and that there are thousands of others being instructed in the hundreds of mission schools.

Miss Whatley's medical mission has been in existence at Cairo for twenty-five years, and she reports a large and intelligent attendance. The influence of these missions is felt to a greater or less extent all through these countries. There are tribes and localities, however, where the people, to all appearances, never can be benefited, yet, besides those in the missions and their converts, there are many Europeans among them who have had the light of the gospel. Can it be supposed that God has not a people in these countries? Are not there numbers of these natives that will enter the kingdom of God? And has not God a purpose in dotting all over this dark continent families that are walking in the full splendor of the gospel light? The facts already stated show that in North Africa there is an area of over 2,000,000 square miles, with a population of nearly ten times that number. There are many noble men and women here who have taken their lives in their hands, and established many stations and schools where the inhabitants can be civilized and Christianized. Surely the Lord intends to gather from these a people who will shine in the brightness of his glory when earth is restored to her Edenic beauty. S. N. H.

THE MUCH-NAMED SUNDAY.

THE New York *World* has the following item from Atlanta, Ga., which will be of interest to our readers, both because of the facts stated, and on account of the new designation given to Sunday, namely, the Sabbath of the Methodist Episcopal Church South. The *World* says:—

"Four of the leading members of the Alpharetta Methodist Church, of Atlanta, Ga., have just been expelled, the charge against them being heresy in being converted to the doctrines of the Seventh-day Adventists. These are: Mrs. J. M. Howell, Mrs. J. M. Dodd, Miss Dodd, and Mrs. Rinnie Letson, wives and daughters of prominent citizens, and they are only a few of the converts made by Elder Huffman. A dozen others against whom the same charges were made refused to submit to trial and withdrew from the church.

"The Investigating Committee finds the four who stood trial guilty of heresy in that, 'believing themselves to be right, they do not recognize the sabbath of the Methodist Episcopal Church South, and hence are observing the seventh day of the week, Saturday, as the Sabbath.' They propose to continue until convinced that they are in error. They are also confirmed in the belief that the doctrine of the immortality of the wicked, as held by the Methodist Episcopal Church South, is not founded on biblical teaching."

"The sabbath of the Methodist Episcopal Church South" is a new name for Sunday, but it is just as appropriate as is the much-used designation, the "American sabbath." It is well that the ladies were expelled for the non-observance of a church day and not for any unscriptural doctrine or practice. It is much better to be out of harmony with even as great a body as the Methodist Episcopal Church South than to be found disobeying an express commandment of God.

The Sabbath-School.

Notes on the International Lesson.

SOLOMON AND THE QUEEN OF SHEBA.

(December 8; 1 Kings 10:1-13.)

SHEBA, the country whose queen came with such display to visit Solomon, is supposed to have been the southernmost part of Arabia. When Jesus referred to the circumstances of her journey (Matt. 12:42), he spoke of the royal visitor as "the queen of the South," and said "she came from the uttermost parts of the earth."

It would seem that the queen's errand was not altogether prompted by curiosity, but that she was really in quest of wisdom. She had "heard of the fame of Solomon concerning the name of the Lord," and came to "prove him with hard questions." From this expression we might suppose that she was actuated by a spirit of rivalry, but the Saviour appears to have attributed to her a better motive, by saying that her action would, in the judgment, condemn the course of the Jews of his time. From this indorsement it seems fair to infer that the queen's "hard questions" were concerning matters of importance, rather than mere attempts to puzzle the famous wise man. The immense value of the offerings she brought would indicate that she entertained an exalted idea of the king and his God.

KING SOLOMON treated his inquiring guest with becoming courtesy, and kindly gave her all the information she desired; for it is said "she communed with him of all that was in her heart." And the Lord was evidently interested in her case; for the Spirit of God was the source of Solomon's wisdom, and the record says that "there was not anything hid from the king." The Lord never disappoints any who honestly seek after the truth.

"WHEN the queen of Sheba had seen all Solomon's wisdom, and the house that he had built," etc., it is said "there was no more spirit in her." On this Adam Clarke remarks: "She was overpowered with astonishment; she fainted. I have seen precisely the same effect produced. A lady, who was herself an artist, viewing some exquisitely finished Oriental paintings, was so struck with astonishment that she twice nearly fainted, and was obliged to leave the room."

ON the expression, "and his ascent by which he went up into the house of the Lord," Clarke comments as follows: "It seems very strange that the steps to the temple should be such a separate matter of astonishment. The original . . . all the versions have translated, 'and the holocaust which he offered in the house of the Lord.' The Vulgate, Septuagint, Chaldee, Syriac, and Arabic, all express this sense; so does the German translation of Luther, from which, in this place, we have most pitifully departed: 'And his burnt-offering which he offered in the house of the Lord.'"

THE queen promptly acknowledged the truthfulness of the report she had heard in her own country, but said, "I believed not the words, until I came, and mine eyes had seen it." It is strange, but true, that most people believe error more readily than they will the truth. Many professors of the Christian religion will cling to dogmas based on mere tradition, with no Scripture support but some strained inference, while they will resist to the last doctrines announced in the plainest statements of the Bible. Thomas would not believe the fact of the resurrection of Christ until he had demonstrated it with his own eyes; but the Lord

said, "Blessed are they that have not seen, and yet have believed."

HOWEVER, when the queen of the South heard the wonderful wisdom and saw the great prosperity of Solomon, she at once appreciated the great favors which his God had bestowed upon him. "Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom." It is probable that comparatively few of those who had the privilege so highly valued it. There are few, if any, causes of mental and material poverty so potent as neglected opportunities.

THE present which the queen gave to Solomon was indeed a royal offering. "A hundred and twenty talents of gold" would be over \$3,000,000, and the spices and precious stones were "a very great store." It is conceded by commentators that verse 13 should follow verse 10, completing the account of the queen's visit before entering upon the matter pertaining to Solomon's dealings with Hiram.

VERSE 13 says: "King Solomon gave unto the queen of Sheba all her desire, whatsoever she asked." Just what she asked we are not told, but there has been much speculation in regard to the matter, some of which would reflect seriously upon her character. But unwarranted speculation is no part of Bible study, and has been fraught with much harm to Bible truth. Human life is too short to learn well even that which is revealed, without marring plain truth with the traditions of men. Mr. Bruce, a Scottish traveler and writer of the latter part of the eighteenth century, says: "The Abyssinians, both Jews and Christians, believe the forty-fifth psalm to be a prophecy of the queen's visit to Jerusalem." W. N. GLENN.

Letter to the Hebrews.

HEBREWS 6:19 to 7:3.

(Lesson 11, December 14, 1889.)

1. On what does our hope rest?
2. What does a true hope afford?
3. What is our hope called?

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Heb. 6:19.

4. What is said in the Scriptures of the hope of the hypocrite?

"So are the paths of all that forget God; and the hypocrite's hope shall perish; whose hope shall be cut off, and whose trust shall be a spider's web." Job 8:13, 14.

5. Is there any likeness between an anchor and a spider's web?

6. How many hopes are recognized in the Bible?

"There is one body, and one Spirit, even as ye are called in one hope of your calling." Eph. 4:4.

7. What is the condition of those who have not obtained an interest in the promises of God?

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:12.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thess. 4:13.

8. What is the nature of a true hope?

9. To where does our hope point us, or reach?—*Ib.*

10. Who has entered within the veil for us?
- "Whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchizedek." Verse 20.

11. In what scripture may we learn concerning the veil?

"And thou shalt make a veil of blue, and purple, and scarlet, and fine-twined linen of cunning work; with cherubim shall it be made. And thou shalt hang it upon four pillars of shittim wood overlaid with gold; their hooks shall be of gold, upon the four sockets of silver. And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy." Ex. 26:31-33.

12. Was there more than one veil to the sanctuary?

"And after the second veil, the tabernacle which is called the holiest of all." Heb. 9:3.

13. Were the two veils alike? Compare Ex. 26:31 and 36.

14. What was their use?

"And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy." "And thou shalt make a hanging for the door of the tent, of blue, and purple, and scarlet, and fine-twined linen, wrought with needlework." Ex. 26:33, 36.

15. To which veil does Heb. 6:19 refer? See note.

16. Whose office was it to go into the sanctuary? Ans.—The priest's. Ex. 28:43; Num. 8:1, 7.

17. Who had a special commission for the work of the sanctuary? Ans.—The high priest.

18. Who was Melchizedek?

"For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him." Heb. 7:1.

19. What is said of him in the Scriptures?

"And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God. And he blessed him, and said, Blessed be Abraham of the most high God, possessor of heaven and earth; and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." Gen. 14:18-20.

20. Do we learn anything more of him in the Old Testament?

21. What did Abraham give to him?

"To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace." Heb. 7:2.

"And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave tithes of all." Gen. 14:20.

22. Can you tell how Abraham learned about the duty to pay tithes?

23. What is the meaning of the name Melchizedek? Heb. 7:2. See note.

24. What is said of his parentage, or descent?

"Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually." Verse 3, Revised Version.

25. In his priesthood whom was he like in these respects?—*Ib.* See note.

NOTES.

It is not possible within the space of a Sabbath-school lesson to give a full description of the work of the priest in the sanctuary. Every day in the year the priests ministered in the holy place, or the first room of the sanctuary. Ex. 27:20, 21; 30:1, 7, 8; Heb. 9:6. The tenth day of the seventh month was the day of atonement, on which the high priest went alone into the most holy place, and sprinkled blood upon the mercy-seat, over the ark which contained the law of God. Ex. 16. By this act he cleansed the sanctuary from all the defilement of sin. This was a type of the day of Judgment. Our Lord ascended on high in the

year A.D. 31. He said to his disciples, "I will pray the Father, and he shall give you another Comforter." John 14:16. And, "If I go not away, the Comforter will not come unto you." John 16:7. Within ten days after his ascension to his Father, his priesthood in the sanctuary in the heavens (Heb. 8:1, 2) begun, for on the day of Pentecost his prayer was answered, and the Comforter came. Acts 2. This was the beginning of his priesthood, and he was then of course officiating in the holy, or the first of the two holy places. It is not until the seventh trumpet sounds, which is near the close of this dispensation, that the temple in heaven is opened where the ark of the testament is seen. Rev. 11:14-19. This is the most holy, within the second veil. Now as Paul wrote the letter to the Hebrews in A.D. 64, but a little more than thirty years after the beginning of Christ's priesthood, the veil within which he then entered must have been the first.

PAUL says of the name Melchizedek that it is "by interpretation, king of righteousness." It is compounded of two Hebrew words; *melék*, king, and *zedek*, righteousness. Most Hebrew proper names were thus significant. As Salem means peace, king of Salem is, also, king of peace. In both these names Melchizedek fitly represented the Son of God, who is truly the King of righteousness and the King of peace. It is on the throne of grace that he is our peace. Eph. 2:14; Zech. 6:12, 13.

HEB. 7:2, 3 contains some of the most significant and interesting of all the statements of this wonderful argument. All that is known of Melchizedek is contained in Gen. 14:18-20, and in these two verses in Hebrews 7.

The truth is, that if we could ascertain his genealogy, all the force of Paul's reasoning would be lost, and he would no longer serve as the type of the priesthood of Christ. For it is the evident intention of the record to give Melchizedek as the type of Christ, in whose priesthood no genealogy or succession can be reckoned. Christ has indeed a genealogy, but that serves solely to prove his heirship to the throne of David, and does not refer at all to his position as a high priest on the throne of his Father in Heaven. This will be seen with more and more clearness through all this chapter.

The original Greek says he was *agenealogētos*, literally, without genealogy. Authorities to almost any extent may be quoted to show that the method of expression used in Heb. 7:3 was common among the Hebrews where no genealogical record was preserved.

ADDITIONAL NOTES.

As made plain in the previous lesson, the hope of the Christian rests upon the word and oath of God, "that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." The very idea of hope implies that the present condition is undesirable as contrasted with that hoped for; but a well-grounded hope affords strong consolation for present sorrows, and "is an anchor to the soul, both sure and steadfast."

THE purpose of an anchor is too well known to need explanation, and just as it takes hold of the bottom of the sea and holds the vessel from drifting upon the rocks or into the quicksands, so hope reaches within the veil, that is, into the heavenly sanctuary, where Christ ministers for us, and keeps the soul from drifting away from God. But hope, like faith, must have a firm basis; it is a combination of expectation and desire, and must rest upon the promises of God. A man may believe that which he does not desire, or he may desire that

which he has no warrant for believing that he will obtain; but such faith, or such desire, is not hope; faith and desire must unite to form hope.

BUT what is the Christian's hope? He can only hope for that which God has promised; let us therefore turn to some of the promises of God and see if we can find what is pre-eminently the Christian's hope. When God created man he gave him dominion over the whole earth; but man lost that dominion, and it passed into the hands of Satan. This we have learned in past lessons. But in Micah 4:8 we have a promise that the dominion which Adam lost, the first dominion, shall be given to Christ: "And thou, O Tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." And in Gal. 3:29 we read: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." This shows plainly that if we belong to Christ we shall share with him the dominion of this earth restored to its Eden glory; and with this agree the words of the psalmist: "The meek shall inherit the earth; and shall delight themselves in the abundance of peace" (Ps. 37:11); also the promise of our Lord: "Blessed are the meek; for they shall inherit the earth." Matt. 5:5.

BUT the possession of the earth does not alone constitute the hope of the Christian. Says the apostle John: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:2, 3. Not only is the Christian a joint heir with Christ, but he will *be like* his divine Lord. "Blessed are they that hunger and thirst after righteousness; for they shall be filled." What could be more desirable than to be like Christ, "holy, harmless, and separate from sinners;" "filled with all the fullness of God."

IN his epistle to Titus the apostle Paul says: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:11-13. The coming of the Lord is here called the blessed hope, because everything depends upon it; it is then that we shall be clothed with immortality; it is then that our vile bodies shall be "fashioned like unto his glorious body;" it is then that we shall be caught up to meet the Lord, and "so shall we ever be with the Lord." Is it not a "blessed hope"? C. P. E.

JESUS not only taught the principle of love, as did also his apostles, but, in his earthly life and in all his relations to men as well as God, he was a sinless illustration of his own teaching. Love, as the law of living, just reverses the law of supreme selfishness, displacing it and substituting itself for it. Selfishness is the central principle of all sin, and the universal curse of this world. It makes man a depraved being toward God and depraved being toward his fellow-man. It is essentially the law of hell. Love, on the other hand, is the central principle of all virtue, and is the law of heaven. The moral salvation of the gospel is a salvation from supreme selfishness and the enthronement of love in the human breast. Man is saved from himself and from his own depravities when love becomes the monarch, the guide, and inspiration of his existence.—*Independent*.

The Missionary.

WOMEN'S MISSION TO WOMEN.

THE Missionary Conference in London in 1888, while reviewing the present condition and future prospects of the Protestant missions in the world, gives special attention to the subject named at the head of this article. At the meeting held July 14, Right Rev. Bishop Baldwin, D.D., of Huron, in the chair, remarked: "We are gathered together here to-night for one of the most holy and blessed objects, to consider women's work amongst women. As the time of our blessed Lord's second coming draws near, we find that the Master is bringing out fresh energies, using new means, and putting into activity powers that have long been dormant; and amongst others is that great feature of modern Christianity, the noble mission of women to women."

"There is a sadness in all infidelity and rationalism, but it has been powerfully remarked that of all the sad sights that weary Christendom beholds, the saddest is to see a woman laboring under skepticism and under rationalistic views. Christianity has done everything for us, but who shall tell what Christ has done for woman? Look where he found her and see to what a place he has raised her. She rises to-day to realize that all the blessings she enjoys she owes to that Lord who took her feet from the miry clay and the horrible pit and placed her in the position that she now occupies."

In some respects mission work by women lies back of all missionary operations. If we only get the mothers, the wives, the daughters of the country, we have got the men. To whatever land you go the woman has her power, and of all heathen countries there is none where the woman has the same power as in China; notwithstanding all that has been said, or is being said, of the oppression and degradation of which we so often hear, hers is a most remarkable power considering the circumstances under which she is placed. Hence the necessity for the establishment and support of schools for girls in all that country.

At the meeting referred to one of the speakers who well understood the matter—had learned by experience—said: "I wish to emphasize that China of all other countries is the field for the mission of women. I am in the habit of saying that there is some backbone in Chinese men, and if I were to go on to say what I think of the women I should say there were several backbones in Chinese women. They have been the great force which has preserved the country. I say this without any fear of contradiction. They have been important factors in its political history, and they are important factors in social life. A woman when she comes to be a mother and a grandmother, is a power in the family and a power in the village or the town that it is almost impossible to overestimate."

Such is the testimony of a learned and experienced minister who had long been on the ground and studied the Chinese as they are at their homes.

He also insists that in order to success the missionary must learn the manners and customs of the people, and especially learn their

language; and as anyone may see, this is easier and better done in their own country than anywhere else. There is no way of getting at the heart of a people except through their language, and for a woman, as for a man, there is no royal road; and, other things being equal, it is always better to learn it as it is spoken.—*St. Louis Christian Advocate*.

COREA.

THE "Hermit Nation" is about to throw away the cloak of seclusion, and follow in the wake of nations penetrated by the religion of Jesus Christ.

This peninsula lies to the northeast of Asia, and is separated from China, of which it is a nominal dependency, by the Yellow Sea. Its shape it resembles Italy. It is exceedingly mountainous, and is covered with forests, especially in the north. Its winters are cold, and its summers hot. On the whole, its climate is healthy, though a great deal of sickness is caused by bad water. The peninsula is about 400 miles long by 150 wide, and is divided into eight provinces. Its population is estimated, by different persons, at from eight to twenty millions.

The people of Corea belong to the Mongol race. The men are of a medium height and are strongly built, but they are not very active, and are, in fact, inclined to indolence. They make excellent friends but dangerous enemies.

The women, although treated with more consideration than are their sisters in some other Oriental lands, are yet so little thought of that, as a rule, they receive no distinctive names, but are known by the places of their habitation or marriage, or, if married, as the mothers of their sons. Their lives, after the first few years of childhood, are spent in strict seclusion, and after marriage they cannot even leave their houses without first obtaining the permission of their husbands.

Marriages are all arranged for by the parents of the contracting parties, and the ceremony is performed by a formal salutation.

A curious wedding custom compels the bride, especially if belonging to an aristocratic family, to maintain absolute silence in the presence of her husband on the day and night of the wedding.

The ruling sovereign of Corea is looked upon as the great father of his people, and he exercises a father's authority over them.

The nobles constitute a powerful factor in Corean public affairs, and personally they enjoy many privileges not accorded to the common people. The latter have very little influence, and only by combination into guilds or trade unions are they able to protect themselves from the high-handed exactions of the aristocracy.

Coreans glory in a history that traverses the misty past, and takes its students back to the time when Samson was judging Israel. During that time, through all the varieties of fortune, they have preserved their autonomy, either as a Province of China, or as an independent nation.

The present king is an absolute monarch, except as regards an acknowledgment of the sovereignty of China.

The Corean religion is chiefly Buddhism, while Confucianism and Feng-shui have a place.

The Roman Catholics, by means of native converts from China and Japan, propagated their tenets in Corea as early as some two hundred years ago, and met with considerable success; but they were called upon to endure persecution, and their converts were scattered or martyred. In 1835 they again began work in Corea and again achieved success, but until recent years, owing to the determination of the government to exclude foreigners, they have been obliged to live in comparative retirement. This exclusiveness of the Corean Government was carried to such length that so late as 1877 it was ordered that any Chinaman found across the border should pay for his presumption with his life.

Corea has been opened to Western commerce and the gospel through the influence of the medical mission. Rijutei, a Corean nobleman, some years ago received a slight knowledge of the gospel through the medium of Japan. This nobleman was afterwards the means of saving the life of the queen, and so won royal favor. On a treaty being made between Corea and Japan, Rijutei found his way, as a representative of his government, into the latter country. Here he was taught the simple doctrines of evangelical Christianity, and, on his return to his native land, he lent his influence to open the door for the gospel's entrance. In 1882, a treaty was made with the United States, and in 1884, at the request of Rijutei, the American Presbyterian Board opened a mission station at Seoul. Dr. Allen, who had been a medical missionary in China, took charge of this station, but while his person was protected by an appointment as physician to the American Legation, his work received little encouragement from the natives.

At length there was a revolt in Seoul, and several distinguished persons were wounded. Among them was the king's nephew. The native surgeons endeavored to staunch these wounds with wax, and many would probably have not recovered but for the intervention of Dr. Allen, whose skillful treatment won the gratitude of the sufferers. The king in appreciation of the service performed by Dr. Allen in saving the life of his nephew and others, encouraged the building of a government hospital, which was placed under the care of the Presbyterian Mission, and under Dr. Allen's supervision.

Later others came, and in July, 1886, the first convert was baptized. In the fall of 1887 the first church was formed, with ten members.

The Methodist Episcopal Church of the United States has also a few missionaries at work in Corea, and in January, 1889, there were two congregations with a membership of over one hundred.

Copies of the gospel have been distributed throughout the land, and as a result hundreds are sending in applications for baptism, twenty-eight coming in in one month, of whom nineteen were received.

There are calls for teachers and missionaries on all sides, and the work promises to be of the most fruitful character, and will, no doubt, ere many months, grow to such a proportion as to entitle Corea to a place among the miracles of missions.—*Missionary Echo*.

UPPER COLUMBIA T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING SEPTEMBER 30, 1889.

No. of members at present,	- - - - -	212
" " dismissed,	- - - - -	2
" " added,	- - - - -	2
" " reporting,	- - - - -	73
" missionary visits,	- - - - -	400
" letters written,	- - - - -	137
" " received,	- - - - -	18
" Bible-readings held,	- - - - -	14
" attending Bible-readings held,	- - - - -	153
" pp. tracts, pamphlets, and books loaned,	6,671	
" " " " " given,	10,972	
" " " " " sold,	2,935	
" periodicals distributed,	- - - - -	2,107
" subscriptions obtained,	- - - - -	18
" Signs taken in clubs,	- - - - -	59
" Sentinels " " " " " "	- - - - -	65

Societies failing to report were Alba, Echo, Heppner, Highland Valley, Lewiston, Medical Lake, Moscow, Spokane Falls, Walla Walla.

S. H. CARNAHAN, Sec.

MISSIONARY MURMURINGS.

GATHERED FROM LEADING MISSIONARY JOURNALS.

A SUGGESTION was made at the Missionary Conference in London, 1888, that a World's Missionary Committee of Christian women should be established as a means of communication between the different denominations or societies. This has been carried out, and its chairman is Miss A. B. Child, of Boston, Mass.

In Spain the gospel is preached in at least 112 chapels or halls, by 56 Protestant pastors, and 35 native evangelists. The number of communicants is placed at 5,442. There are also 80 Sunday-schools and 111 day-schools in connection with the Protestant work,—all the result of 20 years' work, during which time only Spain has been open to the gospel.

In Chicago there are several wards where there is only one church for every 12,000, 17,000, 20,000, and even (in one case) 30,000 souls. There is little wonder that these wards are the breeding-places of anarchy. But even this is riches compared with one ordained missionary to every 150,000 souls in heathendom, while some have parishes containing 500,000, and very few helpers.

MEXICO has been and is a fruitful field for mission work. It is nearly twenty years since Protestant missionaries entered her territory, and the visible results of their labors are indicated in the following figures: Mexican preachers ordained, 146; other native helpers, 127; communicants, 12,135; adherents, 26,967; evangelical papers, 8; church buildings, 75; martyrs (killed by persecution), 62. Certainly this is a noble record for a mission field.

A CONGREGATION was formed in Andalusia, Spain, from one of the peasants purchasing a Bible from a colporter. The twenty or thirty members of the congregation did not know they were *Protestant* until they were told so by a passing visitor. They did, however, apparently know what the "great commission" meant, and every Sabbath a collection was taken for the support of a missionary in South Africa, to which every member of this extremely poor congregation contributed.

PERSONS desiring to send books to Syria will have to exercise considerable caution, or they may find their selections barred an entrance to that land. It is stated that recently

600 volumes were burned by order of the government, on account of some objectionable feature contained in them. Among the books refused an entrance we notice, Dr. Pierson's "Crisis of Missions," Thompson's "The Land and the Book," "The Church at Home and Abroad," etc. Fortunately, the Scriptures are not interdicted.

THE widow of the late General Colin Mackenzie, who for over thirty years was intimately acquainted with mission work in India, says that missionaries are not "in society," that while they have neither the time nor inclination for such pastime, there is a great gulf fixed between them and the "station people," which the latter, as a rule, never cross. Mrs. Mackenzie bears testimony to the simplicity of the lives of the missionaries, and says that nothing can be more unjust than to charge them with "self-indulgence" or "luxury."

THERE is a strong anti-American feeling in certain quarters in China, which is said to be increasing. The Rev. M. C. Wilcox, B.D., says: "Several months ago an ordinary-looking Chinaman, in an obscure village on the Kueheng District, surprised me by asking, 'Did you have to present a certificate before you could land in China?' 'Of course not,' was my reply. 'Then why do the Chinese have to present certificates before they can enter America? And why is it that some are refused a landing who have proper certificates?'"

In heathen countries, Protestants occupy 500 separate mission fields, containing 20,000 mission stations, supplied by 40,000 missionaries. In these 20,000 mission stations there are 500,000 Sunday-school scholars, an average of 25 to each station. In the 20,000 Protestant mission stations there are 1,000,000 native communicants, or an average of 50 to each station. There are also 2,000,000 of adherents who are friends of the evangelical faith, and hearers of the gospel preached from the Bible—an average of 100 to each station.

THE Hon. William B. Reed, a former U. S. Commissioner in China, thus speaks of mission work: "I went to the East with no enthusiasm as to missionary enterprise. I came back with the forced conviction that it is, under Providence, the great agent of civilization; and I feel it my duty to add that everywhere in Asia and Africa, among the Kaffirs in Natal, on the continent of India, among the forests of Ceylon, and over the vast expanse of China, the testimony to the success and zeal of our countrymen, as missionaries of truth, is earnest and concurrent. I heard it everywhere, and from high authority."

SINCE the founding of the Universities' Mission to Central Africa, in 1861, 37 of its missionaries have found, in that continent, lonely graves. But the work survives, and there are now 105 laborers in that field. This mission was proposed by David Livingstone. Its Lake Nyassa branch is located right in the heart of a great slave-yielding territory, and the Arabs are endeavoring to drive out the missionaries, who form an obstruction to the prosecution of their nefarious traffic. There are as many laymen as clergymen, all receiving £20 each for clothes and private expenses, and receiving the necessities of life from one common store.

The Home Circle.

TRUST.

SEARCHING for strawberries ready to eat,
Finding them crimson, and large, and sweet,
What do you think I found at my feet,
Deep in the green hill-side?

Four brown sparrows, the cunning things,
Feathered on back, and breast, and wings,
Proud with the dignity plumage brings,
Opening their four mouths wide.

Stooping lower to scan my prize,
Watching the motions with curious-eyes,
Dropping my berries in glad surprise,
A plaintive sound I heard.
And looking up at the mournful call,
I spied on a branch near the old stone wall,
Trembling and twittering, ready to fall,
The poor little mother-bird.

With grief and terror her heart was wrung,
And while to the slender bough she clung,
She felt that the lives of her birdlings hung
On a still more slender thread.

"Ah, birdie!" I said, "if you only knew
My heart was tender, and warm, and true!"
But the thought that I loved her birdlings too
Never entered her small brown head.

And so through this world of ours we go,
Bearing our burdens of needless woe;
Many a heart beating heavy and slow
Under its load of care.

But oh! if we only, only knew
That God was tender, warm, and true,
And that he loved us through and through,
Our hearts would be lighter than air.

—Selected.

LOVE YOUR WORK.

MARGARET SIDNEY has such an excellent piece of advice for boys and girls, in one of her stories, that I must repeat it at once:—

The first thing that you must do in order to be successful in anything—*love your work*. "But I don't," you say. Well, then, make yourself. Get up, in some way, a hearty, genuine enthusiasm for whatever you are to begin. If you are to study French, make up your mind that you'll be the best French scholar that you can think of. Be glad of any chance to study it that you can invent. Imagine how you would feel if someone took away from you every French book and locked it up; if there were a law that no one should be allowed to learn it. All the day, when you are not studying it, think of it pleasantly; watch every bit of improvement you make jealously; above all, keep track of the little slippings back in your progress. And then see what others are accomplishing in the same line. There is nothing so stimulating as this. You will be surprised now to find at this stage of your progress how many delightful avenues are opened up to you. Little clubs will want you, where the other boys and girls desire to learn, at the same time that they have a nice, jolly time. Somebody may give you a splendid invitation to go to Europe, somebody who would much prefer to pay their nephew, or their little friend, than a stranger, for saving them the trouble of scraping up all their forgotten French at the last moment. Oh, it soon becomes a fine thing to work, and moid, and study, when one sees the results of their labor.

It is just so in music, in painting, in learning arithmetic, or in taking care of a garden. Whatever you are doing, make yourself love it to begin with. By and by you will love it because you can't help yourself.—Selected.

NOT ASHAMED TO WORK.

MR. GEORGE W. CHILDS, of Philadelphia, is not a child, but a man—a very wealthy and successful publisher, and a public-spirited man, known all over the country for his patriotism and benevolence. But Mr. Childs was a child once—a poor boy, and a boy not afraid nor ashamed to work. This is what he says about it himself, and it ought to be a lesson to boys—and perhaps to grown-up children—never to be ashamed to do any work that is honorable.

"I was self-supporting at a very early age. In my twelfth year, when school was dismissed for the summer, I took the place of errand-boy in a book store in Baltimore, at a salary of two dollars a week, and spent the vacation in hard work. And I enjoyed it. I have never been out of employment; always found something to do, and was always eager to do it, and think I earned every cent of my first money. When first at work in Philadelphia I would get up very early in the morning, go down to the store, and wash the pavement, and put things in order before breakfast, and in the winter-time would make the fire and sweep out the store. In the same spirit, when books were bought at night at auction, I would, early the next morning, go for them with a wheelbarrow. And I have never outgrown this wholesome habit of doing things directly and in order. I would to-day as lief carry bundles up Chestnut Street as I would then. As a matter of fact, I carry bundles very often. But I understand that certain young men of the period would scorn to do as much."—*Chicago Standard*.

NINE POINTS OF GOOD HUSBANDRY.

1. WHEN your wife has been busy at home all day, do not, immediately on your return, spy out some omission, but glance around and recognize her efforts by some such expression as, "This is comfort."
2. Do not refuse to pay her some pleasant little courtesies.
3. Chat with her at table, and do not be always buried in your newspaper.
4. Do not take the children's part against her, but let them realize that you and she are one in your joint care of them.
5. Take her into your confidence, and do not try to bear burdens alone.
6. If she is in trouble, do not pooh-pooh, but let her feel your sympathy.
7. Do not criticize her before strangers.
8. Be always polite to her.
9. Go sometimes for a walk or shopping with her, and as you go arm in arm, now and then give her arm a squeeze!—Selected.

A TRUE STORY.

"PAPA, will you please give me fifty cents for my spring hat? Most all the academy girls have theirs."

"No, May; I can't spare the money."

The above request was persuasively made by a sixteen-year old maiden as she was preparing for school, one fine spring morning.

The refusal came from the parent in a curt, indifferent tone. The disappointed girl went to school. The father started for his place of business. On his way thither he met a friend, and, being hail fellow well met, he invited him into Mac's for a drink. As usual, there were others there, and the man that could not

spare his daughter fifty cents for a hat, treated the crowd.

When about to leave, he laid a half-dollar on the counter, which just paid for the drinks.

Just then the saloon keeper's daughter entered, and going behind the bar, said, "Papa, I want fifty cents for my new spring hat."

"All right," said the dealer, and taking up the half-dollar from the counter, he handed it over to the girl, who departed smiling.

May's father seemed dazed, walked out alone, and said to himself: "I had to bring my fifty cents here for the rumseller's daughter to buy a hat with, after refusing it to my own. I'll never drink another drop." And he kept his pledge.—*Philadelphia Methodist*.

BABIES IN CHINA.

A GENTLEMAN who made a tour through China on a bicycle tells of some curious things he saw in out-of-the-way districts which travelers do not usually visit. One of these was a company of babies picketed out in a field like so many goats or calves. Each baby had a belt about the waist; into this belt behind was tied a string about ten feet long, the other end of which was fastened to a stake. The stakes were set so far apart that there was no danger of the strings getting tangled up as the babies crept or ran about. Some of them were creeping on all-fours, some of them were making their first attempt at standing by balancing against the stakes, while older ones were running or playing in the grass. All seemed good-natured and happy, and though they gazed at the queer-looking stranger and his wheels with an expression of surprise, they did not cry or seem in the least frightened. Nobody seemed paying any attention to the babies, but as the mothers were seen working in a rice-field a little way off, they would of course have come to them had there been any need. The babies had plenty of fresh air and sunshine, and were perhaps as well off as some more petted ones at home.—Selected.

DRESS.

CHILDREN should be sensibly and comfortably dressed. The child must have ample freedom for the exercise of its muscles, and the breathing must not be restricted. Great harm is wrought in children's dress; style is allowed to rule regardless of comfort or health.

Never allow the child to sleep in the clothing worn during the day (whether it be infant-in-arms, or the man or the woman grown). Just here allow us to say that each will be the better cared for to sleep alone; indeed, this is true morally and physically with all ages. Before passing from this subject, we have a word more; as the girls grow up, natural taste will be liable to want to follow the fashions of the surrounding society; here beware of folly. Corsets and high-heeled shoes may be in style, but are always out of place. Never permit a girl to wear a corset, and cut down the heels of the opera shoe.

Low necks, short sleeves, and tied-back fronts, revealing the exact figure of the lower limbs, with great bustles, are unbecoming in appearance, and are invitations to vulgar remarks by the coarse. Avoid all such dress.

Be careful to inculcate principle in the matter of dress in dealing with your daughters. Be kind but positive here, and never yield to the demands of fashion, the most tyrannical god (or goddess) of this world.—*Selected.*

A CHINESE MILLIONAIRE.

THE honesty of the Chinese in their business dealings is shown in the action of Hou Qua, the Canton millionaire, who died a few years ago, leaving at least \$50,000,000. One of the Chinese firms of Canton had failed, owing a great sum to foreigners. Hou Qua got up a subscription, and paid the indebtedness. He headed the list of subscribers with \$1,000,000 out of his own pocket, saying that "Chinese credit must remain untarnished."

This is the man who, when the English were about to bombard Canton, unless their demand of \$6,000,000 was paid within forty-eight hours, headed the subscription list with the sum of \$1,100,000. "I give," said he, "\$800,000 as a thank-offering for the business prosperity I have had. I give \$100,000 as a testimony of the fidelity of my son, and \$200,000 as a mark of the affection which I bear my wife."

This man, Hou Qua, though dead, is still greatly honored in Canton. His gardens there are among the sights of the city, and his name is synonymous with business honor.—*Frank G. Carpenter.*

A CHINESE FUNERAL.

AMONG the strangest customs of foreign nations are those connected with the burial of the dead. What a terrible thing death is to those who have not heard the words: "He that liveth and believeth on me shall never die!"

A little Chinese girl was buried in Evergreen Cemetery, in New York, the other day, in a way that would seem very odd to an American child. Red candles, which emitted a disagreeable odor, were burned in the house, and at the grave a fire was kindled to burn all the girl's clothes. Into this the relatives kept throwing a white powder, which burned with a bluish light. The Chinese believe that Satan has a fashion of racing to the grave and seizing the body as soon as it arrives, so on the way there the friends keep tossing bits of paper out of the carriage window, which Satan is supposed to pick up and read, thus allowing the procession to reach the cemetery first.—*Selected.*

THE RULES OF ELIZABETH FRY.

1. NEVER lose any time. I do not think that lost which is spent in amusement or recreation every day; but always be in the habit of being employed.

2. Never err the least in truth.

3. Never say an ill thing of a person, when thou canst say a good thing of him. Not only speak charitably, but feel so.

4. Never be irritable or unkind to anybody.

5. Never indulge thyself in luxuries that are not necessary.

6. Do all things with consideration; and when thy path to act right is difficult, put confidence in that Power alone which is able to assist thee, and exert thine own powers as far as they go.—*Express.*

Health and Temperance.

DOES THE USE OF WINE PREVENT DRUNKENNESS?

THIS question is of great importance for California, where the soil, as well as the climate, is peculiarly adapted to the cultivation of the wine grape, and where there already has been paid considerable attention to wine making. It must, however, be remembered that, although some efforts have been made in this State to make the manufacture of wine a success, it is a fact that, while other varieties of fruit grown in California have yielded a profit to the producer, the wine grape has not proved itself to be profitable to the wine growers. The thousands of dollars which the State of California has expended in the interest of this industry has not, it seems, been able to make this business profitable. But in spite of this fact the devotees of Bacchus are bound to do their utmost to make California a wine-producing State.

It is very natural for those who are interested in the wine question, either as growers of the wine grape, manufacturers of fermented wine, sellers or consumers of the "stuff," to turn their eyes (which, perhaps, already have been made red by tarrying too long at the wine) to the old country, saying, "The wine-producing countries, as, for instance, France, are very sober compared with other countries." I am sure that these wine-making people wish it so to be, and that this wish is embodied in that statement; but it is one thing to make a statement and quite another to prove it. I propose to prove that that statement is not true, and that even France, one of the leading wine-producing countries, is cursed by an increasing tide of drunkenness, as well as many other countries. I will prove that the use of fermented wine does not prevent drunkenness, and that such wine is the kindling-wood by which the devil starts the fire of hell—the thirst for strong drink in those who used to put the foaming cup to their lips. Everyone who is acquainted with the manner in which alcohol is working its way onward to victory will admit that it, aided by the lighter drinks, creates a craving for stronger—for whisky and gin—and that it thus sneaks upon its victims before they are well aware of the fact that they are bound, hand and foot and heart, in the most degrading thralldom—the thralldom of strong drink. And as it is with individuals in this respect, so it is with nations, especially wine-producing nations. There is, I believe, a time for all wine-producing nations when they can congratulate themselves because the bad effects of intoxicating drinks are not so easily detected among them as among other nations who use the stronger alcoholic drinks. But how long will this state of things continue? It will only continue a few generations. In such countries both men, women, and children will drink these light fermented drinks, flattering themselves with the thought that it doesn't hurt them, little suspecting that they are creating a thirst—a fire which will either devour the coming generation or involve it in a most desperate struggle against the inherited thirst for intoxicating drinks; and the consequence will be that such nations will

sooner or later come to a fearful crisis, when they will have to grapple with that awful monster—strong drink, the fruit of the alcoholic wines which their fathers and mothers indulged in. Wine-producing has reached that point.—*Rev. Carl F. Eltzholtz, of Norwegian and Danish M. E. Church, in Christian Advocate.*

DISINFECTING WITH SULPHUR.

THE following is the correct method of fumigating with sulphur, and the only one of practical value in infected dwelling-houses: The house must be vacated. Heavy clothing, blankets, bedding, and other articles which cannot be treated with disinfecting solutions, should be opened and exposed during fumigation, as directed below. Close the room as tightly as possible, place the sulphur in iron pans supported by bricks placed in wash-tubs containing a little water; set the sulphur on fire by hot coals, or with the aid of a spoonful of alcohol, and allow the room to be closed for twenty-four hours. For a room about ten feet square, at least three pounds of sulphur should be used; for larger rooms, proportionally larger quantities. Heavy woolen clothing, silks, furs, stuffed bed-covers, beds, and other articles which cannot be treated with fluid disinfectants, should be hung in the room during fumigation, their surfaces thoroughly exposed, and pockets turned inside out. Afterward they should be hung in the open air, beaten and shaken. Pillows, beds, stuffed mattresses, upholstered furniture, etc., should be cut open and their contents spread out and thoroughly fumigated. Carpets are best fumigated on the floor, but they should afterward be removed to the open air and thoroughly beaten.—*Sanitary Volunteer.*

THE Prohibition Voice gives some curious and instructive figures concerning the different systems of high and low license. In a careful examination of 41 high-license cities the average license fee was \$665, the number of saloons over 12,000, an average of 1 saloon to 387 persons, and an average of 1 arrest out of 40 persons for drunkenness. In 38 cities where low license prevailed the average license fee was \$122, the number of saloons 33,784, an average of 1 saloon to 144, and 1 person was arrested for drunkenness to 39.7 of population. It is notable that the cities of San Francisco, Troy, and Cohoes had more saloons to the population than any of the others, while in Parkersburg, West Virginia, 1 person out of every 16 is arrested for intoxication and disorderly conduct. The evidence furnished by the figures proves conclusively that high license does not diminish drunkenness, and will be used by the Prohibitionists accordingly.—*Catholic Review.*

GERMANY'S own papers and statistics refute the claim that little drunkenness exists in that beer-loving country. Witness the following current item from the German press: "Germany annually spends 430,000,000 marks for its army, but not much less for its alcoholic drinks, which cost 406,000,000 marks. Statistics show that the intemperate class furnishes thirty per cent. of all the insane, fifty per cent. of all the poor, and seventy per cent. of all the criminals."—*California Prohibitionist.*

News and Notes.

RELIGIOUS.

—The Japanese Government has removed the tax from Christian churches, thus placing them on the same basis of Shinto and Buddhist temples.

—A congress of churches will be held in Tremont Temple, Boston, December 11 and 12, 1889, to consider the relation of the secret lodge system to civil liberty and the Christian religion.

—Rev. John Levington, of Michigan, is preparing a new book on "The Essential Oneness of All Secret Societies." It will be issued soon by the Wesleyan Publishing House, Syracuse, N. Y.

—Rev. Mr. Noyes, of Canton, says that \$200,000,000 is spent in China annually on ancestral worship alone. He found that the ratio of gifts to income, in several families, ranged from one-fifth to one-third, and in no case was so small as one-tenth.

—The American Branch of the Salvation Army advocates the observance of the ordinances of baptism and the Lord's Supper. Adjutant Frank Robinson was baptized in the Tenth Avenue Baptist Church, Oakland, Cal., November 24.

—In a recent lecture before the Y. M. C. A. of San Francisco, Dr. Dille, of Oakland, is accredited with saying that religion was not good for anything unless it made men. Instead of singing, "I want to be an angel," the convert should be taught to sing, "I want to be a man."

—The Turkish authorities have at last found it to be prospectively to their interest to discourage the persecution of Christians. So Moussa Bey, of Armenia, is to have a trial for the depredations he has been encouraging, or instigating, in his province. The government is furnishing body guards for the safe conduct of witnesses to the capital to testify in the matter.

—We find this bit of information in the *Calcutta Daily News*: "There is plenty of religion in the colony of Victoria. The population amounts to a million, divided among 150 sects—to say nothing of Pantheists, Fatalists, Silent Admirers, & s. d.-ists, Saved Sinners, and Humanitarians. There are plenty of Saved Sinners and Humanitarians in the mother country who might go to Australia to keep their brethren company."

—The scheme to "evangelize" the west end of London, beginning with the Prince of Wales, will probably result in a flat failure. The workers may be politely received, but their influence will not be strong or lasting, as the British aristocracy has altogether too good an opinion of itself to imagine for a moment that it needs any help in securing salvation. The average aristocrat thinks he confers distinction upon religion by patronizing it.—*S. F. Chronicle*.

SECULAR.

—The new States have now all been admitted by proclamation of the President.

—The post-office at Santa Rosa, Cal., will be made a free-delivery office January 1.

—The National Grange, Patrons of Husbandry, demands the restriction of immigration.

—The schedule time of the new fast-mail train is 108 hours between New York and San Francisco.

—Up to the 18th ult., the present season, Riverside, Cal., had shipped 204 ten-ton car loads of raisins.

—The Chinese Government has refused to grant a concession for a telegraph line from Siberia to Peking.

—The suffrage proclamation of the new republic of Brazil allows all Brazilians who can read and write to vote.

—The National Palace at San Salvador was burned on the night of the 19th ult. All the government archives were consumed.

—Secretary Windom contemplates withdrawing a greater part of the \$47,000,000 on deposit in the United States depositories.

—The jetty partially constructed at the mouth of the Columbia River has already caused a deepening and widening of the channel.

—Sierra Madre College, at Pasadena, Cal., has been sold to a Mr. Daggett, of Kansas City, who will convert the place into a luxurious home.

—A lot of Chinese goods were recently seized by the Collector of Customs at San Francisco, on account of obscene toys found amongst them.

—Two explosions of natural gas are recorded for November 22, one at Pittsburg and the other at Bradock, Pa. Both were attended with loss of life.

—A large raisin packing house will be built in Tulare next spring, the enterprise being based on a guarantee of the product of 3,500 acres of grapes.

—Natchez, chief of the Piutes, has 160 acres of land at Big Meadows, Nev., 100 of which are under cultivation. His ranch and stock are valued at \$3,000.

—There is now in session at Brussels an anti-slavery congress whose purpose is to devise ways and means for the suppression of the slave trade in Africa.

—The latest news from Samoa is that Malietoa has been re-instated as king amid great rejoicing, the British, American, and German agents recognizing him by proclamation.

—The Secretary of the Navy has advertised for propositions to build the hulls and machinery of two steel gunboats of 1,000 tons each, and a steel practice vessel of 800 tons.

—The *Interior* says: "The Grangers will soon be a political power in Michigan. Not less than 75,000 farmers in that State have joined the Patrons of Husbandry since last May."

—Owing to the change of government in Brazil, the war vessels *Richmond* and *Tallapoosa* have been ordered to Rio Janeiro to protect the interests of our government and her citizens.

—They say that the lightning never strikes in California, but the *Vallejo Chronicle* says that during the recent storm a bolt cracked the brick smoke-stack of Starr's Mills from top to bottom.

—Harriet Beecher Stowe is said to be so much demented in her old age as to be virtually a child again. She wanders around, talking to herself, humming old tunes, and picking dead leaves.

—The superintendent of streets of San Francisco is trying to draw the color line in the matter of contracts for street work, and the courts have been appealed to for protection of colored contractors' rights.

—The railroad employes of Iowa, 50,000 strong, seem disposed to work together politically for the furtherance of their own interests, which they deem to be in the main the interests of their employers.

—A project is on foot for the reclamation of the famous Death Valley, New Mexico, by the use of water from the Rio Grande River. The land is very rich, but has hitherto been a desert waste for want of water.

—One of the Samoan chiefs who was banished by the Germans when Malietoa was dethroned, died in San Francisco November 20, aged 39 years. He had been in the city only two weeks, and died of typhoid-pneumonia.

—The new European squadron of war vessels, under command of Admiral Walker, sailed out from New York on the 18th inst. The squadron consists of the flag-ship *Chicago*, the *Boston*, the *Atlanta*, and the *Yorktown*.

—Ex-President Cleveland, commenting upon the question of what to do with our ex-Presidents, says: "The best way of disposing of them is to let them alone and give them a chance to earn their daily bread in peace."

—There was a gala day at Olympia, Wash., on the 18th ult., on the occasion of the inauguration of officers of the new State, and the assembly of the State Legislature. Ex-Governor Watson Squire and John B. Allen have been elected U. S. Senators.

—The sultan has cast his lot with those opposed to the slave trade, and has issued an edict empowering the commanders of German and English men-of-war to search all Zanzibarese *dhows* (the name of the African merchantmen), and other boats.

—The *Los Angeles Herald* says: "The reports of fine ore discoveries in the San Gabriel Range are attracting a great deal of attention. The rock recently exhibited in this office was notably rich, and the only question is as to the extent of the deposits."

—The financial agent of eight Australian and Italian noblemen, travelers in a Central Pacific sleeper, lost \$3,000 at Ogden, on the 13th ult. He left his coat in his bunk and went out for a wash, and on returning discovered that his pocket-book was missing.

—Permission has been granted the French Cable Company to land cables at Charleston, S. C., thus connecting this country with Cuba, San Domingo, and Hayti, and thence via the French West India colonies, connecting with Venezuela all the South American republics.

—Some of the large land owners of Tulare have hit upon an excellent scheme for securing the improvement and settlement of the county. They offer their land in tracts, at low prices and on long time, without payments down, on the sole condition that the settlers shall plant vineyards.

—Last week was truly a rainy one throughout California, being the second general storm of the season; heavy snows in the mountains are also reported. Coincident with the Pacific Coast storm come reports of heavy rainfall in New York, New Jersey, and Pennsylvania, together with unusually high water in the streams.

—A special Indian agent recently ordered a chief at Acoma pueblo to get twenty-five children ready to send to the government school at Albuquerque. The chief refused to send the children to any but a Catholic school. Of course the Catholic authorities stand by the chief, and there is a lively contest between Church and State.

—The United States Government has brought suit against the Southern Pacific Company to declare forfeited all its land grants, on the ground that the corporation is void. It is claimed that the company which was authorized to build the road never did so, and that the subsequent corporation has no legitimate claim upon the lands.

—The *Volks Zeitung*, a Catholic paper of Bologne, says the "pope is willing to arbitrate the Irish question if asked by the English Government or the Parnellites." Of course he is; that is just what popes are made for,—to "arbitrate" the affairs of nations. But all such arbitrations are one word for the nation and two for the church. Just now Leo's principal ambition is to have all nations recognize his importance as a factor among nations.

—A boy at Spafford Springs, Conn., recently made a balloon of wool sacks, which he lined with paper, and tied at one end with cords. Then he built a fire underneath it until it "filled" with hot air; after which he fastened a smaller boy to the balloon, as ballast, and let it go. The rude structure ascended about seventy-five feet, floated around a short time, to the great consternation of the people, and then safely landed the screaming lad on the steps of the Methodist Church.

—On November 21 the Supreme Court of California filed a decision to the effect that a husband has no right to bequeath by will the wife's share of community property. The cause at issue was one wherein a man bequeathed to his wife one-half his estate, the other half going to other heirs in equal shares. The wife set up the plea that half of the whole estate was hers in her own right, being community property, and that the will gave her half of the husband's part. The Supreme Court has affirmed the judgment in her favor.

—While all is quiet under the new order of government in Brazil, the republic has not yet asked other governments to recognize it. The emperor has left for Europe, and it is now asserted that he was aware of the plot and acquiesced in it to save anticipated trouble to his daughter, who would succeed him at his death. He is now an old man, and was conscious of a growing republican sentiment in the country. All the national obligations, it is said, will be respected, and the deposed emperor is to be allowed an annuity during his life-time.

Obituary.

McPHIE.—Died of diphtheria, November 2, 1889, at Soledad, Monterey County, Cal., Mabel Christina, daughter of A. W. and Mary A. McPhie, aged 11 years, 4 months, and 28 days. Mabel was raised in the Seventh-day Adventist faith, and though young she gave evidence of being truly a child of God. After an illness of two weeks, Mabel sweetly sleeps in Jesus. Her parents, brothers, and sister are bowed with grief, but realize the sustaining hope of the gospel. Words of comfort were spoken by Rev. Dr. Hurtell, M. E., from John 11:25, 26. * * *

BABCOCK.—Died of dropsy of the heart, November 16, 1889, at his home in Oakland, Cal., John H. Babcock, aged 53 years, 2 months, and 26 days. The deceased was born in Augusta, Maine. When war broke out, he twice responded to his country's call, and served two terms of enlistment. It was while in the army that the foundation of the disease was laid which at last proved fatal. For the last six months he was a great sufferer. Shortly after the war he came to California. Some sixteen years ago he heard and embraced present truth, to which he adhered till his death. He died trusting and hoping in the merits and power of a risen Saviour, who, when he comes, will bring back the "prisoners of hope" from the prison house of the grave. He leaves a companion to mourn his loss, but her hope rests in Him who is the "God of the widow." Words of comfort by the writer from John 11:25, 26 and kindred texts. M. C. W.

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The Signs of the Times.

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Our readers will miss the usual article on our first page from Mrs. E. G. White. We hope to have an article from her pen next week, but may not receive it in time.

We learn from the *Review and Herald* that the winter term of the Battle Creek College opens December 11. Eternity alone will fully reveal the good which this institution has done for the cause of present truth. Many of the most valuable and efficient workers in different parts of the great harvest-field received their training in this institution. May it continue to prosper till the work is done. For further information see advertisement on another page.

Nor much dependence can be placed in wills when the fact is taken into consideration that even so eminent a lawyer as the late Samuel J. Tilden failed to make a will which would stand the test of the courts. One clause in his will specified that a certain part of his estate should be applied by the executors to such educational and charitable purposes as would, in their judgment, "render the widest and most substantial benefit to the interests of mankind." On account of the indefiniteness of this provision, virtually giving the executors the power of willing away his residuary estate, the court declared the clause to be of no effect, and the property will go to the legal heirs.

A CORRESPONDENT asks an explanation of the following question:—

"How could Christ and God each be makers of all things as referred to in Heb. 1:2 and John 1:1-3."

By the common law that the acts of an agent are the acts of his principal. God created all things by or through Christ. Mr. Jones, it is said, has built him a new house, and yet he has not done any of the work, but has intrusted it all to Mr. Brown, a builder. It would be correct to say, Mr. Jones has built him a new house, or Mr. Brown has built Mr. Jones a new house. Both would be true. The former is the efficient cause, the latter was his agent. The Father and Son were also one in the work of creation, in a way which we cannot understand. It was the work of both, it was the work of each.

THE dedication services of the Roman Catholic University at Washington, D. C., were held the 13th inst. Prominent at the banquet were President Harrison, who sat at the left of Cardinal Gibbons, Secretaries Blaine, Tracy, Noble, Windom, and Rusk, and Attorney-General Miller. Among the toasts to "His Holiness, Pope Leo XIII.," "Our Sister Universities" (not Protestant), "The Hierarchy of the United States" (the Catholic only), was a toast, "Our Country and her President." To this Secretary James G. Blaine responded, as follows:—

"I come to represent the United States—not in any political sense, much less in any partisan sense, nor in connection with any church or sect; but to speak for all and the great freedom which we enjoy. I have made that statement in Protest-

ant assemblies, and I am glad to make it in Catholic ones."

How does Secretary of State Blaine represent the United States if not in a political sense. "Political" is "pertaining to government, policy, polity, or politics;" "pertaining to a nation or State; national; public; civil." If Mr. Blaine represented the United States at all, he did it as a public or civil or political official; and this before an organization which is intensely and always partisan and political. But it might be well to query, Who gave Mr. Blaine the right to represent the United States at a distinctively Roman Catholic convention, met for the purpose of honoring the Roman Catholic system of education, which is diametrically opposed to the free public schools of America—who gave Mr. Blaine this right or privilege? Would the President or his cabinet attend the services of any other distinctively denominational institution, say the Mormons or the Jews, for instance?

THE *Truth Seeker*, an infidel paper published in New York, is devoting considerable space to a discussion of the question, "Was Abraham Lincoln a Christian?" We fail to see that it now makes any material difference whether he was or not. A definite answer to the question would make Christianity neither better nor worse. The opinions of men, however great, or greatly beloved, have nothing to do with the merits of any religious system, and they who seek to strengthen the claims of Christianity by claiming as its adherents men who never made any public profession or faith in its divine Author, only show that they set far too high a value upon the opinions of the great ones of earth; and it seems probable that, could it be shown that certain great men were infidels, their admirers would lose faith in revealed religion. Such should heed the words of the psalmist: "Put not your trust in princes, nor in the son of man, in whom there is no help."

WE wish to express our thanks to the friends who send us, from time to time, papers, religious and otherwise, not only from the various parts of this country, but from the Old World as well. We would be pleased to have all articles worthy of note marked. We may not be able to directly notice all these marked articles and clippings sent by our friends, but we are thankful for them just the same. They are often of use indirectly. Sometimes several papers are sent us from various sources noticing the same thing; of course we will use the best which comes. But we do not wish the others whose paper may not be used to refrain because of this from sending in the future. If you see any reports of religious or religio-political conventions or meetings, anything which you think the editors of the SIGNS ought to know, send us a copy of the paper which contains the information or report, and we will use them as well as we can, and be thankful. So, brethren and friends, send them along.

THE *Catholic Review* says:—

It is instructive and important for Catholics to know that four millions of Frenchmen voted to retain in power the present government. Three and one-third millions voted to dismiss it. Over two million did not vote at all. These two million are, in all probability, the good Catholics in comfortable districts, who want as little trouble as possible, and are afraid of a change of government. They cannot be the atheistic mob, for one characteristic of that class is that they always vote one ballot, and when it is necessary to get ahead of the Catholics they will vote two with a good conscience. Perhaps it has not yet occurred to the French leaders of the Catholic party to stir up these two millions."

So after all Leo XIII. has the power to bring France to terms just as he brought Bismarck to terms some three years ago. Rome could reduce

the republic to anarchy merely by stirring up the two million Catholic non-voters, and add in these for a single election to the opposition. She would then say, See what atheism has done. Restore the church to its ancient privileges and all may again be well.

THE New York *Christian Advocate* has the following, which is for the most part sensible:—

"A curious practical question arises in Utah, and that is, what Christian pastors should do in the matter of the baptism of persons received on probation who have been baptized only at the hands either of the Mormon Church or of the organized branch called the Josephites. We have no hesitation in saying that the Mormon Church, in either of the branches, is as widely removed from Christianity as Mohammedanism. This judgment is based upon a careful reading of the 'Book of Mormon,' and the historical books of the Mormons, which we obtained from President George Smith in 1871, and from a comparison of Mormonism with Mohammedanism. No ceremonies that the Mormons may perform, whether resembling baptism in the use of water or not, are Christian ceremonies, much less Christian sacraments. If a Mormon had been baptized as a Christian before adopting Mormonism, that is another matter. But if he had received only Mormon baptism, he should be baptized on professing faith in Christ as promptly as any pagan was, or Jew, to whom the gospel was preached by the apostles. In such a case it would not be *rebaptism*, though a second ceremonial use of water."

It is, indeed, true that it takes more than the form to constitute Christian baptism. One of the essential things is a proper candidate. A proper candidate is one who has been converted, has renounced the world, and given himself to God. This is certainly quite as necessary as a properly authorized administration. And only those baptized under these conditions have received Christian baptism. It matters not by whom the ceremony was performed, whether by a Mormon priest or by a Methodist bishop.

THE following dispatch from Rome under date of November 14 is significant:—

"According to the Vatican correspondent of the *Political Correspondence*, the real object of the extraordinary mission of Sir John L. Simmons to Rome is to offer to the Holy See the re-establishment of an ecclesiastical court in Malta as it existed at the time of the Grand Masters of the Maltese order. In return the British will ask that the Catholic bishop of Malta should be raised to the rank of a metropolitan, and made primate of all the Catholic apostolic missions and vicarates in the English possessions in Africa. If this question is satisfactorily solved the negotiations may be extended so as to enhance the position of the Catholic hierarchy in India. In Vatican circles it is hoped that the negotiations will end with the establishment of regular, diplomatic relations between the holy see and the court of St. James."

The crafty Leo will no doubt know how to take every advantage which this negotiation may afford, and which England may offer. The rapidity with which the Papacy is regaining its lost prestige would be startling were it not for the sure word of prophecy, which prepares those who heed its warnings for these things. The world will worship the beast which had the wound by the sword and did live, but God will be the hope and defense of his people.

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