

THE Signs of the Times

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

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The Signs of the Times.

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DRAXY'S HYMN.

I CANNOT think but God must know
About the thing I long for so;
I know he is so good, so kind,
I cannot think but he will find
Some way to help, some way to show
Me to the thing I long for so.

I stretch my hand—it lies so near;
It looks so sweet, it looks so dear.
Dear Lord," I pray, "oh, let me know
If it is wrong to want it so!"
He only smiles—he does not speak:
My heart grows weaker and more weak,
With looking at the thing so dear,
Which lies so far and yet so near.

Now, Lord, I leave at thy loved feet
This thing which looks so near, so sweet;
I will not seek, I will not long—
I almost fear I have been wrong.
I'll go and work the harder, Lord,
And wait till by some loud, clear word
Thou callest me to thy loved feet,
To take this thing so dear, so sweet.

—Saxe Holm.

General Articles.

DAVID'S DISTRUST.

BY MRS. E. G. WHITE.

At the time of the new moon, a sacred festival was celebrated in Israel. This festival recurred upon the day following the sad interview between David and Jonathan concerning the certain death that seemed to wait the son of Jesse. It was expected that both the young men would be at the feast. David feared to be present, and an arrangement was made that he should visit his brothers, and on his return, he should hide himself in the field not far from the banqueting hall, and for three days he should absent himself from the presence of the king, and Jonathan would note the effect upon Saul. If inquiry was made as to the whereabouts of the son of Jesse, Jonathan was to say that he had gone home to attend the yearly sacrifice offered at his father's house. If no angry demonstrations were made by the king, but he should answer,

"It is well," then it would be safe for David to return to the court. But if he should become enraged at his absence, it would decide the matter of David's flight.

David was to hide himself in a place appointed before, and after his return from the feast at his father's house, Jonathan, who was skilled in archery, was to go with an attendant to the field, near the hiding-place of David, and shoot a certain number of arrows that would be a sign to him of the temper of the king, and would decide his course of action. If Jonathan should say to the young man who gathered up the arrows, "Behold, the arrows are on this side of thee," David would have nothing to fear, but might come to the palace, and the presence of the king. But if he should say to his attendant, "Behold, the arrows are beyond thee," then David was to take his departure, for it would not be safe for him to come to the court.

On the first day of the feast, the king made no inquiry concerning the absence of David; but when his place was vacant the second day, he asked his son the reason of the non-appearance of his friend. He questioned, "Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to-day? And Jonathan answered Saul, David earnestly asked leave of me to go to Bethlehem; and he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there; and now, if I have found favor in thine eyes, let me go away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table." When Saul heard these words, his anger was ungovernable. He abused his son, and cursed David. He declared that as long as David lived, Jonathan could not come to the throne of Israel, and he demanded that David should be sent for immediately, for he had determined that he should die. Jonathan again made intercession for his friend, pleading, "Wherefore shall he be slain? what hath he done?" This appeal to the king for the reason of his wrath against an innocent man, only made him more Satanic in his fury, and he hurled the javelin, which he had intended for David, at his own son.

The prince was grieved and indignant, and leaving the royal presence, he was no more a guest at the feast. His soul was bowed down

with sorrow, as he repaired, at the appointed time, to the spot where David was to learn the king's intentions toward him. Jonathan shot the arrow, and as the lad ran to find it, exclaimed, "Is not the arrow beyond thee?" David understood the sign, and knew that he must flee for his life. When Jonathan had sent the lad home with his bow and arrows, he sought his beloved friend. They fell upon each other's neck and wept bitterly. Their united hearts were sorely grieved at the necessity of separation. The dark passion of the king cast its shadow upon the lives of the young men, and their grief was too intense for expression. Jonathan's last words fell upon the ear of David as they separated to pursue their different paths, "Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed forever."

Jonathan watched the form of his friend until he was lost from sight, lest he should be observed by spies, and taken to the presence of his enemy. Then the king's son returned to Gibeah, and David hastened to reach Nob, a city some ten miles distant, belonging to the tribe of Benjamin. The tabernacle had been taken to this place from Shiloh, and here Ahimelech, the high priest, ministered. David knew not where to fly for refuge, except to the servant of God. The high priest looked upon him with astonishment, as he came unattended, with a countenance marked by anxiety, care, and sorrow. He inquired what had brought him to the place without an attendant. The young man was in constant fear of discovery, and was perplexed as to how he should reply. In his extremity he resorted to deception. Here David manifested a want of faith in God, and his sin resulted in causing the high priest to be put to death. Had the facts been plainly stated, Ahimelech would have known what course to pursue to preserve his life. God requires that truthfulness shall mark his people, even in times of peril. David told the priest that he had been sent by the king to accomplish some secret business which required that he should go alone. He asked the priest for five loaves of bread. There was nothing but hallowed bread in the possession of the man of God; David succeeded, however, in removing his

scruples, and obtained the bread to satisfy his hunger.

But a new difficulty now presented itself, which caused fresh anxiety to David. He saw Doeg, the chief of Saul's herdsmen, who had professed the faith of the Hebrews, and who was now paying his vows in the place of worship. The sight of this man decided David to make haste to secure another place of refuge, and to obtain some weapon with which to defend himself if it should become necessary. He knew that Doeg was acquainted with the purpose of Saul in regard to himself. He was aware that orders had been issued to the king's servants to take the life of David if they should find him, and he feared that this man might attempt it before he could make good his escape.

He asked Ahimelech for a sword, and was told that he had none except the sword of Goliath, which had been kept as a relic in the tabernacle. David replied, "There is none like that; give it me." His courage revived as he grasped the sword that he had once used so valiantly to destroy the champion of the Philistines. David fled to Achish, the king of Gath, for he felt that there was more safety in the midst of the enemies of his people than with his own brethren. He decided to throw himself upon the mercies of national foes, rather than stay in the dominions of Saul.

But it was reported to Achish that David was the very man who had slain the champion of the Philistines years before, and now he who had sought refuge with the foes of Israel, found himself in the greatest peril. He feigned to be mad, and his enemies were deceived, and deemed him unworthy of their notice. Thus he made his escape.

The first error of David was his manifest distrust of God at Nob, and his second mistake was his deception before Achish. In his friendship and love for Jonathan, David had displayed noble traits of character, and his moral worth had won him favor with the people; but as the trial and test came upon him, his faith was shaken, and human weakness appeared. He saw in every man a spy and a betrayer. But this experience was serving to teach David wisdom, for he had a realization of his weakness and frailty, and of the necessity of constant dependence upon God. While in these trying scenes, he composed some of the psalms.

We see the weakness of even noble men when they are brought into trying circumstances. This man, when in a great emergency, had looked up to God with the steady eye of faith, and had met the proud, boasting Philistine. He believed in God, he went in his name. He trusted in his power to do the work of defeating the armies of the Lord's enemies. But as he had been hunted and persecuted, perplexity and distress had nearly hidden his heavenly Father from his sight. He seemed to think that he was left alone, to fight his own battles. He was confused, and knew not which way to turn. We may learn a lesson from the experience of David. "Let him that thinketh he standeth take heed lest

he fall." All need the help which God alone can give. Oh, how priceless is the sweet influence of the Spirit of God as it comes to depressed, despairing souls, encouraging the faint-hearted, strengthening the feeble, and imparting courage and help to the tried servants of the Lord! Oh, what a God is ours, who deals gently with the erring, and manifests his patience and tenderness when we are in adversity, and when we are overwhelmed with some great sorrow!

David ought not to have distrusted God for one moment. Wherever the children of God make a failure, it is due to their lack of faith. When shadows encompass the soul, when we want light and guidance, we must look up; there is light beyond the darkness. We must learn to trust our heavenly Father, and not allow the soul to be defiled with the sin of unbelief. In trying to save ourselves, we do not commit the keeping of our souls to God, as unto a faithful Creator. We do not expect him to work for us, but frantically beat about in our own finite strength to break through some wall of difficulty which God alone can remove for us. Man is nothing without God. The example of the good and noble men of sacred history, is to be imitated by us only where they followed the footsteps of the Lord. When man relies implicitly upon God, he will be true to himself; and he can hope and rejoice in the God of his salvation, though every friend of earth becomes a foe.

David had reason to trust God. He was the Lord's anointed. He had been protected in the midst of danger by the angels of God. He had been armed with valor and courage to do wonderful things, and if he had but removed his mind from the distressing situation in which he was placed, and thought of God's wonderful power and majesty, he would have been at peace even in the midst of the shadows of death, and could with confidence have repeated the promise of the Lord, "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

HOLY THINGS.

It is sometimes claimed that there is no such thing as holy time; that it is absurd to think that one day is really any better than another; that man can make any day a holy Sabbath by resting upon it. It would be interesting to hear such ones explain Josh. 5:15. The case is similar to that of Moses at the burning bush. Joshua had seen the man standing by Jericho, and had learned that he was the "captain of the host of the Lord." "And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so." Now did the ground become holy because Joshua took off his shoes? or was it holy before? The answer is, It was holy before, for the Lord said so. Then it seems that there may be a difference between things of the same kind. There was no outward difference between the ground on

which Joshua was standing and the ground in other places, yet there *was* a difference. One was holy, on account of the presence of the Lord, the other was not. The ground on which Joshua stood would have remained holy even if he had not removed his shoes. So it is with the Sabbath. The Lord has made it holy, and it will remain holy whether man regards it or not. The failure to discriminate between the holy and the profane is that which brings the judgments of God upon mankind.

A CHARACTERISTIC OF THE REMNANT CHURCH.

THE true people of God who live upon the earth when Christ comes are commandment-keepers. Thus the Scriptures speak of them: "And the dragon [Satan] was wroth with the woman [the church], and went to make war [by stirring up earthly Governments] with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

The first passage is chronologically fixed by two things: 1. The chapter in which it is found presents before us the conflict of the church of Christ throughout the Christian age. The great pagan and papal persecutions are portrayed in verses 12-14. The 1260 days, or years, of tribulation are noticed. The earth helping the woman symbolizes the changed attitude of earthly Governments toward the church, caused by the dissemination of the principles of the Reformation. But once more the powers of earth are roused by Satan, and the final conflict of the church takes place. See chapter 13:3, 4, 11-18. It is the closing act of the drama, therefore the last stage of the church. But the *last* stage of the church must witness Christ's coming. 2. This is also shown by the term "remnant." The original word, *loipos*, is defined by Young, "remaining, left;" by Greenfield, "the rest, remainder." It is the waiting few who are looking for their Lord.

The twelfth verse of the fourteenth chapter also relates to the same time and same class. "Here is the patience," when the coming of Christ draws nigh. Jas. 5:7, 8. "Here are they that keep the commandments," etc. And as John sees this class developed by the last threefold message (Rev. 14:6-11), Christ appears to reap the harvest of the earth. Verse 14. "Here," therefore, denotes a time just preceding the coming of Christ. Other proofs might be brought, but these are sufficient to show that these commandment-keepers are living upon the earth in patient waiting when Christ comes the second time. Who are they?

They are not Jews, for they keep the "faith of Jesus." This must include all that could be included in this term "faith;" for it is unlimited. It includes the ordinances of the gospel and faith in all its provisions for man's salvation. Then they are commandment-keeping Christians.

If they keep the commandments of God they must observe them *all*. He who transgressed the second commandment, or the sixth, would not by anyone be considered a commandment-keeper; for he would be a commandment-breaker. And this principle holds good as regards every one of the ten commandments. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Jas. 2:10. Rebellion against God can be shown by little variation from his divine commands, as well as by great transgression. The obedient heart obeys all.

As regards the first three commandments of the decalogue, and the last six, all of Protestant Christendom are united in their observance. With few exceptions, all believe them to be binding. But as regards the fourth, they are at variance. The fourth precept of the decalogue declares, "The seventh day is the Sabbath of the Lord thy God." Ex. 20:8-11. But Christians generally observe the first day of the week contrary to Bible authority. By no possible feat of legerdemain, nor by any legitimate use of language, can "the seventh day" be made to mean "the first day." A memorial of creation cannot be made a memorial of redemption without changing the law. The law demands the observance of the *seventh* day, and any variation from that is transgression of the law. It may be ignorantly done, believing it to be right, but it is still transgression. God may "wink" at the ignorance in times of darkness; and he will forgive those who walk in all the light they have. But the sin must be forgiven.

Many have been blessed in the past who did not keep the fourth commandment, but they were blessed not because they kept the first day and did not keep the seventh, but in spite of their transgression. God blessed them because they had a heart to keep all of his commandments if they had seen them; and they proved this by walking in all the light they did have. But when Christ comes there will be no excuse. The whole world will have been enlightened by the threefold message of Revelation 14, or they will have had the *privilege* of being so enlightened. Only willing and willful ignorance will prevent.

But of the faithful first-day observers of the past, so faithful that they died for Christ, it is *not* said that they are commandment-keepers. The seventh-day Sabbath was kept by the faithful for hundreds of years after Christ, and by some all through to the present, but in nearly all cases it was crushed out by Rome. The Reformers took advance steps, but saw not all the light. Prophecy reserved some till a later day. The Reformers kept the first day, for they knew no differently. Many died for their faith, but they are not called by inspiration commandment-keepers. Their great persecutor, the Papacy, is symbolized by the beast of Revelation 13. The 1,260 years of its triumph began 538 A. D., and ended 1798. Verse 10. At that time God speaks of the suffering martyrs and reformers. We will place his portrayal of them by

the side of those who are living when Christ comes.

REFORMERS AND MARTYRS.

"Here is the patience and faith of the saints." Rev. 13:10.

THE REMNANT CHURCH.

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

Both classes have patience; how much needed! Both have faith; how much required! But the remnant alone are commandment-keepers. Here is an evidence that the remnant church keeps the commandments in a sense that the reformed churches *did not* and their followers *do not*. But they kept all save the fourth; consequently the *fourth commandment* is the *point of difference*. And keeping that in connection with the other nine is what constitutes them keepers of "the commandments of God." They also hold to the faith of Jesus. Then they look for his second coming; for that is a part of the great scheme of redemption. John 14:1-3; Heb. 9:28; Tit. 2:11-14, and others.

On the other side are those who worship the beast and his image and receive his mark. The light of God's word and the pages of history have revealed the source of the errors which have corrupted and weakened the Christian church. They came through the Papacy. But against these corruptions God mercifully warns the world, and his professed people. Fear not man; worship not the creature; give not glory to tradition or error. But "*fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.*" Rev. 14:7.

These must be the characteristics of the remnant church. A sense of man's sinfulness and littleness and God's holiness and greatness will lead them to fear God, which is "the beginning of wisdom." In "the everlasting gospel" they find pardon and also "the power of God unto salvation," which leads to the highest of all worship—implicit obedience to all the requirements of the great Creator. Therefore, with all other moral precepts, they observe the memorial of God's creative work, the seventh-day Sabbath. Obedience, faith, patience will be their characteristics. It will be the work of faith (Jas. 2:17, 18), the labor of love (1 John 5:3), and the patience of hope (Rom. 5:4, 5). God grant that our readers may stand among them.

M. C. W.

THE WILL OF GOD.

"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7:21.

But how many are saying, "Lord, Lord," while they refuse to do the will of God expressed in the commandments of God. They profess great love for the Saviour, and talk fervently of Christ, the gospel, and the cross; but they consign the will of God to the dust of the ground, and love the Saviour a great way off. The Father and the Son are one.

A sanctified scriptural faith brings our adorable Redeemer very near, and holds the will of God in the mind and in the heart.—James White.

"THE LIGHT OF ASIA."

But, say the admirers of Buddhism, at least you will admit that the Buddha told men to get rid of sin, and to aim at sanctity of life? Nothing of the kind. The Buddha had no idea of sin as an offense against God, no idea of true holiness. What he said was, Get rid of the demerit of evil actions and store up merit by good actions. This storing up of merit—like capital at a bank—is one of those inveterate propensities of human nature which Christianity alone has delivered men from.

Only the other day I met an intelligent Sikh from the Punjab, and asked him about his religion. He replied, "I believe in one god, and I repeat my prayers, called Jap-jee, every morning and evening. These prayers occupy six pages of print, but I can get through them in little more than ten minutes." He seemed to pride himself on this rapid recitation as a work of increased merit. I said, "What else does your religion require of you?" He replied, "I have made one pilgrimage to a sacred well near Amritsar; eighty-five steps lead down to it. And I descended and bathed in the sacred pool. Then I ascended one step and repeated my Jap-jee in about ten minutes. Then I descended to the pool and bathed again, and ascended to the second step and repeated my prayers a second time. Then I descended a third time, and ascended to the third step, and repeated my Jap-jee a third time; and so on for the whole eighty-five steps. It took me exactly fourteen hours, from 5 P. M. one evening to 7 A. M. next morning." I asked, "What good did you expect to get by going through this task?" He replied, "I hope I have laid up a great store of merit, which will last me for a long time."

This, let me tell you, is a genuine Hindu idea. It is of the very essence of Brahminism and Hinduism. It is equally a Mohammedan idea. It is even more a Buddhist idea. Buddhism recognizes the terrible consequences of evil actions, but provides no remedy except the storing up of merit by good actions as a counterpoise. The Buddha never claimed to be a deliverer from sin. He never pretended to set anyone free from the bondage of sinful acts and sinful habits. He never professed to provide any remedy for the leprosy of sin, any medicine for a dying sinner. On the contrary, by his doctrine of Karma he bound a man hand and foot to the consequences of his own acts with chains of adamant. He said, in effect, to every one of his disciples, "You are in slavery to a tyrant of your own setting up. Your own deeds, words, and thoughts in the present and former states of being are your own avengers through a countless series of existences. If you have been a murderer, a thief, a liar, impure, a drunkard, you must pay the penalty in your next birth; either in one of the hells, or as an unclean animal, or as an evil spirit, or as a demon.

You cannot escape, and I am powerless to set you free." "Not in the heavens" (says the Dhamma-pada), "not in the midst of the sea, not if thou hidest thyself in the clefts of the mountains, wilt thou find a place where thou canst escape the force of thine own evil actions."

Contrast the first words of Christ, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Yes, in Christ alone there is deliverance from the bondage of former transgressions, from the prison-house of former sins; a total canceling of the past, a complete blotting out of the handwriting that is against us.—*M. Monier Williams.*

THAT "CONTINUAL CALL FOR MONEY."

THERE is no service which calls for such absolute and abiding devotion as that which is due and required in the service of God. Ancient Israel was not only the church of God for its day, but was typical of the church for all time. Though some of its outward forms were done away, they contained principles which were permanent. They were given by authority of Heaven, and besides serving a special purpose in that dispensation, they were, like all the Scriptures, "written for our learning."

In the twenty-first chapter of Exodus there are directions given concerning servants: "If thou buy a Hebrew servant, six years he shall serve, and in the seventh he shall go out free." But if the servant should prefer to remain in servitude, then it was provided that "his master shall bring him unto the judges; he shall also bring him to the door, or unto the door-post; and his master shall bore his ear through with an awl; and he shall serve him forever."

Here is illustrated the absolute, permanent service required by our Master of all who become his servants by accepting the terms of his purchase. There is no six years, or any other definite time contemplated; it is a service forever. "He that endureth to the end, the same shall be saved."

Some church-members complain of the expense necessary in the work of the gospel, and say, "I thought the gospel was free; I have always heard about the free gift, and salvation being without money and without price, but now there is a continual call for money." My brother, how came it to be a free gift? Was it not at someone's expense? Didn't someone make a great sacrifice that salvation might be free to you and me? I read in that "golden text," John 3:16, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What money could equal such a price? It cost God a sacrifice of infinite value. Again, Jesus, the "good Shepherd," says, I lay down my life for the sheep." Who can conceive of a greater price? Verily that free

gift, without money and without price, was a costly one.

Now, ye that are *claiming* the benefits of this free gospel, consider for a moment the relation of the reclaimed sinner to the Master who has purchased him at so great a cost. Have we not, in accepting the proffered boon, promised a life-long service? If our conversion was genuine, then the Master has bored our ears ("digged," as David says in the fortieth psalm, sixth verse, margin), and we have become his servants forever. In that case we can hold nothing in our own name—all belongs to the Master. If he allows us to retain nine-tenths for our voluntary usage, are there not some obligations arising out of the privilege?

Again, what is the evidence of that thorough conversion which entitles us to be called Christ's servants or disciples? It is that ye "bear much fruit." For ourselves? No, for him. How can we be "good and faithful servants" for Christ, unless he receives the profits of our labor? But there is another test: "If any man have not the Spirit of Christ, he is none of his." Rom. 8:9. Then if we are Christ's we will do as he did. We will not be satisfied with the joys of Heaven for ourselves, but will have a burning desire for the salvation of others.

Christ could have stayed in Heaven and had it all free, "without money and without price;" but in order that others, who were shut out through the deceptions of Satan, might enjoy the same blessings, he was willing to pay a great price on their account. Now suppose that we have salvation laid before us at no cost to ourselves, can we retain our claim of being Christ's, while turning our backs upon all efforts to save others? No, certainly not. That disposition would at once cut us off from him. The moment we show an unwillingness to lay down all, even life itself, for the salvation of our fellow-men, that moment we fail to manifest the Spirit of Christ.

Salvation was sent to earth free of cost to the fallen race; but everyone who receives the good news is thereby made "debtor" to his fellow-men, to enlighten them also. Rom. 1:14. The obligation is laid upon him to use every available means to give the gospel to all the world. His own salvation depends upon his having this spirit of Christ.

This principle here set forth was recognized by the first converts under the preaching of the apostles after the ascension of the Lord. The record says: "And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own." Acts 4:32. "Neither was there any among them that lacked, for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet." Verses 34, 35. Thus, by a recognition of their true relationship to the Master, they avoided the unpleasant sound of the "continual call for money," and saved the ministers of the word the mortification of continually having to make the call.

W. N. GLENN.

A LESSON FROM THE NINEVITES.

As we reflect upon the prophecy respecting the great city of Nineveh, the course of action of this people when the message concerning its overthrow was proclaimed, and the long-suffering of the Lord toward them, an important lesson may be learned.

1. *The city.* This was the metropolis of ancient Assyria. It had stood some fifteen hundred years, and was long the mistress of the East. It was about sixty miles in circumference. The walls of this city were one hundred feet high, and so broad that three chariots could drive abreast on them. Upon them were fifteen hundred towers, each two hundred feet high.

Thus securely fortified, why should this people fear? No doubt they often reasoned within themselves, We dwell safely, and there is no occasion of fear. Indeed, a prophecy had come down to them from their fathers, that their city could not be taken until the river should become their enemy.

2. *The warning given.* God pitied this wicked people in their blindness and hardness of heart. To Jonah he said: "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." "Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown." This was not a familiar sound; it was new and unheard of before. The preacher came not from their schools of learning. He was a stranger and alone. He had no Bible in his hand to prove his message from; no prophecy to spread out before them which could be proved true by an overwhelming amount of evidence flashing and burning before them. Again, the message was a very unwelcome one. "Yet forty days, and Nineveh shall be overthrown." Let such a declaration be borne to one of our cities, under similar circumstances, at the present day, and no doubt the preacher would be counted as a madman.

3. *The reception of the message, and the effect produced on the people.* The faith of the Ninevites was one of the most remarkable on record. In the threatened overthrow of Nineveh there were no conditions specified, yet the people understood well that they might exist in the mind of a merciful God. "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." Here faith and works united, and proved the salvation of the city.

Of this fast it has been said: "Never was there one so general, so deep, and so effectual. Men and women, old and young, high and low, all kept such a fast as the total abstinence from food implies." There was something more than fasting. The proclamation of the king was: "But let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn

and repent, and turn away from his fierce anger, that we perish not?" This was a move in the right direction, one of which Heaven could approve."

4. *God's mercy to the people.* He has declared: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." Hence, his mercy and long-suffering here. "And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not."

The overthrow of the city was delayed about one hundred and fifty years. But divine love and pity leave not this people now. In the most solemn and stirring manner are they warned by the prophet Nahum of their final destruction and utter blotting out; following which, we have no record of repentance on their part. One hundred years fly away, when the cup of "the bloody city, full of lies and robbery," was filled to overflowing; and what will soon be true of all the nations and cities of earth, was true of great Nineveh; notwithstanding her pride and power, her magnificence and boasted fortifications—she was no more. The prophecy was fulfilled, "The gates of the river shall be opened, and the palace shall be dissolved."

1. *Practical instructions from the history of Nineveh.* Said the Saviour to his hearers: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."

And again, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Men can see how this declaration may be true of past generations; but how will it be with this generation? Has God given us light sufficient to condemn us if we reject it?

From the childhood of many of us, the sound of the coming of Christ "at the doors" has been heard, sustained by unmistakable evidences. The commandments of God for years have been proclaimed. His down-trodden Sabbath is being restored. The preparation of heart to meet the Lord has been preached thousands of times. Many of us have heard it, and these solemn warnings have sunk deep into our hearts. We have had precept upon precept, line upon line. And will not God hold us responsible for these truths?

Perhaps we may decide with respect to men of this world. We may see why they should call to reeling mountains and hurling rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." We may understand why nominal Christians who oppose the proclamation of the Third Angel's Message, who reject the light of God's word and trample it under their feet, should come up

to the Judgment deceived and hear the awful words from the lips of the Judge, "Depart from me, ye that work iniquity." But are we aware of the doom that awaits those who apostatize from present truth? Will they be favored above other men? Can they turn away from the truth and settle down into unbelief and infidelity, and yet escape the judgments which hang over the impenitent?

My soul trembles as I reflect upon the amount of light, and the harmonious truths of the Bible, which have been presented to our minds and urged upon our consciences, and which have been by us acknowledged and received as binding and important to salvation. What must be our condemnation if we sink with so much light beaming upon us?

Will not the men who from one sermon were moved to prayer and fasting, to robe themselves in sackcloth, to sit in ashes, and to repent of their sins, arise in Judgment against such? But there are those who will not draw back unto perdition; but who will "believe to the saving of the soul." May we be of the number, and enter into the joy of our Lord.

A. S. HUTCHINS.

* "THEY BECAME FOOLS."

PAUL, in speaking of the manner by which the ungodly became so iniquitous, says: "Because that, 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." Although the apostle is especially speaking of the heathen, yet this principle applies to all who reject the word of God and cleave to human tradition, and it is strikingly illustrated in the way men have dealt with the doctrine of baptism. The Bible plainly teaches that baptism is by immersion—a burial in the likeness of Christ's death. Rom. 6:3-5. But many who professed themselves to be wise were not satisfied with it, and sought out some invention of their own, and, gradually becoming more foolish, they adopted the old heathen practice of sprinkling; from this they went to the baptizing of infants, and finally baptism degenerated into a mere superstitious rite. This is shown in the manner in which it is sometimes performed by the Catholics.

In "Bancroft's History of Mexico," vol. 2, p. 176, we read: "Father Gante himself writes without hesitation that he and a companion used to baptize 'eight thousand, sometimes ten thousand, and even fourteen thousand persons in one day.' With such numbers the formalities prescribed in the ritual could not be observed, and a readier method was adopted. Those who declared their willingness to be Christians were assembled in formidable groups, the children being placed in the first ranks. The ritual was then performed with a few select, and the rest were merely sprinkled with water. In applying names all the males baptized on one day received the appellation of John, and the females Mary. The following day the names of Peter and

Catalina were given, and so on through the list of saints. . . . The rite had an attraction for these superstitious people in its similarity to their own." Vatanourt, another author, says: "The day before St John, forty thousand were baptized at the chapel of St Joseph, Mexico." And it is said that one priest baptized three thousand six hundred a day. This shows to what depths of foolishness and darkness men will go after having rejected the light.

But Catholicism is not allowed to carry off the palm without competition; many Protestants follow hard on the same trail. Here is an instance. Some time ago the Rev. Dr. Barbee preached a sermon on this subject at Nashville, Tenn., which was published as sound doctrine. In it he said: "If I should stand at a convenient distance and never touch the water or the subject, and say, . . . [here he repeats the usual invocation], the subject at the same time dipping his big toe into a basin of water, he would be as effectually baptized as if I had immersed him in a creek." When men who are called doctors of divinity so ridicule and trifle with a sacred doctrine of the Lord Jesus, they show the truth of Paul's statement that men "professing themselves to be wise" become fools, and their foolish heart becomes darkened; and says Christ, "He that walketh in darkness knoweth not whither he goeth."

FRANK HOPE.

TRIBULATION WORKETH PATIENCE.

THE influence of trouble in the formation of character depends upon the attitude of the heart, upon the temper with which it is borne. When the apostle says, "Tribulation worketh patience," he is speaking of the renewed heart, and he assumes that the subject is receiving the trials to which he is subject in a submissive and obedient spirit. He is telling us what should be, not giving us a uniform rule of operations in the moral world. To one who is animated by a rebellious or unsubmitive spirit, the effect of trials is likely to be the reverse of that ascribed to them by the apostle.

Tribulation is likely to work impatience and rebellion. It hardens the heart and renders it more desperate in its impenitence and opposition to the character and will of God. When it fails to soften the heart and to exert a subduing influence upon a violent and ungovernable temper, it confirms the character in its natural inclination to a course of evil. It is of the first importance, then, to learn to exercise self-control. If we would overcome our tendencies to sinful indulgences, and confirm our character in a course of virtue and piety, we must learn to exercise a patient and submissive spirit.—*National Presbyterian.*

No man is fit for God's service who is not willing to do little things. The people who are always waiting for an opportunity to do some great thing, never accomplish anything. If you want to be wise in winning souls, you must be ready to do just what God wants you to do.—*Selected.*

The Signs of the Times.

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

E. J. WAGGONER, }
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OAKLAND, CAL., SIXTH-DAY, AUGUST 31, 1888.

SOMETHING ABOUT SABBATH-KEEPING.

A GENTLEMAN in Chicago, who has received a few copies of the SIGNS OF THE TIMES, writes to us expressing his appreciation of the paper, and asks some questions, which we are very happy to answer. The first is as follows:—

"If that particular day [the seventh day of the week] is essential, is it possible that God would have permitted the Christian church, whom he designed for such a glorious work, through all these eighteen hundred years to make such a great mistake?"

We might ask in reply why, if pure Christian morality is essential, the Lord would let "the church" for more than a thousand years become a sink of corruption? If the Bible is essential, why did the Lord let "the church" burn all the Bibles it could get hold of? Or we might go farther back, and say, If the worship of one God is essential, why did the Lord allow almost the whole world to go into idolatry? To all of these questions, which are the same, two answers may be given:—

First, the Lord has placed men on this earth as candidates for immortality. That can be given only to those who do well. But in order that men may do well, they must be given an opportunity to "do,"—they must be left free to choose for themselves. There is no virtue in the performance of right, when the individual could not possibly do anything else. There are thousands of men who do not drink, smoke, steal, nor commit any crime whatever, yet we do not call them models of virtue, nor do we attribute any virtue at all to them. The reason is that they are in jail, and cannot do any of those things. So if God should, by the exercise of his almighty power, compel all people to walk in the right path, there would be no virtue, and none could be fitted for the freedom of Heaven. The Lord's servants are free, but such men would be slaves. God sets before all men life and good, and death and evil, and offers them their choice. If they deliberately choose the evil, they cannot blame him for the result.

In the second place, as just stated, God has done everything possible on his part to prevent people from making a mistake. Even the heathen are without excuse, for they have in the things that are made abundant evidence of the existence of one God, and of his great power. "The heavens declare the glory of God, and the firmament showeth his handiwork." Ps. 19:1. But when we come to "the church," who dare hint of excuse? In addition to the light of nature, which they have in common with the heathen, the members of the church have God's own plainly revealed will, written by holy men who were inspired by God's own Spirit, and this will is able to make them wise unto salvation. The Bible read just the same a thousand years ago that it does now; but if men chose to burn it rather than to read and study it, why should God be charged with allowing them to make mistakes in duty? Or if men today prefer the opinions of "the Fathers" or some other uninspired men, to the simple declarations of God's word, who is to blame if they err from the truth? What more could God do that he has not done? He could do no more toward keeping men from making mistakes, except to destroy their freedom of choice, and compel them to go in the right path; but then they would be machines, and not men.

Moreover, there have been a few men in every age who have preserved the pure doctrine of the Bible. There has never been a time when there have not

been some who have kept all the commandments of God. Now if one man in the world could know the will of God, there is no reason, except their own perverseness, why all men should not know it. No one can charge upon God the mistakes of men. In the Judgment, every mouth will be stopped.

The next point upon which our correspondent desires information is stated as follows:—

"So far as my observation has extended, I have found that all who practice this keeping of the Sabbath, are either engaged in religious work, and so are independent of an employer, or else they live in communities large or small, and so render strict observance not only possible but easy."

Our friend's observation has evidently been very limited in this particular. He seems to imply that only those keep Sabbath who can do so just as easily as not. The fact is that more than nine-tenths of those who begin to keep the Sabbath of the Lord, do so at a personal sacrifice, not only of money, but often of friends. Take, for instance, a large part of those who are engaged in religious work. It is true that they are in a sense "independent of an employer," but how did they become so? Simply by giving up the employment in which they were engaged, and taking hold of missionary work at one-half, one-fourth, one-fifth, and even one-tenth of their former earnings. Now this is possible for anybody, but it ought to be patent to everybody that it is not exceedingly easy.

Those who keep the Sabbath are from every class of people, and from all occupations. While there are a few comparatively large churches, there is not a community where they form more than a small minority of the inhabitants; and scores and hundreds of them live by themselves, where they do not see another Sabbath-keeper for a year at a time. In cities, some who have trades are fortunate enough to retain their situation by voluntarily losing one day's work and wages each week. In fact, there are very few who would not find it much easier to conform to the practice of the majority. Yet we have never heard anybody complain. We make these statements so that our friend, who evidently cannot keep the Sabbath without suffering some inconvenience, may know that if he takes hold of it he will have the company of thousands of others.

The idea that "we must live, you know," has taken so deep hold upon people that it is hard for them to begin to keep the commandments of God when doing so will result in the loss of their business. But as a matter of fact, there is no use for a man to live if he doesn't live as the Lord wants him to. Since we could not live a moment but for the power of God, and since everything that we earn comes from him, it would certainly seem more reasonable to expect a living when serving him than when trampling upon his precepts. So the psalmist says: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37:3. True, he does not say that such ones shall be fed on dainties; but "a little that a righteous man hath is better than the riches of many wicked."

We like to read the story of those heroic men and women of past ages, who preferred death to disobedience of the commandments of God. It is not very probable that anybody in this age will be called upon to suffer martyrdom for the truth's sake; but are we so much better than they that we cannot suffer a little inconvenience for it? How many people are there who fully understand the eleventh chapter of Hebrews?

"We rejoice," says the New York *Observer*, "that the liberal newspaper of Boston appreciates the Sabbath as a precious spiritual opportunity, and that it speaks boldly in favor of its being kept sacred to the highest service of man in the service of God."

How the *Investigator*, "the liberal newspaper of Boston," and a most outspoken infidel sheet, can "appreciate the Sabbath as a most precious spiritual opportunity" is altogether more than we can imagine. Of course by "Sabbath" is meant Sunday, but still that fact does not explain the appreciation of "precious spiritual opportunities," and we await more

light before commenting further on that point; but the latter part of the quotation presents almost as great a difficulty. How could such a paper consistently express the sentiment which the *Observer* here attributes to "the liberal paper of Boston"? If that paper had simply said that it was in favor of Sunday being kept sacred to the service of man, the solution would be simple enough, for many even among infidels think that a stated day of rest is well-nigh essential to man's highest physical good, but when it comes to so "liberal" a paper being in favor of the "Sabbath" for the "service of God," we confess that we don't understand it. Will somebody explain?

One thing we can understand, and that is that the keeping of Sunday will soon be the one test of Christianity, and no matter what a man's opinion of the Bible may be, he will be counted "Christian" if he but observes Sunday. This will be the bond that will unite infidels and churchmen, and which will thus tend to the complete corruption of the church. The above statement by the *Observer*, a staunch Presbyterian paper, shows that a few words in favor of Sunday, by a "liberal" sheet, will cover up a great deal of infidelity.

SURROUNDINGS OF THE EARLY CHURCH.

THE first chapter of Romans affords a glimpse of the heathen world which enables us to understand something of what Christianity had to contend with in making converts, and also to comprehend to some extent the strength of the corrupting influences which surrounded the early church. The apostle not only gives a comprehensive view of the state of morals among the heathen, but he tells the steps by which they reached the depth of degradation which is there revealed. He first notices the fact that at one time the people did not know God. Verse 21. From the Mosaic record we learn the same thing. We know that in the years immediately following the creation and the flood, all the inhabitants of the earth had the knowledge of the true God. Adam and Noah—the two fathers of the race—served the Lord, and they would of course teach their children about him and his requirements. There could, therefore, be no excuse for the gross ignorance which afterward prevailed.

Even had this oral teaching been wanting, there would have been no excuse for the abominable idolatry, and the ignorance of God, which characterized nearly all of the inhabitants of the earth, because nature itself reveals not only the existence, but also the power of God. In speaking of the heathen, Paul indicates the justice of God in pouring out his wrath upon them, "Because that which may be known of God is manifested in [to] them; for God hath showed it unto them." Rom. 1:19. The next verse tells how God revealed himself unto them. As we quote it, we transpose the clauses, to save the necessity of explanation by comment: "For from [i. e. since] the creation of the world, the invisible things of him [God], even his eternal power and Godhead, are clearly seen, being understood by the things that are made; so that they [those who deny God] are without excuse." More than this, the same apostle tells us that God "left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts 14:17. The psalmist also tells us that "the heavens declare the glory of God; and the firmament showeth his handiwork." Ps. 19:1. So plainly does nature teach the existence of God, that he who even in his secret thought says, "There is no God," is justly called a fool. Ps. 14:1. Such an one may be said to be ignorant of the a b c of knowledge.

Nevertheless it is a fact that the nations did forget God; and Rom. 1:22-32 is an accurate description of their condition in consequence. The truthfulness of this description is attested by the heathen themselves. They deified the most profligate men and women, and worshiped vice instead of virtue. Their gods were male and female, and mythology, i. e., the

history of the gods, is little else than a record of licentiousness. The Baal and Ashtoreth of the Canaanites were the Jupiter and Venus of the Romans and Greeks, and every heathen nation had gods corresponding to them. The temples erected to them were magnificent brothels, and their priestesses were prostitutes. Licentiousness was not simply allowed, but it was *commended* as an act of religion. Among the Babylonians it is said that, "once at least in her life, every woman was obliged to prostitute herself in the temple of Bel."—*American Cyclopaedia, art. Babylon.* Heathenism "had made lust into a religion, and the worship of its gods a school of vice, penetrating all classes of society."

Let the reader first read Rom. 1:18-32, and then compare it with the quotations that follow. Professor Stuart, in his "Commentary on the Epistle to the Romans," says on the twenty-seventh verse of the first chapter:—

"The evidences of the fact here stated by the apostle are too numerous and prominent among the heathen writers to need even a reference to them. Virgil himself, 'the chaste Virgil,' as he has been often called, has a *Corydon amabat Alexin* [Corydon loving Alexis], without seeming to feel the necessity of a blush for it. Such a fact sets the whole matter in the open day. That at Athens and Rome sodomy was a very common and habitual thing, needs no proof to one who has read the Greek and Latin classics, especially the amatory poets, to any considerable extent. Plutarch tells us that Solon practiced it; and Diogenes Laertius says the same of the stoic Zeno. Need we be surprised, then, if the same horrible vice was frequent in the more barbarous parts of Greece and the Roman Empire?"

In the heathen worship there were "mysteries," to which only the initiated were admitted. These were celebrated in the inner temples, and it is doubtless of them that the apostle Paul speaks when he says: "For it is a shame even to speak of those things which are done of them in secret." Eph. 5:12. If the things recorded in the first chapter of Romans were done openly, what must have been the depth of the wickedness that was done in secret, and of which it is a shame even to speak? But let it be understood that the heathen themselves felt no shame for any of their practices. They gloried in them, as things which brought them nearer to the gods. The more licentious they were, the more nearly they resembled the gods which they worshipped. The worst abominations were done in secret, not out of a sense of shame, but to show that certain ones had advanced beyond the common people in matters of "religion." On this point, Professor Stuart, in commenting on Rom. 1:24, says:—

"The imputation is, that in apostatizing from the true God, and betaking themselves to the worship of idols, they had at the same time been the devoted slaves of lust; which indeed seems here also, by implication, to be assigned as the reason or ground of their apostasy. Everyone knows, moreover, that among almost all the various forms of heathenism, impurity has been either a direct or indirect service in its pretended religious duties. Witness the shocking law among the Babylonians, that every woman should prostitute herself, at least once, before the shrine of their Venus. It is needless to say, that the worshippers of Venus in Greece and Rome practiced such rites; or that the mysteries of heathenism, of which Paul says 'it is a shame even to speak,' allowed a still greater latitude of indulgence. Nor is it necessary to describe the obscene and bloody rites practiced in Hindostan, in the South Sea and the Sandwich Islands, and generally among the heathen. Polytheism and idolatry have nearly always been a religion of obscenity and blood."

Summing up the evidence against them, Paul says that they were "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful." Rom. 1:29-31. And to crown all, he adds that they not only did these things, but had pleasure in those who did them. Nothing could exceed such depravity. As Professor Stuart says:—

"It is often the case, that wicked men, whose consciences have been enlightened, speak reproachfully of others who practice such vices as they themselves indulge in. Few profligate parents, for ex-

ample, are willing that their children should sustain the same character with themselves. But when we find, as in some cases we may do, such parents encouraging and applauding their children in acts of wickedness, we justly consider it as evidence of the very highest kind of depravity."

"It is of such depravity as this that the apostle accuses the heathen. And justly; for even their philosophers and the best educated among them, stood chargeable with such an accusation. For example; both the Epicureans and the Stoics allowed and defended sodomy and incest, numbering these horrid crimes among things indifferent."—*Comment on Rom. 1:32.*

This was the state of morals, not alone of the lower, uneducated classes, but of the philosophers,—those who instructed the youth in "virtue." That the apostle uses the term, "without understanding," with respect to the morals, and not the intellect, will be readily seen from the following quotations:—

"Truth was but of small account among many, even of the best heathens; for they taught that on many occasions, a lie was to be preferred to the truth itself! To which we may add, that the unlimited gratification of their sensual appetites, and the commission of unnatural crimes, was common even among the most distinguished teachers of philosophy, and was practiced even by Socrates himself."—*Horne's Introduction, vol. 1, chap. 1.*

In confirmation of the statement that the philosophers encouraged lying, Dr. Whitby collected many maxims of the most eminent heathen sages, from which Dr. Horne quotes the following:—

"A lie is better than a hurtful truth."—*Menander.*

"Good is better than truth."—*Proclus.*

"When telling a lie will be profitable, let it be told."—*Darius, in Herodotus, lib. iii, c. 62.*

"He may lie, who knows how to do it, in a suitable time."—*Plato.*

"There is nothing decorous in truth, but when it is profitable; yea, sometimes truth is hurtful, and lying is profitable to men."—*Maximus Tyrius.*

Mosheim says of the time just preceding the introduction of Christianity:—

"The lives of men of every class, from the highest to the lowest, were consumed in the practice of the most abominable and flagitious vices; even crimes, the horrible turpitude of which was such that it would be defiling the ear of decency but to name them, were openly perpetrated with the greatest impunity."—*Historical Commentaries, vol. 1, chap. 1, sec. 21, of Introduction.*

But while the people were abominably licentious they were no worse than their religion taught them to be. The following from Dr. Schaff will serve to give the reader some idea of the nature of their religion and of the character of the gods which they worshipped:—

"How could there be any proper conception and abhorrence of the sin of licentiousness and adultery, if the very gods, a Jupiter, a Mars, and a Venus, were believed to be guilty of those crimes? Modesty forbids the mention of a still more odious vice, which even depraved nature abhors, which yet was freely discussed and praised by ancient poets and philosophers, practiced with neither punishment nor dishonor, and likewise divinely sanctioned by the lewdness of Jupiter with Ganymede."—*History of the Church, vol. 1, sec. 91.*

It was from this state of degradation that the gospel essayed to lift men; from people addicted to such practices, the early Christian churches were formed. When we consider this, instead of wondering at the heresies that crept into the church, and the disorderly conduct that was sometimes tolerated even in the apostolic churches (see 1 Cor. 5:1, 2), we are amazed at the heights of piety to which many attained. The fact that even among that corrupt mass thousands were found who would give, not only their property, but themselves also for the advancement of the cause of truth and holiness, is a wonderful monument to the regenerating power of Christianity.

But great changes are not made instantaneously. Even though men are converted, they need instruction, since they are then but babes in the truth; and this fact shows that old habits of thought and practice cannot at once be entirely forgotten. We do not mean to intimate that the converted man has any license to sin, or any excuse for it; but pardon for sins is not sanctification; the one who has been pardoned is not perfect, but is to "go on to perfection;" and he still needs an advocate with the Father, that

his imperfections may still be pardoned and overcome. Now men are always tempted on the side of their natural inclinations; if the converted man gives way to temptation, it will be his old sins that he will commit; and when, as is too often the case, a man joins the church without having been thoroughly converted, of course the old habits will continue unchanged.

Let the student of church history remember this, and at the same time bear in mind what has been quoted concerning the moral condition of the people among whom the gospel gained its victories, and it will throw light on many phases of professed Christianity. It will also prevent him from attaching too much importance to the precepts and practices of even the foremost of those in the Christian church who had been brought up in heathenism. He will always compare every act or saying of those men with the Bible, to see to what extent their early training was allowed to bias their course.

w.

THE QUALIFICATIONS OF CHURCH OFFICERS.

THE officers of the church named in Scripture are, as we have shown, bishops and deacons. The bishopric or eldership of a church is a most important office. This is evident from three considerations: First the Scripture says so; secondly, it is the highest office in the church; and thirdly, it is evident from the number and nature of the qualifications which the Scriptures require shall be found in him who is to be chosen to the office. These qualifications we shall notice fully and in detail as they are given in the directions to Timothy and Titus: 1 Tim. 3; Titus 1.

1. "A bishop then must be *blameless*." This word in itself tells all that it means. It cannot be made much plainer than it is. The definition of the Greek word is, "not open to be attacked." Webster's definition is: "Without fault, innocent, guiltless, not meriting censure." "We speak of a thing being *blameless* when it is free from blame, or the just imputation of fault, as a *blameless* life or character." "A bishop then must be *blameless*" signifies therefore one whose life is so fully conformed to the rules of right that no one can justly lay blame upon him, or find fault with him.

2. "The husband of one wife." This needs no explanation. We might however observe that we do not think that the meaning is that he *shall* be a married man; but that he shall not have more than one wife.

3. "Vigilant." That is, "attentive to discover and avoid danger, or to provide for safety, wakeful, watchful, circumspect." The word "circumspect" is from two Latin words, *circum*, around, and *specere*, to look; that is, to look all around a thing. "A man who is circumspect habitually examines things on every side, in order to weigh and deliberate."

This idea is in the Greek word rendered *vigilant* in the text. The importance of this qualification is evident at once in view of the many different dispositions that are brought together in church relationship, and the readiness with which so many accuse one another. The one who is chosen to deal with all these, as for those for whom Christ died, *must* be one who will not only be attentive to avoid danger and provide for safety, but who will examine things on every side before he decides or acts in the premises.

4. "Sober." This word signifies one of sound mind, a well-regulated mind, collected, discreet, self-controlled. "Sober supposes the absence of all exhilaration of spirits, and is opposed to flighty." One who is "not wild, visionary, or heated with passion," but who exercises "cool, dispassionate reason" in all things.

5. "Of good behavior." The Greek word here is *kosmion*, from *kosmeo*, which signifies, "to adorn, decorate, embellish;" and it conveys the same idea as is expressed in Titus 2:10, "*adorn* the doctrine." The meaning of the expression, "of good behavior," therefore, is that he must be one who is "desirous of order and decorum; one who is "modest, orderly, decent,

and becoming;" one who will so conduct himself as to "dignify," and "be an honor to" the position to which he is called: not exalting nor magnifying himself, but exalting *his calling* and magnifying *his office*.

6. "Given to hospitality." This word signifies, literally, "loving strangers," "kind to strangers." Thus he must be "one who receives and entertains strangers, with kindness and without reward;" "with kind and generous liberality."

7. "Apt to teach." He must be one who is skillful in the word of knowledge, so that he may be able to instruct by proofs, and "show by argument."

8. "Not given to wine." The word here rendered wine is defined by Liddell and Scott, "the fermented juice of the grape." Therefore he must be one who does not drink the fermented juice of the grape.

9. "No striker." Not "one who is contentious, or given to reproaches."

10. "Not greedy of filthy lucre." Not a lover of money. Nor is this all, the word signifies not a lover of wealth or abundance of any kind; or, as is said further on in the verse, "not covetous," close, or stingy, but "liberal and generous."

11. "Not a brawler." Not disposed to fight, not quarrelsome or contentious; not a complainer, nor one who scolds.

12. "But patient." Reasonable, fair, kind, gentle, yielding.

13. "One that ruleth well his own house, having his children in subjection with all gravity;" or, as is said to Titus, "Having faithful children not accused of riot or unruly." And the reason for this qualification is plainly given: "For if a man know not how to rule his own house, how shall he take care of the church of God?" The man who will allow his children to be disobedient, or unruly, or self-willed, and allows them to domineer in the family, will allow the same elements to rule in the church; and under such a man the church will be just anything but what the church ought to be. Upon this point God has given to fathers a lesson for all time. Eli was descended in the right line in a house which God had established in the priesthood, but his two sons were a pair of hoodlums. And "the sin of the young men was very great before the Lord: for men abhorred the offering of the Lord." This is another great evil that would spring from having a man as elder who did not govern his own children. Their unruly conduct brings reproach upon his office, and other men seeing it are led to despise the worship and service of the church. Because of the wickedness of Eli's sons, "men abhorred the offering of the Lord." "And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of everyone that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house; when I begin, I will also make an end. For I have told him that I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." 1 Sam. 3:11-13; 2:12-36.

14. "Not a novice." Not a new convert, not one newly come to the faith; and here also the reason is given, "Lest being lifted up with pride he fall into the condemnation of the devil." Let him grow up, and *build up*, in the faith, but never do anything that will tend to *puff* him up. "Knowledge puffeth up, but charity buildeth up."

15. "Moreover he must have a good report of them that are without; lest he fall into reproach and the snare of the devil." The church must have a care for the opinion of those who are outside of the church. We must "walk in wisdom toward them that are without." "See then that ye walk circumspectly, not as fools, but as wise." Eph. 5:15. It is a most proper—yes, a necessary—question to ask in choosing a man for a bishop, How does he stand toward those who are without? How do his neighbors look upon him? We do not say, How do they look upon his faith? for they may despise his faith; but how do they look upon him as a man, and as a neighbor? Is he neighborly? Is he kind, gentle, and accommodating? Is he straightforward and honest in all his dealings? Does he pay his bills promptly? or is he

careless about running into debt? "He must have a good report of them that are without."

16. "Not self-willed." Titus 1:7. Not governed by his own will; "yielding to the will or wishes of others; accommodating or compliant;" not dogged, stubborn, nor presumptuous.

17. "But a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Titus 1:8, 9.

There are the qualifications which the word of God requires in him who is to be an elder of the church of God.

The qualifications to the office of deacon are much the same, for says the word:—

"Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." 1 Tim. 3:8-13.

It is very likely that many, as they have read the foregoing, have said within themselves, "Where can such a man be found?" Well, he *ought* to be found in every church in the land. He ought to be found in the very church to which you belong. He ought, in fact, to be found in *yourself*. See: These are the qualifications which the word of God requires that there shall be in the officers of the church. The officers of the church are to be chosen from among the membership of the church. Therefore these are the qualifications, these are the virtues, which the word of God requires shall be found in every member of the church. If these qualifications are not found there, then whose fault is it? It is your own fault. And if such persons as are here required are not found in the church, then whose fault is that? It is still the fault of the individual members. For every member of the church of God is required by the word of God to be just such a person as is described in these scriptures. J.

DID POPE LEO XIII. BLUNDER?

Nor long since the assertion was made in an influential Nonconformist paper in London, that the Pope made a blunder when he issued his decree to his spiritual subjects in Ireland. So it appeared, no doubt, to those who had not studied well the sure word of prophecy and the signs of the times. It is true that there was a spirit of restlessness engendered in Ireland by the decree—an apparent desire to resist the interference of the Pope in political matters, where so much seemed at stake; where the people so deeply felt that their rights were involved. And what made the matter more humiliating, yes, more irritating, to the Irish people, was that the leading dignitaries of the church in Ireland had made efforts to secure the influence of the Pope in behalf of their people in their controversy with the Government. But the pontiff "made no sign."

On the occasion of the Pope's Jubilee, the queen quite nearly outraged the feelings of her own church people, as well as those of her Nonconformist subjects, by sending to the Vatican the costly vessels for the service of the mass,—a service which she is in duty bound, according to the principles of the church of which she is the head, to regard as superstitious, and even blasphemous. This was followed by a cordial acknowledgment from the Pope, with the assurance that it was his earnest desire to open friendly diplomatic relations with England; and this again was followed with a visit to "his holiness" from a high official of the crown.

Then the Protestant papers of England, as well as many secular papers, declared that the Government had gone over to the Pope—that the throne of Great

Britain had prostrated itself before the triple crown of Rome.

The readers of the *Present Truth* may remember that, in an article on the positions and aims of the Papacy, published at the time when the Pope was solicited to interfere for Ireland, we said that the time had not yet come for the Pope to speak on Irish affairs; that Leo XIII. was a diplomatist of far too much shrewdness to throw away his opportunities; that he would speak whenever by so doing he could bring the British Government to feel under obligation to him; and that he would no doubt preserve his silence until he was requested by the British crown to speak.

In due time Leo spoke, and he spoke just as we expected that he would speak. And then the Protestant papers were jubilant over the idea that the Pope had blundered; that he had ruined his influence for all time in Ireland. One paper, which assumes considerable foresight into political affairs, claimed that the action of the Pope was sufficient proof that the Papal system was sinking into insignificance, and that it was on a rapid decline. Indeed, if we had trusted their prognostications, we should have thought that Leo XIII. was destined soon to be considered one of the weakest men that had ever occupied the chair of St. Peter.

But we did not read the future of the Papacy through their glasses. We looked upon Leo as one of the most crafty men that ever ruled in Rome, and we have not changed our mind. We did not think he had lost any prestige by his decree. To the contrary, he had gained great influence just where he had been seeking it—with the Government of England. He could have no fear of any great or permanent loss in Ireland. Roman Churchism is the strongest and severest despotism now existing on the face of the earth. As a certain Catholic writer said: "The Pope is not a foreign prince to a true Catholic in any part of the world." And his subjects believe that his jurisdiction is not only paramount and supreme in this world, but carries the same authority into the world to come. The loyalty of the "true Catholic" to any other Government on earth, is secondary to his loyalty to the Pope; his devotion to any other interest is always in direct reference to the interest of the Pope's church. Leo well knew that he could control the bishops and the priests, and with their united aid he could sway the laity at his will. They may feel that they are aggrieved, injured; but with a threat of being deprived of priestly intercession, the threat of a church curse, and the loss of Christian burial, which means much more than purgatory to their ruined souls, the down-trodden masses *dare not* assert their rights, or whisper their convictions. What had the Pope to fear from the frowns of such subjects?

A short time has passed, and how do matters now stand? People are beginning to realize that the Pope has not ruined his influence, either in Ireland or anywhere else; that he is not losing prestige among the great powers. A work recently published in Paris—or announced to appear—gives the following view of matters:—

"Lord Salisbury is bound to confess to himself that measures of coercion, however sternly carried out by Mr. Balfour, break down before Irish tenacity. The Government of England, renouncing all those principles of liberty which are indisputable in Great Britain, may, on the other side of St. George's Channel, prosecute and suppress newspapers, prohibit meetings, imprison according to its whim, send members of Parliament to lie in the gaol side by side with thieves and murderers, scour the country with soldiers and constabulary; it may spread over it a sort of stillness and gloom, but the fire is smoldering, feeding upon all the anger, the resentment, the thirst for vengeance, that such oppression excites."

After this statement of the conscious inability of the British Government to deal with the trouble, by ordinary means, the author notices how the Government turns to the Pope, as the last resort, to give a peaceful solution of the matter:—

"The policy of Leo XIII. is to give himself out as the incarnation of the conservative party of Europe. He is the main-stay of every Government that represents the principle of authority. He feels that the fate of the Holy See is bound up with theirs, and he

wants to show that he is necessary to them. To be sure, he has achieved successes that may well have flattered his pride, showing, as they have, that *he has imparted a new luster to the Holy See*. Prince Bismarck, who had sworn never to go to Canossa, went and asked him for his help to deal with the German Catholics. Lord Salisbury, representing the old traditions of Protestant England, comes begging in his turn to help him subdue invincible Ireland. Leo XIII. has let himself be tempted by Lord Salisbury, and he has done for him what he has done for Prince Bismarck."

But a strange blindness seems to have stricken the wise of the world. The same writer proceeded to build a hope on the apparent determination of the people of Ireland to resist the decree of the Pope, and he anticipated a triumph for the people. But Leo spoke a second time, and directly to the bishops of Ireland. The same paper that some time ago rejoiced over the Pope's blunder, and prophesied his speedy decline, now speaks as follows:—

"Not only is Leo XIII. energetically demonstrating against the Italian Government, but he continues to intervene in the current of Irish affairs. His attitude is that of a *Pope who intends to be obeyed*, and he has made this clear in a letter addressed to the Catholic bishops of Ireland. In this letter he declares that he cannot disguise that the tidings which have recently come to him from Ireland have deeply pained and grieved him. . . . His duty forbade him to suffer that so many Catholics, whose salvation must be his first care, should pursue a hazardous and unsafe course, leading rather to disorder than to the relief of distress. The bishops are enjoined to let the people seek to advance their lawful interests by lawful means, and most especially, as is becoming in Christians, without prejudice to justice or to obedience to the *Apostolic See*—virtues in which Ireland has in all times found comfort and strength."

In his dealing with the difficulties that sprung up between the Government of Prussia and the Catholics of that country, Leo apparently struck at the best interests of his church, in a manner calculated to repress the zeal of his people. But what has been the result? Bismarck has been quietly led to Canossa; not, indeed, barefoot and in sackcloth, but smilingly, and adorned with a Papal decoration. But the victory of the Pope is complete; Prussia is governed quite in reference to his pleasure, and his people have learned to place implicit confidence in his management. The triumph of Leo XIII. over Bismarck is as complete as was that of Gregory VII. over Henry IV., and of more real value to the Papal See.

And Leo's management with the crown of England is of the same nature, and directly tending to the same result. It must be highly gratifying to Leo to have secured the friendship of these two Governments—the great representatives of Protestant national religion in Europe. And their friendship is not merely complimentary; in both Germany and England the principles and practices of the Catholic Church are not only being strengthened in its own circles, but are fast finding their way into the highest circles of the established churches. Well may the writer quoted above say that Leo has achieved successes that may well flatter his pride; he has, indeed, added new luster to the Papal See.

And his conquests in Europe are not confined to England and Prussia. He is strengthening his influence in France, in many places having created the greatest enthusiasm. He has succeeded in every move that he has made; at first his success was altogether owing to his craft and shrewdness. His popularity is now so great that success is assured before he moves.

Of his policy and its fruits in France we may speak hereafter. J. H. W.

In order to raise needed money for the association, the ladies of the auxiliary of the Y. M. C. A. of Oakland, gave a series of tableaux last week. After the tableaux there was an "expurgated Greek symposium, or drinking banquet, with libations to the gods." In harmony with the expurgated character of the occasion, however, lemonade was substituted for wine. The distinctively pagan features of the entertainment, such as the "song of praise to Phœbus Apollo, the pagan sun-god," and the "chaste representation of Venus Aphrodite," by a young lady, are said to have been very much admired.

The Missionary.

HUMBOLDT COUNTY CAMP-MEETING.

THIS meeting was held, as previously appointed, at Rohnerville, from August 8 to 15. The site used for the meeting was a portion of the fair grounds. Here we had the free use of sheds for horses, water, etc., which was highly appreciated by the campers.

As the result of the tent-meetings held in the place the past summer, and meetings held by Brother Hollister, six miles up Eel River, a number had already commenced to keep the Sabbath. These, with other interested parties, greatly enjoyed the camp-meeting. It also tended to confirm them in the faith.

The attendance of our people from other parts of the county was about the same as last year. There were twenty-one tents in the camp, and on the Sabbath there were seventy-two who took part in the Sabbath-school exercises. The class contributions, for the London Mission, amounted to \$36.30. Last year the contributions amounted to \$33.15, which went to the African Mission.

Aside from those who had been laboring in the county, the ministerial help at this meeting consisted of Brethren J. H. Cook, Wm. Ings, J. F. Hanson, N. C. McClure and wife, and the writer. The discourses were of a practical character, relating largely to the unity, simplicity, and consecration which should characterize the lives of the people of God. Harmony and peace pervaded the grounds from first to last. As the people of God sought to press together the angels of God drew near.

Brother and Sister McClure conducted a meeting each day for the children, and their testimony is that they never before conducted a meeting of that character so free from inattention as these. It seemed that every child was eager to grasp the instruction given, and in fact all wished to obey the Lord.

The early morning prayer-meetings, the eight o'clock meetings in the tents, and in fact all the devotional exercises, were marked with earnestness on the part of the people, and the rich blessing of the Lord came in response to the same. There have been some elements of confusion among our people in the county. This has tended to dishearten the workers, but as the active ones press together, the disaffected ones will either rally and reform or else will grow colder and colder. The mind of those assembled in the camp is well expressed by the psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

One new feature, to us, in this camp-meeting, was lessons of instruction to those who wished to labor for their friends upon the grounds. These instructions were given by Brother Cook. During the meeting there were four persons baptized by Brother McClure. One of these was a deaf mute, who has embraced the truth at Eureka, and goes to reside in Santa Barbara County. Another was an old gentleman who attended a tent-meeting

that Brother Bourdeau and the writer held in Healdsburg in 1869. After pondering over these things so many long years, himself, wife, and daughter have taken their stand to obey the Lord, in keeping all of his commandments.

As our camp-meeting broke up, on the morning of the 15th, our people returned to their homes with renewed courage and faith to toil on in the heavenly way. Brethren Lamb and Hollister will follow up the interest that has been awakened above Rohnerville, on Eel River, and Brother Hanson will spend two weeks among the Scandinavians in the county.

Our people say in all respects it was the best camp-meeting they have ever had in the county. When the question was raised whether they wanted another meeting in the county next year, the unanimous testimony was, "It is indispensable. We cannot get along without a camp-meeting." May the Lord bless that dear people in Humboldt County is our earnest prayer.

J. N. LOUGHBOROUGH.

ARROYO GRANDE, CAL.

A CHURCH was organized at Arroyo Grande, San Luis Obispo County, Sabbath, July 21. It was indeed a time of refreshing. All felt the presence of the Holy Spirit. The ordinances were celebrated for the first time, and as the brethren and sisters followed the example and command of their Lord, hearts were drawn closer together, and all felt that they were indeed the children of one loving Father being brought near and made children and heirs by the precious blood of Jesus. We trust that the spirit of unity and harmony which now exists may continue to prevail until the world shall know that they are Christ's disciples, because they have love one for another.

On the following Sabbath one was baptized. Two others were to have been baptized, but were prevented by sickness. The organization now consists of ten adults. There are a goodly number of others who are in sympathy with us and who meet with us in our Sabbath-school, and we hope that at no distant day they will more fully identify themselves with the little company who are striving to keep the Third Angel's Message, before the people of that vicinity.

RODERICK S. OWEN.

UPPER COLUMBIA TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING JUNE 30, 1888.

No. of members, - - - - -	203
" missionary visits, - - - - -	633
" letters written, - - - - -	175
" pp. of tracts distributed and sold, - - - - -	45,722
" periodicals distributed, - - - - -	2,444
" subscriptions obtained, - - - - -	32
" Bible-readings reported, - - - - -	141
" Sentinels in clubs, - - - - -	100

FINANCIAL REPORT.

Rec'd on accounts and sales, - - - - -	\$180 10
" on membership and donations, - - - - -	29 95
" on periodicals, - - - - -	119 75
" for missions, - - - - -	58 32
" for reserve fund, - - - - -	62 00

Total, - - - - - \$450 12

Mrs. L. A. FERRO, Secretary.

UPPER COLUMBIA TRACT SOCIETY PROCEEDINGS.

THE eighth annual session of the Upper Columbia Tract Society was held in connection with the camp-meeting at Dayton, W. T., May 30 to June 6.

The first meeting was held at 4 p. m., May 31, President Elder H. W. Decker in the chair. Minutes of the last annual session were read and approved. The president then appointed the usual committees, as follows: On Nominations, Elder J. Bartlett, Moses Hunt, T. L. Ragsdale; on Resolutions, Prof. E. M. Morrison, Elder D. T. Fero, Sister H. Scoles.

The second meeting, at 9 a. m., June 5, was opened with prayer by Elder W. C. White. The Committee on Resolutions being called upon reported, requesting that the resolutions of last year be reaffirmed. After some discussion the report was referred back to the committee.

The Committee on Nominations presented the following report: For President, Elder H. W. Decker; Vice-President, Elder D. T. Fero; Secretary and Treasurer, Mrs. L. A. Fero; Directors: Idaho, H. W. Carr; Washington Territory, L. D. Cargill; Oregon, T. L. Ragsdale. The report was adopted by considering each name separately, and each was elected to the office designated.

The president called attention to the fact that Montana having been added to our Conference, steps should be taken to organize the Tract and Missionary work there. On motion of Elder Fero it was voted that Montana constitute District No. 4.

The Committee on Resolutions presented the following report:—

Resolved, That we labor to introduce the great truths of the Third Angel's Message to the traveling public, by placing the SIGNS OF THE TIMES and the *American Sentinel* in public reading-rooms, and by furnishing them to such of our leading hotels as will give them a permanent place in their parlors or reading-rooms.

WHEREAS, The canvassing work is one of the most effectual means of spreading the truth and warning the people; and,

WHEREAS, It has been demonstrated by work done last year, that canvassing can be made a success in this Conference; therefore,

Resolved, That we enter upon the work of canvassing this year with renewed energy and perseverance.

WHEREAS, The American Tract Society has issued a \$500 prize essay on the Sunday question, and the American Sunday-school Union has issued a \$1,000 prize essay on the same subject; and,

WHEREAS, These two publications being issued by these representative bodies may justly be considered the strongest presentation of the subject that can be made; and,

WHEREAS, Under the title, "The Abiding Sabbath and the Lord's Day," the Pacific Press has issued a thorough and valuable review of both of these prize essays; therefore,

Resolved, That we will make an earnest and continued effort to place this pamphlet in the hands of all classes of readers.

These resolutions were considered separately. The first was discussed by Elders A. T. Jones, E. R. Jones, H. W. Decker, and others, and an effort made to impress forcibly upon us our duty with reference to circulating our periodicals, and especially the *Sentinel* at this time.

The second resolution called out remarks from Professor Morrison, Elders Decker, White, and others, to the effect that canvassing can

be made a success financially in this Conference, and for demonstration of this, called upon Bro. W. W. Steward to relate his experience. Elder A. T. Jones was in favor of the brethren helping in the canvassing work by word, deed, feed, etc., and his ideas were approved by a rising vote. Elder White remarked that the devil and all his agents are doing all they can to discourage every worker, and we don't want to join their ranks.

After the reading of the third resolution, Elder A. T. Jones was asked to explain the contents of the pamphlet, "The Abiding Sabbath and the Lord's Day," which he did. The resolutions were unanimously adopted.

REPORT OF LABOR.

No. of members, - - - - -	194
" missionary visits, - - - - -	555
" letters written, - - - - -	693
" pages of tracts and pamphlets distributed and sold, - - - - -	155,671
" periodicals distributed, - - - - -	7,007
" subscriptions obtained, - - - - -	225

TREASURER'S REPORT.

Cash on hand April 1, 1887, - - - - -	\$ 87 56
Received during the year, - - - - -	2,804 78
Total, - - - - -	\$2,892 34
Paid out during the year, - - - - -	2,037 18
Cash on hand April 1, 1888, - - - - -	\$ 855 16

FINANCIAL STANDING.

Due from various sources, - - - - -	\$ 809 73
Value of stock, book-cases, etc., - - - - -	575 70
Cash on hand, - - - - -	855 16
Total, - - - - -	\$2,240 59
Debts unpaid, - - - - -	930 94
Balance in favor of the society, - - - - -	\$1,309 65

Mrs. L. A. Fero, Secretary.

HONGKONG, CHINA.

UNDER date of July 15, Brother A. La Rue writes as follows from Hongkong:—

"I was indeed glad to receive letters from America by the last mail. It had been over three months since I had heard from any of my friends there. The climate here, so far as I have been able to judge, is unhealthful. Just at present there is a good deal of cholera in this city.

"Our mission rooms are on the third floor of a new building on one of the principal streets of Hongkong, only a short distance from the Wesleyan Methodist mission. This street is nearly level and is about three miles long. The mission rooms are light and airy. At first we paid \$19 per month rent, but it has now been reduced to \$16, and though I am pretty well acquainted here now, I do not know where I could do as well for twice the money.

"Hongkong is the headquarters for the mission work for China, Japan, and many of the islands of the Pacific Ocean. There are a great many vessels here from all parts of the world, and it is an excellent place to do ship work. But I have been so anxious to do something on land that I have neglected the ships somewhat. In four days I sold \$50 worth of our publications on ships. People in the city are nearly all willing to read, but it is very difficult to sell anything or to get subscriptions for periodicals.

"Brother Olsen is still with me; he is rooted and grounded in every point of faith. We ought to have at least ten missionaries on the

coast of China and Japan. I have a directory of all the English-speaking people of China and Japan, and mean to do all that I can to spread the truth in this part of the world."

REPORT FROM UPPER COLUMBIA CONFERENCE.

Soon after the Dayton camp-meeting we pitched our tent in John Day Valley, six miles from Prairie City. Our congregations were not very large, but those who attended came regularly, and the interest to hear was good. We remained about three weeks, and as the result of the meetings thirteen accepted the truth. We organized a Sabbath-school and are holding meetings with the company there every Sabbath. We are now pitched in Prairie City, and have an attendance of about forty; some are deeply interested.

H. W. DECKER.

August 15, 1888.

The Commentary.

THE THIRD ANGEL'S MESSAGE.

THE MARK OF THE BEAST.

(Lesson 11, Sabbath, September 15, 1888.)

1. Who will be required to worship the beast and his image, and to receive his mark?

"And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:12, 15-17.

2. In opposition to this what does the Third Angel's Message say?

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14:9, 10.

3. What are those led to do who heed the voice of this message?

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Verse 12.

4. What does this show?—That the powers spoken of in Rev. 13:12-17 will put forth all their strength to compel men to do something that is contrary to the commandments of God.

5. What have we found was the principal object of the Papacy, in the fourth century? and what is the purpose of the Protestantism of to-day?—To use the power of the State to compel all people to keep Sunday as the Lord's day, or Christian Sabbath.

6. Of what day is Christ the Lord?

"Therefore the Son of man is Lord also of the Sabbath." Mark 2:28.

7. What day is the Sabbath?

"But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Ex. 20:10.

8. Then what day is the Lord's day?

9. What does the Lord call the seventh day?

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58:13; Ex. 20:10.

10. Is there any commandment of God for keeping Sunday?—*None whatever.*

11. What testimonies can you give on this point from eminent first-day authorities?

The \$500 prize essay of the American Tract Society acknowledges the "complete silence of the New Testament so far as any explicit command for the Sabbath [Sunday, the first day of the week] or definite rules for its observance are concerned."—*Abiding Sabbath*, p. 184. And the \$1,000 prize essay of the American Sunday-school Union says: "Up to the time of Christ's death, no change had been made in the day." And, "so far as the record shows, they [the apostles] did not, however, give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week."—*Lord's Day*, pp. 186-188. See note.

12. What was the single link that in the fourth century united Church and State, which developed the beast?—*The Sunday institution.*

13. What is the single point in a similar movement in our day which develops only an image to the beast?—*The Sunday institution.*

14. What does the Papacy set forth as the sign of its authority to command men under penalty of sin for disobedience?

"The very act of changing Sabbath into Sunday, which Protestants allow of. . . . Because by keeping Sunday strictly they acknowledge the church's power to ordain feasts, and to command them under sin."—*Catechism of the Catholic Christian Instructed.*

15. Then what is the mark of the beast?

16. Then what is the keeping of Sunday?

"The keeping of Sunday is an homage they pay, in spite of themselves, to the Catholic Church."—*Plain Talk about Protestantism.*

17. Then when Protestant churches attempt to compel people by law to keep Sunday, what is that only to do?—*It is only to compel men to worship the Papacy—to worship the beast.*

18. But, as in the very act of compelling people to do this these churches make an image to the beast, what then will be the enforced observance of Sunday in this nation?—*It will be the worship of the beast and his image.*

19. But may not Sunday-keeping be enforced as a civil duty?—*Never; because Sunday is wholly a religious institution; and the civil power has no right to enforce religious duties.*

20. What does Christ command on this subject?

"Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 22:21.

21. By what power was Sunday-keeping instituted?—*The church.*

22. Why were the ancient Sunday laws enacted?—*The church demanded it, and it was done to satisfy and help the church.*

23. Why are Sunday laws now enacted?—*For the same reasons precisely.*

24. Is the church Cæsar?—*No.*

25. Is the church God?

26. Then what follows?—*That as Sunday-keeping belongs neither to Cæsar nor to God, there is no power in existence that can of right command it.*

NOTE.

QUESTION 11.—The student is at liberty to present any other testimonies on this point that he may choose.

NOTES ON THE INTERNATIONAL LESSON.

THE UNBELIEF OF THE PEOPLE.

(September 9.—Num. 14:1-10.)

THE children of Israel were a people highly favored of God. Their deliverance from the land of Egypt was most wonderful. God had led them forth with a mighty hand and an outstretched arm; the people had united in a song of grateful praise, ascribing to him the honor of their deliverance at the Red Sea, and they knew full well that the same divine being who had delivered them from the power of the Egyptians, who had given them bread in the wilderness and water in the desert, had promised to drive out their enemies before them and give them the land of Canaan for a possession. But, when on the borders of the promised land, they faltered; they feared that they were not strong enough to take the land; and when the ten spies returned with their false report, the courage of the people utterly forsook them, and they determined to return to their masters in the land of Egypt.

THEY were possessed of an evil heart of unbelief. They were unwilling to endure hardships. When they met with difficulties, they regarded them as impossibilities. Their confidence in God failed, and they saw before them nothing but defeat and death. "And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron; and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!"

To us all this seems strange; we cannot understand how the children of Israel could doubt God's ability and willingness to do for them all that he had promised. Not only had God delivered the children of Israel from the house of bondage, but for about sixteen months he had been leading them toward the land that he had promised to give to them for an inheritance; and every day his power had been signally manifested for their preservation. Three million souls had left Egypt with only food enough for two or three days, and God had fed them with manna. They had no water, and an abundance was provided by a miracle. They craved flesh, and he sent quails. Their enemies came up against them, and the Lord overthrew them and delivered his people. And yet they were filled with terror at the false report of the ten faithless spies.

THE language of faith would have been, God has promised to go before us and to give us the land, and we know that that which he has spoken he will do. Faith would have recounted past mercies, praised God for past deliverances, and trusted him for future victories; but unbelief faltered, and, as is generally the case, began to charge God with foolishness. Those men of war who ought to have been ready to go forward in the name of

that God who had brought them thus far, were afraid; unbelief had made them cowards, and they asked: "Wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?" Then they "said one to another, Let us make a captain, and let us return into Egypt."

IN marked contrast with this was the language of Caleb and Joshua. "They spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defense is departed from them, and the Lord is with us; fear them not."

BUT the people were in no mood to listen to reason, and they would have stoned these faithful men, but "the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel." Thus the Lord interposed for the salvation of those who were true to him, and indirectly he also saved those who were in rebellion, for had they attempted to return to Egypt they must inevitably have perished, for they were in a special manner dependent upon God for their daily food. Self-preservation demanded that they remain loyal to the Lord, but in their mad unbelief they were proposing to take a step which at the very best promised only cruel bondage, and which, as we know, would have resulted in their speedy destruction by famine had God permitted them to take their own course.

IN all this there is a lesson for us. The history of ancient Israel is written for our benefit. Paul says: "With many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:5, 6, 11, 12. Like ancient Israel, many profess to serve God and yet have evil hearts of unbelief. Such, although favored with great light, "will lose the heavenly Canaan, even as the rebellious Israelites failed to enter the earthly Canaan."

How much like the children of Israel are those who after starting out in the service of God grow discouraged with the difficulties of the way, or become frightened at supposed dangers, and turn back! But what have they to turn back to? Simply what the Israelites had,—certain destruction. Says the Lord: "The just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." How shall it be with us? Shall we be of those who draw back unto perdition? or of those who believe unto the saving of the soul?
C. P. BOLLMAN.

The Home Circle.

"ANSWER HIM SOFTLY."

ANSWER him softly. You cannot know
In the depths below
How sharp was the struggle, the fight he made
Ere the price he paid,
And yielded his soul to the tempter's power
In a hasty hour.

Answer him softly; for it may be—
Like the sturdy tree,
Which tested, in many a storm, its strength,
To be rent at length—
He struggled full oft, and resisted well,
Though at last he fell.

Answer him softly, lest you be tried
On your weaker side,
And fail, as before you so many have done,
Who in thought had won;
Fail, too, ere temptation had spent its force
In its subtle course.

Answer him softly; for none can tell,
When the storm clouds swell,
Whose barque shall weather the tempest, or whose
Its venture shall lose.
Speak gently; the weakest may stand the gale,
The stoutest may fail.

—G. N., in the *Traveler*.

A SPECIAL PROVIDENCE.

PEOPLE used to say that Colonel Fordyce was the wickedest man in Sanford. I am not sure that this was true; but I do know that he gloried in the title, and that he exerted himself to keep up his reputation. His capacity for drink, brutality, and profanity was the talk of the town.

One crisp autumn morning he was returning home after a night's dissipation. The sweet morning twilight grew fainter and fainter, while the pale, rosy hues in the east deepened in color. The hoar-frost lay like fairy lace upon the ground, only to melt like magic with the first beams of the rising sun, and pervading all the air was that lovely silence of the dawn, which comes like a blessing from on high just before the world awakes to resume its duties and its cares laid aside during the darkness of the night. It was a Sabbath morning, but neither the thought of the day nor the sight of its beauty, touched the heart of Colonel Fordyce. Indeed, the contrast was so sharp between this gracious morning, fresh from the hand of God, and the man made in his Creator's image, but now so marred by sin that every trace of likeness was destroyed, that it would not have seemed strange if shocked nature had cried out at him as he passed along. His path led him near a little one-roomed cabin, where lived the village whitewasher, an old colored man, Uncle Jake by name, with Aunt Nancy, his invalid wife. They were old, childless, and poor. Can there be three sadder words than these? Uncle Jake had supported himself and his wife by his trade, but now, enfeebled by age, and crippled by rheumatism, he was unable to work, and starvation seemed very near. As the Colonel passed the cabin door, he caught the sound of Uncle Jake's voice apparently engaged in earnest conversation with somebody.

"I wonder whom the old fellow is talking to so early in the morning," thought the Colonel. His curiosity was aroused, and gently

unlatching the door he pushed it slightly open and looked in. He saw Uncle Jake's bent and gnarled old figure seated in a chair which was drawn close beside Aunt Nancy's bed. Her hand was clasped in his, and their eyes were closed, for Uncle Jake was talking to Him who is invisible.

"O blessed Mahster," said the trembling old voice, "dou know how 'tis, but it's a kind o' comfut to tell dee about it. We's cold and hungry—didn't have nothin' to eat yes-t-day, nor night before last. I don' cayah 'bout myself so much, but pore Nancy—she's mos' gone. Ef she don' have somethin' to eat right soon, she'll go suah, an' 'pears like I couldn' stan' dat nohow—not to hev her go dat way Lawd—to starve to death." Here the trembling voice broke and was silent. Presently he resumed: "We can't help ourselfs no moah. We ain't got nobody but dee. Dar ware Jim; dou knows how he died fightin' for freedom down to Fort Fisher. Den dar ware Bill—he dune tuk the fever five yeahs back, an' he's gone too, an' dar ware lil' Alice—sweet lamb—been dead dis thirty yeahs. We ain't got no moah children; we got nobody but dee. Oh, Lawd, dou who didst kindle a fire of coals on de seashore, and brile a fish dy own self for dy pore hungry 'eiples, feed us, for we's dy children too. Whar's de ravens, Lawd, phat fed 'Lijah? Whar's de angels what fly to do dy bidding? Ain't dar one of 'em can be spared to foteh us a few mossels? 'cause we's so powerful hungry."

The Colonel listened at first with a scornful smile at the "superstitious old beggar," as he mentally termed him, but gradually a gentler feeling warmed his miserable heart than had visited it for many a day. He knew old Jake well, he had known his boys too, they used to play together, ah, how long ago! And now their father and mother were starving to death not twenty rods from the Colonel's own door. The poor fragment of conscience which he had left aroused itself, and stung him for his inhumanity. He went home as fast as he could go. When he reached the door he entered quietly, and proceeded at once to pantry and store-room. Selecting two large baskets, he filled them with provisions, most of which had been prepared for the Sunday's table. In one he placed a roasted chicken, a part of a roast of beef, bread, butter, a bottle of milk, and some sugar. The other he filled with potatoes, rice, a dozen of eggs, and various other substantials. He glanced from one to the other when they were filled.

He took the baskets, one in each hand—not for years had he borne so heavy a burden—and, carrying them back, set them gently on Jake's door-step.

"I wonder if he's praying yet," he said to himself; he listened again, and caught one faint murmur, "*Dy will be done.*"

He knocked on the door, slipped out of sight, and waited.

"What's dat?" said old Jake in a startled tone; "'pears like 'twas a knock. P'raps de good Lawd's done heard me at last."

He crept slowly and painfully to the door, opened it, and saw the two baskets sitting there.

"Nancy," he cried, his voice strong with joy and excitement, "de good Lawd's done drop two bahskets right down outen de sky onto our do'-step. He must a'done it hisself, honey," he continued, clinging to the door-post, "I don't see no angels, an' I don't hear notin' 'cept one of Harry Perkinses doves a cooin'. Bless de Lawd, O my soul, an' forgit not all his benefits. Here's milk, honey," said he joyously, as he began to unload his treasure. "An' I declare, frash aigs, an' bread an' butter, an a roas' chicken. I'll hobble out an' get some chips, and bile the kittle—no—fust of all, I'll beat up an aig in milk fur you, an' then we'll have breakfast, an' see if we can't try and return thanks. Bless the Lawd; he ain't forgit us yit."

The Colonel turned homeward, exhausted by his unwonted exertions, and with a throng of hateful and embittering thoughts springing up to choke the little seed of goodness which had so strangely sprouted in his soul. He entered his beautiful home and greeted his wife with more than his usual irritability of manner, and, seeking his room, lay down upon his bed to rest. When he arose, weary and unrefreshed, he gave orders that on the morrow a full stock of provisions and fuel should be sent to old Jake's. "And see to it," said he to his wife with a scowl, "that in the future, as long as they live, they lack for nothing."

A few days after this he met the minister of the church which his wife attended. "Ah, Parson," said he, "I have a story to tell you," and he related the incident which I have just written. "And that," he concluded, "is the way this God of yours answers prayer. Poor Uncle Jake thought the baskets floated right down from Heaven, but he was disillusioned next day when my man John trundled a wheelbarrow load of things up to his door, and told him they came from me."

"Uncle Jake was not so much mistaken as you think," responded the minister quietly. "And you are right—that is the way my God answers prayer. It does not matter to him who is the special agent of his providence so long as his bidding is fulfilled."

"Well," said the Colonel in astonishment, "it is the first time I ever knew myself to act in the capacity you mention."

"And Uncle Jake," continued the minister, smiling slightly, "tells me that now he knows where the bounty comes from, he is surer than ever that it is the Lord's doing, for no one else he thinks could have influenced you to do such a generous deed; and he is going to pray every day as long as he lives, for the salvation of your soul, Colonel Fordyce, and I hope that his prayer will be answered."

"Humph!" responded the Colonel, and walked away without a word.

Shortly afterward Colonel Fordyce died of an illness caused by excessive dissipation, and only the God to whom Uncle Jake so trustfully prayed knows whether his prayer was answered.—*Eleanor A. Hunter, in the Advance.*

BE CONSIDERATE WITH THE CHILDREN.

A CHILD enjoys himself more heartily, when he does enjoy himself, than an older person does. That everybody admits. A child suffers at heart more keenly, when he does suffer at heart, than does an older person. That is not recognized by everybody. A child's power of enjoyment is made a proverb. A child's power of mental suffering is hardly thought of by the world generally. . . . Yet, as a matter of fact, and as a matter of course, a child's intenser sensitiveness gives it the same added power of suffering as of enjoyment; and the little ones about us have a harder time of it in the days of their childhood than we know anything about—save as we remember our childhood, and retain more or less of its freshness in our maturer years. We say that we "take things more philosophically as we grow older," which is only another way of saying that we grow tougher-hearted. But even if this be the case with ourselves, let us remember that the little ones who lack our measure of philosophy deserve, therefore, a larger share of our sympathy. It is good to have the light-heartedness of a child. It is hard to have the heart-racking sorrows of a child. Children deserve our love, and they need our pity. Moreover, because children are so sensitive, they demand considerateness of treatment from us all. It is a cruel thing to disregard a child's feelings.

—S. S. Times.

AUTOSTEREOTYPE.

A NEW process of so-called autostereotypic printing, especially adapted for the reproduction of books and engravings, has lately been invented in Switzerland, and is already used with advantage in a large printing office at Zurich. The process will cheapen the reprinting of the works of foreign authors, since the type-setting and copying of engravings are saved, and an accurate stereotype plate is obtained directly from the original. It is a transfer process, in which a blank, composed of plaster of Paris, silicate of potash or soda, and phosphate of lime, is employed. The print to be copied is moistened in a solution of phosphate of soda in distilled water, alcohol, and acetic ether, and then transferred in the usual way to the plaster of Paris plate previously coated with a film of gelatine containing citrate of iron and ammonia. After the transfer (all the processes thus far having been conducted in a dark room) the plate is dried and exposed to direct sunlight for fifteen minutes. When taken out the places acted upon by the light will be found to be quite hard, while at the other places the plaster will be soft, and will fall off as fine powder as deep as the solution shall have penetrated, if brushed with a hard brush. The plate will then be ready to be stereotyped.—*Public Opinion.*

WHEN home is ruled according to God's word, angels might be asked to stay at night with us, and they would not find themselves out of their sphere.—*Spurgeon.*

Health and Temperance.

WINE AND BEER DRINKING AND DRUNKENNESS.

DR. FELIX L. OSWALD, in *Popular Science Monthly*, says:—

"It is, indeed, a remarkable circumstance that in the home of the best wine grapes, in Greece and Southern Spain, drunkenness is far less prevalent than in Scotland, or in Russia Poland, where Bacchus can tempt his votaries only with nauseous vodka."

And commenting upon this statement, the *Santa Clara Valley* (Cal.) says:—

"To this very significant observation, from a great authority, it may be added that intemperance, in all grape-producing and wine-drinking countries, is far less than in the non-grape-producing, and rum, whisky, and gin-drinking countries. Therefore, all rational temperance men, like those of France and Germany, should advocate wine as a beverage, to the exclusion of distilled alcoholic liquors; and, like them, whenever it may be necessary, pledge the people against their uses in social life, as prone to lead to appalling abuses, such as now disgrace, in many nations, including our own, the civilization of the age in which we live."

The same claim is made for beer, namely, that it promotes temperance; but it has been shown time and again that the claim is equally fallacious in both cases. Alcohol creates an appetite for alcohol, no matter in what form it is taken, and it is for the alcohol which wine and beer contain that people drink them.

Palestine is a wine-producing country, and for years the statement has been persistently peddled that "Palestinian wine is so pure that it does not produce intoxication." Of course this statement is utterly absurd, for any wine which contains enough alcohol to prevent its souring will produce intoxication. Selah Merrill, D. D., LL.D., says:—

"While living in Jerusalem I observed this matter closely, and made many inquiries of persons who ought to know the facts, as physicians and officials of various kinds, and my conclusion is that, outside of the Mohammedan population, the use of liquor, in some form, is almost universal, and that among the Mohammedans themselves the evil is spreading rapidly. In America people drink liquor in places where it is sold, and go home drunk. In Jerusalem people buy liquor, go home sober, and drink in their own houses. A banker who had lived all his life in Jerusalem, and who had special opportunities for knowing the habits of the citizens, told me that two-thirds of the people of the city went to bed every night under the influence of liquor."

This, be it remembered, is in a country where "great quantities of wine are produced" not only for home consumption but for export; and there is good reason to believe that the people of Palestine are about as temperate as they are in other wine-producing countries. Indeed, it is highly probable that they are more so than the people of France or of the wine-drinking countries cited by the *Santa Clara Valley*. France consumes annually nearly thirty-nine gallons of wine *per capita*—very much more than any other nation, and

drunkenness is increasing so rapidly that even her wine-soaked law-makers are becoming alarmed, declaring it a "public danger that demands attention."

In 1830 England tried the experiment of substituting beer for stronger liquors. Many thousands of beer shops were licensed, and an effort was made to induce the people to leave off drinking gin. The result was a larger consumption of spirits and a fearful increase in drunkenness and its attendant evils. Sidney Smith was a supporter of the bill, but after it went into operation and he had had opportunity to observe its practical workings, he wrote: "The new beer bill has begun its operations. Everybody is drunk; those who are not singing are sprawling. The sovereign people are in a beastly state." And so they are likely to be in every wine and beer-drinking country.

The claim was made years ago in California that the production of wine and beer would have a tendency to decrease the consumption of the stronger liquors, but who does not know that such has not been the case? Wine and beer drinking foster, or create, rather, an appetite for other and stronger liquors, and this is just as true in California as in any other country. Intemperance is on the increase in our State to-day, and it will continue on the increase as long as wine and beer are common beverages.

The experience of Switzerland is another case in point. That is one of the greatest wine-producing countries, but drunkenness was increasing so rapidly there that the Government found it necessary some two or three years since to enact very stringent prohibitory laws for the purpose of checking the evil. Belgium is one of the greatest beer-producing and beer-drinking countries in the world, and it is the very head-center of drunkenness. The popular drinks are beer, wine, and gin, and there is one dram shop to every forty-four of the population. San Francisco, in wine-producing California, comes second in the shameful list, with one saloon for every sixty of her population; while the State at large has one place in which liquor is sold for every ninety inhabitants—men, women, and children. And wine production in this State is only in its infancy. If the evil continues unchecked, how long will it be before drunkenness will be as common here as in Belgium?

Dr. Oswald's statement quoted in the outset of this article may possibly be correct so far as Russian Poland is concerned; but even if it were correct as to Scotland also, it would indeed be "a remarkable fact," for, in that case, Greece and Southern Spain must be exceptions to other wine-producing countries, and the sobriety of the people must be due to some cause or causes other than the fact of their being wine countries.

Californians see millions in the wine business, and a great many people regard as enemies of the commonwealth all who say aught against the wine industry. But a besotted people have never yet been a wealthy and a prosperous people, and, in the very nature of things, never can be; and while a few may grow rich by making their neighbors drunken, the State at large must, of necessity, grow poorer as drunkenness increases, as it is sure to do just in proportion as the production of wine increases. The real enemies of our noble State are these who for a little present gain are doing all in their power to reduce her to the condition of besotted Belgium.—*Pacific Health Journal.*

News and Notes.

RELIGIOUS.

—A colony of Russian Jews has been started in New Jersey, by the Jewish Alliance. The colonists have built a synagogue, which was dedicated with great rejoicings.

—Bishop Fallows, of the Reformed Episcopal Church, is said to have expressed the opinion that "the time has come for the setting apart of woman for the work of the gospel ministry."

—A Presbyterian missionary in India is credited with the statement that some of the best native Christian preachers come from the fakirs. He says some of the fakirs are outwardly pure, striving by painful austerities to work out a righteousness of their own.

—The annual report of the China Inland Mission for the past year gives the number of its stations at 64 in 15 provinces, with 65 out-stations, 110 chapels, 294 missionaries, 132 helpers, and 2,105 communicants. The number of persons baptized last year was 551. There are 66 organized churches.

—Forty Irish members of Parliament have signed a declaration to the Pope in which they tell him that they "can recognize no right of the Holy See to interfere with the Irish people in the management of their political affairs." Of course in so doing they have denied about everything which the Popes have always held dear.

—The *Missionary* says: "Hundreds of the natives of the South Sea Islands have sacrificed their lives in carrying the gospel to the heathen. From one church in the Havre group, sixty have been killed while acting as missionaries. Shall not these examples arouse many among us to do and venture all that the perishing may be saved?"

—The statement is made that the Greeks are showing great solicitude for the improvement of their priests. The reason for this seems to be that their eyes have been opened, and they see that the religious indifference manifested by the people is due to the fact that the priesthood occupies such a low plane intellectually, morally, and religiously.

—A Tract Society has been founded in Brazil for the purpose of providing Christian literature for the 3,000 Protestant families of the empire, as well as for others who can be reached by it. The Religious Tract Society of London will aid the work, and one of the most eminent scholars of Brazil, Gen. Couto Megalhas, has given \$1,000 towards this enterprise.

—The Swedish Lutherans have a college and seminary at Rock Island, Ill., which has an attendance of over three hundred pupils, and graduates annually about seventy-five students. They also have a high school and college at St. Peter, Minn., one at Wahoo, Neb., and another at Lincoln, Kan., besides five orphan schools in operation.

—A wealthy brewer (brewers are all wealthy) has offered to build a cathedral in Liverpool at a cost of \$1,250,000. Some of the religious papers object decidedly. They say he is not only a brewer but is owner of a large number of drink shops in Liverpool. The money he would put into the cathedral is, they say, "blood money," and it ought not to be accepted. It is recently reported, however, that Bishop Ryle has accepted the offer.

SECULAR.

—Civil war again threatens Madagascar.

—The new Chinese Exclusion Bill has passed the House.

—Henry Villard is said to be interested in an expedition to the south pole.

—Forest fires have recently destroyed a number of villages on the Italian frontier.

—A bill appropriating \$200,000 for the suppression of yellow fever has passed the United States Senate.

—Three prominent citizens of Ogdensburg, N. Y., were arrested on the 23d inst. for smuggling opium.

—The much-talked-of Fisheries Treaty, from which so much was expected, has been rejected by the Senate.

—It is expected that the wheat crop of India will reach 260,000,000 bushels, of 62 pounds each. This is a large yield.

—There is said to be a marked falling off in the volume of objectionable immigration on several of the steamship lines noticed at New York. It is attributed in great part to the congressional inquiry which is now in progress there.

—Eight car loads of raisins were sold from a ranch near Woodland, Cal., on the 25th, at an advance on last year's prices.

—One of the periodic powder mill explosions occurred near Oakland, on the 24th inst. Five men were blown to atoms.

—A storm on the night of the 21st inst. caused damage in the upper Ohio Valley, to an amount exceeding a million dollars.

—August 20 exceedingly heavy rains were reported in various parts of the South. Considerable damage was done, especially at New Orleans.

—In a late type-writing match at Cincinnati the winner wrote 8,709 words in ninety minutes, an average of over ninety-six words per minute.

—A Vienna correspondent of the *London Daily News* writes that King Otto, of Bavaria, is sinking fast, his fits of insanity having become much more frequent.

—It seems not improbable that the rejection of the Fisheries Treaty by the Senate may result in considerable friction between this Government and Great Britain.

—General Boulanger has been re-elected to the French Chamber of Deputies in three several districts. It is thought that he will sit for the Department of the Nord.

—At a recent meeting of the shareholders of the Panama Canal Company in Paris, M. de Lesseps promised, on behalf of the directors, that the canal will be opened in 1890.

—At the recent competition for the Graham prize, Fredrick Ireland, a Detroit stenographer, wrote, on an average, 261 words per minute for five consecutive minutes. Others followed closely, at 257 and 253.

—It is asserted that the treasury surplus of \$100,000,000, which only a few months ago seemed to trouble our statesmen so much, has dwindled to about \$13,000,000. Just how it has all been used is not stated.

—The joint statement of the United States Senate and House Committees on appropriations, up to August 15, shows the grand total of appropriations to be \$482,269,520.55, an excess of \$64,054,730.81 over last year.

—It is reported that a syndicate, backed by Berlin capital, is secretly buying up all available timber lands in Minnesota and Wisconsin. Already vast tracts have been secured and others are being steadily absorbed.

—August 22 the steamers *Oceanic* and *City of Chester* collided in the Golden Gate, San Francisco, and the latter vessel sunk in about seven minutes from the time of the collision. The *Oceanic* was uninjured. Fifteen lives were lost.

—Governor Ross, of New Mexico, has called out a special force of fifty armed men, to appear at the sitting of the District Court, in Colfax County, next month. Many cases of ejectment against squatters are to be tried at that term, and serious trouble is expected.

—A vendetta has been declared between the Lea and John Good factions in the eastern part of Dona Ana County, New Mexico. One man has been killed on each side, and it is thought that an appeal will be made to Governor Ross to call out the militia, in order to still the disturbance.

—August 23 a large paper mill at Neenah, Wis., was destroyed by fire. When cold water was thrown on the boilers by the firemen they exploded with terrific force. Eighteen persons were killed by the flying debris, seven were fatally injured, and a number of others were injured less seriously.

—An irrigating reservoir, a magnificent engineering work of the fifth century, which had been partially destroyed, has been restored in Ceylon. It covers an area of 4,425 acres, or about seven square miles, from which water is taken to smaller distributing tanks more than fifty miles away.

—It is stated that the beautiful farm of the late Henry Ward Beecher at Peekskill is going to waste, none of his heirs having the means wherewith to carry on fancy farming the way Mr. Beecher used to do. This farm cost the great preacher about \$300,000, and his executors would like to sell it for \$80,000.

—August 21 the Atlantic Coast was swept by a most destructive rain and wind-storm, amounting in some sections almost to a cyclone. At Wilmington one person was killed and seven were seriously wounded; houses were blown down and trees were uprooted. Many other places also suffered severely. At Morgan City a steamer was wrecked. At Salem, N. J., a large number of buildings were destroyed. Damage was done as far west as Pittsburgh and Wheeling.

—President Cleveland has sent a message to Congress, asking for power to retaliate because of Canadian discrimination against American fishermen. He says that he wishes to close all American ports to Canadian vessels, and to prohibit the free transportation of Canadian goods in bond, through the United States.

—Dr. Gatling, the inventor of the gun which bears his name, has, it is claimed, invented a new method of making heavy ordnance, which will entirely revolutionize the entire system of manufacturing heavy missile-projectors now in vogue. Dr. Gatling's new invention is stated to be the casting of the heaviest ordnance in solid steel around a central core. The result is the production of a very much better gun at a reduction of about fifty per cent. over the old method.

—A dispatch from Trinidad, Col., August 25, says: "What may prove a long and bloody struggle opened to-day on the Maxwell grant at Stonewall, forty miles west of Trinidad. A sheriff's posse sent to keep the peace was met by armed settlers in numbers estimated at 200 to 500 men. The settlers demanded the arms of the posse, which demand was refused. The posse took up quarters in the Pooler Hotel, a large frame building. The settlers endeavored to force an entrance, when the posse opened fire. R. D. Russell, one of the oldest settlers, fell dead, and two or three other settlers were wounded." The settlers were both Mexicans and Americans, and the Mexicans were painted as if for war.

—A woman was recently arrested in San Francisco for procuring, by means of deceptive advertisements, innocent girls, for the basest purposes. The evidence against her seems to have been very strong, but for some unaccountable reason she was allowed to plead guilty to a minor charge, and thus escape with a fine. It is openly charged that her trial would have implicated a number of prominent men in San Francisco, and that is the reason why the case was disposed of as it was. A prominent paper published in that city says: "Evidently there was strong political influence back of her, which paralyzed the judicial machinery, and prevented the process from meeting the fate that she so richly deserved. The case is only one more added to the long roll of defeats of justice due to the vilest influences. Without influential backers this woman would have been sent to jail for six months, as the case against her was strong."

Obituary.

WEEKS.—Sister Rachel Weeks died of typhoid malarial fever after an illness of two weeks, at the residence of her son, in Sacramento, Cal., August 20, 1888, aged 68 years, 5 months, and 28 days.

Sister Weeks was born in Wilmington, Ohio, and came to California about twelve years ago. She was the mother of eleven children, and from their earliest recollection was a consistent Christian mother. Two sons and one daughter, all that remain of her children, also an aged and feeble husband, were at the funeral. These, with other near relatives, deeply mourn their loss. May her godly example and admonitory words never be forgotten by them. Sister Weeks became a Seventh-day Adventist about four years ago, and for her meek and quiet spirit was beloved by all. The little church in Sacramento will miss her much. She died happy in the Lord—said her lamp was trimmed and burning, and we believe she sleeps in Jesus, only to awaken in the morning of the resurrection to a glorious immortality. Sermon by the writer from 1 Thess. 4:13.

H. A. ST. JOHN.

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—OF—
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By J. H. KELLOGG, M. D.

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THEY LIKE THE "SENTINEL."

The following is a sample of the many encouraging letters received from time to time by the editors and publishers of the *American Sentinel*—

"SOUTH ROYALTON, Vt., August 7, 1888.

Editors American Sentinel: Last year my wife and I subscribed for the *Sentinel*, and its monthly visits have been so pleasant and profitable that we are not willing that our subscription should expire. Inclosed find money for renewal.

"By profession I am a clergyman: I have made Romanism a special study, and I think that I understand something about the National Reform movement. Its success would be in the interest of Romanism in this country. It seems to me that Protestants are asleep.

"Romanism has gained an important victory in Germany, but a greater battle is to be fought in this country, and a greater victory awaits the minions of Rome here unless the friends of religious liberty awake soon to the danger. But what can we hope for when men like Doctor Field are gravitating so rapidly Romeward? In the name of the right, I bid you Godspeed."

RAILROAD FARE TO THE OAKLAND CAMP-MEETING.

The arrangements that have been made with the S. P. Co. and the S. F. & N. P. R. R. are the same as those of last year.

People coming to the State camp-meeting at Oakland over any of the lines of the S. P. Co. will purchase a first-class ticket to Oakland, paying the regular fare, and at the same time presenting a certificate, which must be filled out and signed by the ticket agent. After these certificates have been indorsed by the secretary of the conference at the camp-ground, they will entitle the holders to return tickets at *one-third* the regular rate at any time up to October 5. These certificates can now be obtained free of charge by addressing Pacific Press, Oakland, Cal.

Where several persons are coming from the same locality, it would be well to request some one person to send for enough certificates for all.

Those coming over the S. F. & N. P. R. R. will call for camp-meeting tickets, and will receive *round-trip* tickets to San Francisco at the following rates:—

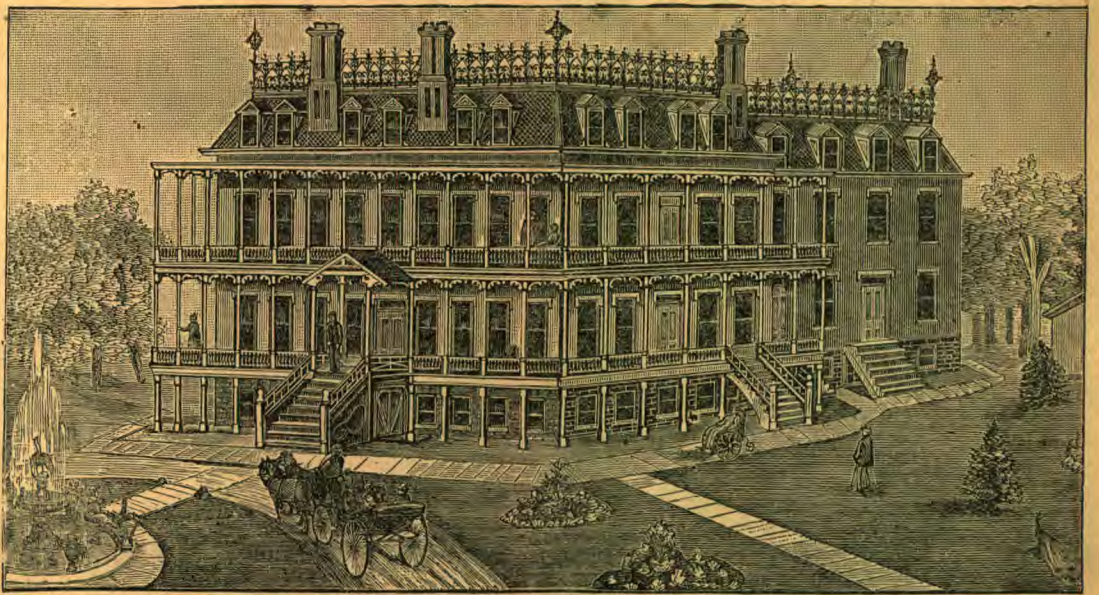
Cloverdale to San Francisco and return	\$5 00
Healdsburg " " " "	3 00
Santa Rosa " " " "	2 75
Petaluma " " " "	1 50

These tickets will be good from Monday, September 10, to Monday, October 8. Each person will be allowed to take 100 pounds of baggage free. Those coming *via* San Jose and intermediate points, should check baggage to, and get off at, the station at the foot of Market Street, Oakland. Those coming *via* Benicia should check baggage to, and get off at, Sixteenth Street Station. Teams will be in readiness to transfer baggage; and horse-cars for the transfer of passengers run direct from the depot to the grounds.

C. H. JONES,

The Mt. Vernon Health Home,

MT. VERNON, OHIO.



This institution offers unrivaled advantages to ALL CLASSES OF INVALIDS, both in winter and summer. It is situated on an elevated site, about one mile northeast of the beautiful little city of Mt. Vernon, Ohio. Spacious grounds about and in front of the Home are laid out in artistic lawns, with beautiful picturesque surroundings, which are but few of the natural advantages. The fine OAK GROVES in close proximity afford pleasant shade and a delightful place for out-of-door recreation in summer. From the roof and spacious verandas, and many of the private rooms, is obtained a delightful view of natural scenery of great variety. Some of the chief characteristics of this place are its dry atmosphere, clear sunshine, the remarkably even temperature, kalmy breezes, absence from storms and high winds, the salubriousness of its climate, with absolute freedom from malaria.

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The buildings are commodious and pleasant, elegantly furnished and thoroughly warmed and ventilated by the most PERFECT SYSTEM OF HEATING AND VENTILATING ever devised. Every room is supplied with pure, steam-heated air, which is replaced by newly-heated fresh air every minute, thus preventing rebreathing the same air. In addition to the new building shown above, several fine cottages in close proximity are owned and used by the company for the accommodation of patients or boarders. The Home is abundantly furnished with hot and cold water, the supply being obtained from springs in the adjacent grove, which for purity is equaled only by that which is distilled. The benefits to be derived from such water for drinking and bathing purposes can scarcely be estimated. Scores of reliable testimonials can be adduced, if desired, showing the remarkable cures which have resulted from drinking and bathing in the water of these celebrated springs.

With all the foregoing advantages, thorough and judicious treatment and wholesome diet, most invalids who avail themselves of these advantages, rapidly recover. Our patients have the care of a regularly graduated physician, of several years' experience, who is assisted by lady and gentleman attendants of several years' experience in similar institutions. All invalids can rest assured they will be kindly cared for. For descriptive circulars, terms, and further particulars, address, J. S. MAXSON, M. D., or

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Address, AMERICAN SENTINEL, 1059 Castro St., OAKLAND, CAL.

The Signs of the Times.

OAKLAND, CAL., SIXTH-DAY, AUGUST 31, 1888.

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

CAMP-MEETINGS FOR 1888.

ILLINOIS, Springfield,	Sept.	4-11
MAINE, Bangor,	"	4-11
NEW YORK, Rome,	"	11-18
INDIANA, Indianapolis,	"	11-18
NORTH CAROLINA, Hickory,	"	11-18
NEBRASKA, Grand Island,	"	11-19
KANSAS, Neodesha, Wilson Co.,	"	13-23
COLORADO, Denver,	"	18-25
CALIFORNIA, Oakland,	Sept. 20 to Oct. 2	
MICHIGAN, Grand Rapids,	" 25	" 2
KANSAS (German), Aiken,	Oct.	3-8
MISSOURI, Kansas City,	"	2-9
TENNESSEE, Guthrie, Ky.,	"	2-9

CAMP-MEETINGS are of late coming largely into favor again. At the last meeting of the Baptist ministers of San Francisco and Oakland, a committee was appointed to inquire into the feasibility of holding an annual camp-meeting in Oakland.

The settlers of Antelope Valley, Los Angeles County, Cal., have made an offer of 300 acres of land to the Boards of the Methodist Episcopal Church and the M. E. Church South, as a location for their proposed homes for infirm and sick ministers.

PRESIDENT DAVIS, of the University of California, has proposed that the various denominations of the State should each establish a home at the University for the students of their faith, and thus look after their social and religious interests. The proposition has been favorably received, and prominent Methodist clergymen have already visited Berkeley to look for a desirable site for their denominational home.

We learn from an exchange that the synod of the Reformed Presbyterian Church, at its recent session in Pittsburgh, Penn., directed the church authorities to discipline members who advertise their business in the secular Sunday newspapers. We do not learn, however, that any objection was expressed to their having their advertisements appear in the Monday morning papers, all the work of which is done on Sunday.

SUBSCRIPTIONS for the SIGNS OF THE TIMES and the *American Sentinel* are now coming in faster than one man can set up the names and arrange the lists. This is what we like. We can find men enough to take care of the list, if our friends will only send in their subscriptions, and those of their friends and neighbors. It is just as easy for us to write for twenty-five thousand subscribers, and, in fact, easier. Try us and see.

In a public address at the recent Spiritualist camp-meeting in Oakland, William Emmette Coleman said that in his opinion probably ninety-nine one-hundredths of the so-called materializations were fraudulent. A regular correspondent of the *Golden Gate* says that he should concur in the opinion, and honor him for the utterance, if he had said ninety-five per cent. And Hon. Amos Adams, one of the leading Spiritualists of California, and till recently the president of the State association, speaks as follows of the materialization *séances* at the Onset Bay camp-meeting:—

"How in the light of reason and common sense these poor, deluded people can reconcile the fact that the child they laid away only weighing from thirty to fifty pounds, could, in the space of one short year, swell into such vast proportions, and weigh at least two hundred pounds, none but those who go to *séances* knowing they will not be deceived can answer. We believe we have seen people at

these *séances*, who, if a bag of barley were placed at the aperture, with a potato on it for a head, would walk up and embrace it, and then get up in the next fact meeting and state that their long, long ago grandfather, who came to this country in 1690, materialized for them last night at Mrs. So-and-so's *séance*; and it was impossible for them to be deceived, because he was recognized by a scar on his forehead, caused by a wound made by a spear, when his long-ago grandfather was fighting the battles of William the Conqueror; whereat the relator of this 'fact' would be greeted with wild applause!"

This, as told by the Spiritualists themselves, does not prove that there are no genuine Spiritualist manifestations, but simply that "materialization" affords the best opportunity for fraud. After all, we do not see why it should be thought a strange thing for mediums to practice fraud, when they are in constant communication with, and under the control of, lying spirits.

NO UNION WITH INFIDELS.

A BROTHER in Oregon has sent to this office a letter, of which the following is the principal part:—

"Mr. Sam. P. Putnam, president of the American Secular Union, and editor of a journal called *Free Thought*, published at San Francisco, was in this town a few days ago lecturing on Infidelity. While here he circulated some of his papers. In one of these papers occurs the statement, made by J. L. McCartney, that the Seventh-day Adventists had 'joined the Secular Union in opposing the objects of the National Reform,' etc.

"Some of the citizens of this place are using this against us, saying that we are a strange class of Christians who unite with infidels."

It is no new thing for those who style themselves National Reformers to brand as infidels all who differ with them. This they find to be much easier than answering arguments. But we are not troubled by that; it is a great satisfaction for us to know that their calling us infidels does not make us such.

In this instance, however, the reporter seems to have been somewhat at fault. The item in *Free Thought* was clipped from the *Chronicle's* report of a ministers' meeting at which Professor McCartney presented the subject of National Reform. The report made the Professor say that Seventh-day Adventists had joined the infidel league in opposing National Reform. As soon as we read the report, we addressed a note to Professor McCartney, asking him if he had been, correctly reported. We did not believe that he had been, for we had had a long talk with him the day before, in the course of which he spoke very highly of the spirit of devotion which he had seen in our Sabbath-school and church service. He replied that in his address he made no reference to us, but that in the discussion that followed the reading of his paper, someone mentioned the Seventh-day Adventists as being opposed to the movement.

That is all there is to that. We are most heartily opposed to the National Reform movement, but that does not make us infidels. We are opposed to it because we love the Bible and pure Christianity, and we do not want to see them trampled in the mire of politics.

One word more. The Congregationalist ministers, before whom Professor McCartney read his paper on National Reform, considered the matter at their next meeting, and voted, unanimously, we think, not to indorse National Reform. Query: Does that act place them in the ranks of infidelity?

THE pastor of one of the leading Baptist Churches in Cleveland, Doctor Dowling, has recently renounced close communion, and has given a general invitation for all who wish to join in celebrating the Lord's Supper. The *Michigan Christian Advocate* comments on this action as follows:—

"Now that the brother has broken away from one species of bigotry, let us hope that we may yet go a step further and concede that dipping, like close communion, is not necessarily a condition of thoroughly devout Christianity."

We see no reason why he should not, and indeed he must do so if he is consistent in his course. And then when he has decided that baptism is not necessarily a condition of Christianity, he may well

conclude that repentance and conversion are likewise unnecessary. And when those old-fashioned things no longer stand in the way, what wonderful advancement (in numbers) the church may be expected to make.

A later dispatch brings the news that Doctor Dowling has withdrawn from his church and from the Baptist denomination. The probability is that, as he is a very popular man, the church will refuse to accept his resignation, and will follow him out of the denomination.

THE gentleman whose questions we answer on another page, in his letter to us expresses his appreciation of the SIGNS OF THE TIMES in the following manner:—

"I like the paper because it gives so much Bible truth, not making man's thoughts too prominent, [which is] a very common fault in the religious journals to-day. Then I like it because while discussing the debatable questions of the day in a liberal spirit, it seeks no higher authority than God's word."

We do not wish for any higher recommendation for the paper than this. To uphold the word of God as the supreme and sole authority in all matters of faith and duty, is the one object of the SIGNS OF THE TIMES. We know of no higher authority than the Bible. And when we say that, we mean the Bible as interpreted by the Bible, and not by some man's opinion. There is no man so good or so learned that his opinion is worth anything if it conflicts with the plain teaching of Scripture.

THE *New York Evangelist* notes the fact that the session of the Central Presbyterian Church, of Rochester, N. Y., is energetically protesting against the Sunday "desecration" that is carried on in that city, and says that its action is to be followed up by the other churches. It then adds: "Only a prompt, firm, and united stand will make head against present inroads upon the Sabbath [by which it means Sunday] and other of our cherished American institutions."

Calling Sunday an "American institution" is far better than calling it the Christian Sabbath or the Lord's day; but we protest against it. We claim an interest in all American institutions, but we have none in Sunday. Sunday is a pagan institution, and nothing else can be made of it, whatever it may be called.

It is said to be Mr. Gladstone's opinion that Rome, meaning the Roman Catholic Church, would not have lasted as long as she has if it were not for the large amount of faith and hope and charity to be found within her pale. Is that the reason why Confucianism, Buddhism, Mohammedanism, and other forms of paganism, have lasted so long? The custom of measuring a religious organization by its size, or by the length of time it has existed, is a most pernicious one. That standard of measurement would prove paganism to be the only true religion.

OUR readers will fully understand, without any comments from us, the bearing of such action as is noted in the following item from the *San Francisco Chronicle* of the 26th inst.:—

"A Saturday half-holiday is growing rapidly in favor. In the East not only the stores and shops are closing at Saturday noon, but the factories and foundries also, and the workmen here are going to follow suit, if possible. It looks as though the half-holiday is destined to be as much an occasion of regular observance as is Sunday."

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