

THE Signs of the Times

CTurnipseed
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"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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PEACEABLE FRUIT.

"Nevertheless, afterward it yieldeth the peaceable fruit of righteousness." Heb. 12:11.

What shall thine "afterward" be, O Lord,
For this dark and suffering night?
Father, what shall thine "afterward" be?
Hast thou a morning of joy for me,
And a new and joyous light?

What shall thine "afterward" be, O Lord,
For the moan that I cannot stay?
Wilt thou turn it to some new song of praise,
Sweeter than sorrowless heart could raise,
When the night hath passed away?

What shall thine "afterward" be, O Lord,
For this helplessness of pain?
A clearer view of my home above,
Of my Father's strength and my Father's love?
Shall this be my lasting gain?

What shall thine "afterward" be, O Lord?
How long must thy child endure?
Thou knowest! 'tis well that I know it not!
Thine "afterward" cometh, I cannot tell what,
But I know that thy word is sure.

What shall thine "afterward" be, O Lord?
I wonder, and wait to see
(While to thy chastening hand I bow),
What "peaceable fruit" may be ripening now,
Ripening fast for me!

—Frances R. Havergal, in *Illustrated Christian Weekly*.

General Articles.

THE COUNCIL AT GIBEAH.

BY MRS. E. G. WHITE.

SAUL was greatly disappointed and enraged when it was discovered that David had left his place of refuge in the cave of Adullam. The king had made all possible preparation to come upon him as a vulture would come upon its prey, when lo! the intelligence was received that the object of his search had escaped from under his hand. His well-laid plans had been in vain, and he had again failed to accomplish his purpose of capturing David.

The flight of David was a matter of mystery to the king. He could account for it only by the belief that there had been traitors in the camp, who had informed the son of

Jesse of his proximity and design. But the all-seeing eye was upon Saul; God, who was acquainted with all his thoughts and purposes, sent his prophet to warn his servant to escape from the hold, and flee into the land of Judah. David had heeded the message, and had found refuge in the forest of Hareth before Saul could come upon him. The fact that David was preserved, and that he escaped from time to time from his hand, while his own plottings had never met with success at any time, was a mystery to the king.

The monarch determined to take some decided action that would insure the ruin of David, and a royal council was held under a favorite tree on a hill-side of Gibeah. Saul held his spear and scepter in hand, while around him were gathered his councilors, among whom was Doeg the Edomite, the chief of Saul's herdsmen. With his mind filled with jealous suspicions, Saul addressed his officers of State, saying, "Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; that all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?"

Saul appealed to the selfish nature of his men. He presented before them the advantages to be gained by serving him, in contrast with the disadvantages of the service of the poverty-stricken David, who was obliged to find his home in the caves and dens of the mountains. Satan and his evil angels were in that assembly, prepared to act a prominent part, and the power of these evil influences was working upon the mind of the willful and disobedient king. "He had so long yielded himself to the control of evil angels that he did not discern that he was following their leading when he eagerly took advantage of circumstances to hold up to contempt the condition of David and his servants. How much this appeal to the selfish desires of his men, savors of the temptation of Christ in the wilderness. "And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the

devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Jesus repulsed the tempter with, "It is written;" but the evil one has better success when he approaches man with his bribes and inducements. The question that each one of us will have to answer in his individual life is, Shall right triumph over wrong, no matter what shall be the cost? Every soul will have to venture much, as Satan plies his specious temptations; but the voice of duty must be obeyed, if you would be an overcomer. Many other voices will urge a course in harmony with the selfish desires and inclinations of the carnal heart. To every soul will come the time of trial, and it will need divine wisdom to distinguish the voice of the adversary from the voice of God. It is impossible to tell how much may be lost by once neglecting to comply with the requirements of the word of God. It points out the path of obedience as the only safe path for man to walk in. Nothing will help us more in these strait places than to consider that we are standing in the presence of God, and that we do not want to do anything that will offend him.

The Benjamites and those in the council of Saul, when they heard the words of the king, accusing them of sympathizing with those whom he regarded as his enemies, only saw before them an exasperated, human monarch, who had it in his power to enrich and advance them or to punish and degrade them, as their course should be approved or disapproved before him. But could the veil have been swept aside, they would have beheld the Sovereign whose empire is the universe, and who holds in his hands the destinies of time and of eternity. If they had felt that they were the servants of God, that they were to be obedient to the King of kings, how different would have been the result and record of that day which was filled with deeds of darkness and atrocity. The presence of the Infinite One was not felt; but he who is not only an accuser of the brethren, but a liar and a murderer from the beginning,

manifested his presence and power through his human agents, Saul the king of Israel, and Doeg the chief of his herdsmen.

Saul had received as truth every lying report concerning the motives and movements of David, and, in his disappointment at the escape of his supposed enemy, Saul began to suspect everyone around him of being a conspirator and traitor. He declared, "All of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse." Then he appealed for their sympathy. "There is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day."

Saul represented David as one who was his deadly enemy, and accused Jonathan, his dutiful, and God-fearing son, of urging on the rebellion, because he would not join in the pursuit of his friend. This was an entirely false accusation. It was not David and Jonathan only who were accused, but the king's own tribe, and the people of his realm were all included in his suspicions as traitors and conspirators. He declared that they were all blind to their own best interests, and were destitute of compassion for him, the king of Israel. He had been informed by spies of the interview between David and Jonathan, of how they had entered into a covenant of eternal friendship; and, as Saul knew nothing of the particulars, he was filled with evil surmising as to their loyalty, and deemed that they were plotting against himself and his kingdom. At one time when Saul had furiously condemned David to death, and Jonathan had asked, "Wherefore shall he be slain? what hath he done?" the king, in a moment of intense anger, had hurled a javelin at his own son, as he had previously thrown one at David. Jonathan had lost all confidence in his father. He was afraid of him, and could not be free and confidential with him; for he saw with sorrow that God had departed from him, and that another spirit had taken possession of him.

That a conspiracy had been formed against him, Saul affirmed to his councilors as a settled fact, and he had arrived at the conclusion that it must be one that was thoroughly organized, or the chief conspirator would not have been so successful in eluding his search. From this he argued that the people must be involved in it, or its success would not be so evident. He put darkness for light, and light for darkness. His reasoning and its conclusions were all erroneous. The plotting was all on the side of Saul himself. Because he had changed his position from time to time, and had thought to have secured his prey long before, and had been defeated time and again, he could understand his failure only by attributing evil motives and actions to his people. Those who had been in communication with him, and had known of his plans, must, he thought, have informed David of his movements.

Saul had become so blinded through the deceitfulness of sin, that he could not discern

spiritual things. He did not recognize the fact that God was present at all his councils, and that he was in communication with his servant David. God did not intend that the murderous designs of Saul should prove successful to accomplish their ends. The evil of the king's heart was to be manifested before Israel, that they might see to what terrible lengths a soul would go, after breaking away from the restraining influence of the Spirit of God. The king had had sufficient evidence to prove to him, beyond a doubt, that David had no evil intention toward him. He had had opportunity to take the life of his enemy, if he had desired to do so, but the son of Jesse would not lift up his hand against the Lord's anointed. But all this went for nothing, for it was in the heart of Saul to accredit evil purposes to David, and he did according to all that was in his heart.

There was a Watcher who was marking the motives, the words, and the actions of King Saul. The Lord was an unseen witness to every secret design, every open plan, and every murderous movement. When Nebuchadnezzar took his proud survey of the works of his hands, and boasted of his power and glory, saying, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" the Watcher's voice came to the king, saying, "O King Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee." When Belshazzar lifted himself up against the God of Heaven, and made a great feast, and, in his intoxication and pleasure, deemed nothing too sacred for his use, making merriment against the living and the true God, a bloodless hand traced upon the wall in living characters, "Thou art weighed in the balances and art found wanting." At the sacrilegious feast of Belshazzar, there was a Watcher whom he had not invited, and whose presence he had not discerned or welcomed. The doom of his kingdom was written in an unchangeable decree, "God hath numbered thy kingdom, and finished it."

The eye of the Lord is upon every scene. His eye beholds every transaction in business. He hears every word that is spoken. He is a silent witness to every slanderous statement, and every falsehood is faithfully recorded in the books of Heaven. We have an attendant in public and private life. We have a companion in our private chamber. To every word and action of our lives, the holy, sin-hating God stands as a witness. We cannot escape our accountability to him, for God is everywhere. Why should we not live in such a manner that we may render up our account with joy, and not with grief. God has given us our appointed work, and we are to do it under his direction. If we place our powers under the control of Satan, we are rebels against God, and there will be found in our life-records, as there was found in Belshazzar's, a fatal deficiency when the accounts are balanced.

"The good heart naturally allies itself with eternity."

THE SEAL OF THE LAW.

"BIND up the testimony, seal the law among my disciples." Isa. 8:16. This prophetic command is to have its fulfillment in the time of waiting for the return of the Lord, and of looking for him. The next verse says, "And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him." An apostle says, "Unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. It is when the people of God are looking for this second coming, and last-day Spiritualists are saying, "Seek unto them that have familiar spirits" (Isa. 8:19), that the testimony is to be bound up, and the law sealed among the disciples. This is evidently the work of the last message from Heaven before the day of wrath, the fearful warning of Rev. 14:9-12.

The testimony and the law in the text are one. By pleonasm the same thought is repeated in other words for the sake of emphasis. That the two are identical is seen in verse 20, where they are represented in the singular number. "To the law and to the testimony; if they speak not according to *this word*, it is because there is no light in them." The testimony is that law of ten commandments which was placed in the "ark of the testimony," being written on two tables of stone. See Ex. 25:16; 31:18.

This testimony has been broken, and must be bound up. The seal has been taken from this law, and it must be restored to the true disciples of the Lord. And it is the Papal church that has thus tampered with and mutilated the divine law. Her leading men teach as follows: "The church, by virtue of the power she has received from Christ, abolished the Jewish Sabbath, and substituted Sunday in its stead." "During the old law, Saturday was the day sanctified; but the Church . . . has substituted Sunday for Saturday." A Roman bishop at Belfast, Ireland, recently said, speaking of this change, "We, the church, did that astonishing feat." And the mass of the Protestants of to-day hold that the Sabbath of the law has been abolished, or changed to another day, and that to commemorate another event than the creation,—an event which, to their minds, seems to eclipse the work of the Creator.

This mutilation of the perfect law of God is the reason why the testimony must be bound up, the law sealed. This reason did not exist before the apostasy of this dispensation; even down to the present day the Jews hold the ten commandments as the perfect and immutable law of God. However much they have transgressed, they have never changed the decalogue. It was after the "falling away" in the Christian church, which resulted in the great apostasy, and the development of "the man of sin," that it ever entered the human mind that men had the power to change the law of God; therefore the command to bind up and seal can apply nowhere else but to these last days. The command is prophetic; it is a prophecy

that such a work will be done at the proper time; and at the present time we see it being done by the actual preaching of the Third Angel's Message, the final warning against the worship of the beast and his image. Rev. 14:9-12.

The law has been mutilated by taking away its seal. The seal is that which marks a law as genuine, and thus gives it authority. Every man having the right to command must have a mark or token of his authority. Should the President of the United States issue an order, and simply sign his name to it, it would be of no force. His name alone is not sufficient to enforce obedience; it must be accompanied with his title of office—"President of the United States." This tells who he is, and shows the extent of his jurisdiction. His right to command extends throughout the United States, and no farther.

Now there is something connected with the law of God precisely analogous to this. As there may be many men in the United States bearing the President's name, from whom he must be distinguished by his title of office, so "there are many that are called gods," from whom the true and living God must be distinguished. In the Sabbath precept, and that alone of the entire decalogue, we find that which distinguishes the Creator from all "the gods that have not made the heavens and the earth." Jer. 10:11. The seal of the "living God" is the fact that he is the Creator of all things. This fact is stated in the Sabbath commandment, and in no other of the entire law. The reason for the giving of this commandment is, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11. Take this from the law, and there is nothing left to show who is the giver of it. It might be some other god. But in this he reveals himself as Creator; and being the Creator of all things, he has a right to rule, a right co-extensive with the universe which he has created.

The great Papal apostasy corrupted the word of God by removing this seal from his law. To abolish the ancient and only weekly Sabbath of the Bible, and to substitute a memorial of another event in its stead, as the Roman Church claims to have done, is to leave the Creator and his memorial out of his law. Thus have men, to the extent of their power, robbed from the living God the seal of his law. For this reason is the prophetic command given, "Bind up the testimony, seal the law among my disciples." This is a prophecy that such a work would be done; and now we see it being done.

It is a remarkable, a truly wonderful thing, and would be utterly unaccountable, had not the prophecies foretold it, that now, after the church has slumbered for centuries apparently satisfied with a mutilated law and counterfeit Sabbath, a rival of that of the Creator, there should be in this latter half of the nineteenth century a general awakening all over the earth on this important subject, and peo-

ple in almost every nation returning to the observance of the long down-trodden Sabbath of the Lord. There is no reasonable way to account for this fact but by recognizing the hand of God in the fulfillment of the prophecies of the restoration of his law in the last days. The promise of God is being fulfilled; the testimony is being bound up, the law is being sealed.

It is not some cunningly devised fable that is leading people of all nations to forsake the prevailing customs of their fellows, to suffer inconvenience, reproach, and persecution. It is the Spirit of God leading them back to his word, the only sure refuge in the stormy time that is just before us, the only secure covering in the day of wrath. "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. . . . His truth shall be thy shield and buckler." See Ps. 91.

R. F. COTTRELL.

I WILL NEVER LEAVE THEE.

BY ROBERT HARE.

I'll be with thee, child of sorrows,
With thee, through the changing years,
Bearing burdens that oppress thee,
Chasing doubts, dispelling fears,
Till forever
I can wipe away thy tears.

When the tempests round thee gather,
Clouding all the way before,
Harder lean, and through the darkness
I will guide thee safely o'er
Where the surges
Shall assail thy bark no more.

When earth's gilded trophies vanish,
And its riches flee away,
I will give thee gold of Heaven,
Gems that never can decay,
All my treasures
Shine throughout eternal day.

When the joys of friendship, passing,
Leave thee sad, distressed, alone,
I will cheer thee with a friendship
Changeless as the deep unknown;
For thy sadness
And all pain it will atone.

When deserted, weak, and homeless,
Jordan's billows rolling nigh,
'Neath my wings, my arms around thee,
I will guide thee with mine eye
To the resting
In the brighter home on high.

New Zealand, August 2, 1888.

LUTHER ON THE USE OF THE LAW.

(Concluded.)

It is no small matter then to understand rightly what the law is, and what is the true use and office thereof. And forasmuch as we teach these things both diligently and faithfully, we do thereby plainly testify that we reject not the law and works, as our adversaries do falsely accuse us; but we do altogether stablish the law, and require the works thereof, and we say that the law is good and profitable, but in his own proper use; which is, first, to bridle civil transgressions, and then to reveal and to increase spiritual transgressions. Wherefore the law is also a light, which showeth and revealeth, not the grace of God, not righteousness and life, but sin, death, the wrath and the judgment of God. For, as in the Mount Sinai the thundering, lightning, the thick and dark cloud, the hill

smoking and flaming, and all that terrible show, did not rejoice nor quicken the children of Israel, but terrified and astonished them, and showed how unable they were, with all their purity and holiness, to abide the majesty of God speaking to them out of the cloud; even so the law, when it is in his true use, doth nothing else but reveal sin, engender wrath, accuse and terrify men, so that it bringeth them to the very brink of desperation. This is the proper use of the law, and here it hath an end, and it ought to go no further.

Contrariwise, the gospel is a light which lighteneth, quickeneth, comforteth, and raiseth up fearful consciences. For it showeth that God for Christ's sake is merciful unto sinners, yea, and to such as are most unworthy, if they believe that by his death they are delivered from the curse, that is to say, from sin and everlasting death, and that through his victory the blessing is freely given unto them; that is to say, grace, forgiveness of sins, righteousness, and everlasting life. Thus, putting a difference between the law and the gospel, we give to them both their own proper use and office. . . . For, unless the gospel be plainly discerned from the law, the true Christian doctrine cannot be kept sound and uncorrupt. Contrariwise, if this difference be well known, then is also the true manner of justification known, and then it is an easy matter to discern faith from works, Christ from Moses, and all politic works. For all things without Christ are the ministers of death for the punishment of the wicked.

Paul answereth to this question after this manner: "The law was added because of transgressions." That is to say, that transgressions might increase, and be more known and seen. And indeed so it cometh to pass. For when sin, death, the wrath and judgment of God, and hell, are revealed to a man through the law, it is impossible but that he should become impatient, murmur against God, and despise his will. For he cannot bear the judgment of God, his own death and damnation; and yet notwithstanding he cannot escape them. Here he must needs fall into the hatred of God, and blaspheme against God. Before, when he was out of temptation, he was a very holy man; he worshiped and praised God; he bowed his knee before God, and gave thanks as the Pharisee did. Luke 18. But now, when sin and death are revealed unto him, he wisheth that there was no God. The law, therefore, of itself, bringeth a special hatred of God. And thus sin is not only revealed and known by the law, but also is increased and stirred up by the law. Therefore Paul saith, "Sin, that it might appear to be sin, wrought death in me by that which was good, that sin might be out of measure sinful by the commandment." Rom. 7. There he entreateth of this effect of the law very largely.

Paul answereth therefore to this question, If the law do not justify, to what end then serveth it? Although, saith he, it justify not, yet is it very profitable and necessary. For,

first, it civilly restraineth such as are carnal, rebellious, and obstinate. Moreover, it is a glass that showeth unto a man himself, that he is a sinner, guilty of death, and worthy of God's everlasting wrath and indignation. To what end serveth this humbling, this bruising and beating down by this hammer, the law I mean? To this end, that we may have an entrance unto grace. So then the law is a minister that prepareth the way unto grace. For God is the God of the humble, the miserable, the afflicted, the oppressed, and the desperate, and of those that are brought even to nothing; and his nature is to exalt the humble, to feed the hungry, to give sight to the blind, to comfort the miserable, the afflicted, the bruised and broken-hearted, to justify sinners, to quicken the dead, and to save the very desperate and damned. For he is an almighty Creator, making all things of nothing. Now that pernicious and pestilent opinion of man's own righteousness, which will not be a sinner, unclean, miserable, and damnable, but righteous and holy, suffereth not God to come to his own natural and proper work. Therefore God must needs take this maul in hand (the law I mean), to drive down, to beat in pieces, and to bring to nothing this beast, with her vain confidence, wisdom, righteousness, and power, that she may so learn at the length by her own misery and mischief, that she is utterly forlorn, lost, and damned. Here now, when the conscience is thus terrified with the law, then cometh the doctrine of the gospel and grace, which raiseth up and comforteth the same again, saying, Christ came into the world, not to break the bruised reed, nor to quench the smoking flax; but to preach the gospel of glad tidings to the poor, to heal the broken and contrite heart, to preach forgiveness of sins to the captives, etc. Isa. 43:3; Matt. 12:20.

But here lieth all the difficulty of this matter, that when a man is terrified and cast down, he may be able to raise up himself again and say, Now I am bruised and afflicted enough. The time of the law hath tormented and vexed me sharply enough. Now is the time of grace; now is the time to hear Christ, out of whose mouth proceed the words of grace and life. Now is the time to see, not the smoking and burning Mount Sinai, but the Mount Moriah, where is the throne, the temple, the mercy-seat of God, that is to say, Christ, who is the King of righteousness and peace. There will I hearken what the Lord speaketh unto me, who speaketh nothing else but peace unto his people. . . .

So the law with his office helpeth by occasion to justification, in that it driveth a man to the promise of grace, and maketh the same sweet and comfortable unto him. Wherefore we do not abrogate the law, but we show the true office and use of the law, to wit, that it is a true and a profitable minister, which driveth a man to Christ. Therefore, after that the law hath humbled thee, terrified thee, and utterly beaten thee down so that now thou art at the very brink of desperation, see that thou learn how to use the

law rightly. For the office and use of it is not only to reveal sin and the wrath of God, but also to drive men unto Christ. This use of the law the Holy Ghost only setteth forth in the gospel, where he witnesseth that God is present unto the afflicted and broken-hearted. Wherefore, if thou be bruised with this hammer, use not this bruising perversely, so that thou load thyself with more laws, but hear Christ saying, "Come unto me all ye that labor and are heavy laden, and I will refresh you." Matt. 11:28. When the law so oppresseth thee that all things seem to be utterly desperate, and thereby driveth thee unto Christ to seek help and succor at his hands, then is the law in his true use; and, through the gospel, it helpeth to justification. And this is the best and most perfect use of the law.—*Commentary on Galatians.*

“SOCIAL GATHERINGS.”

By the numerous fairs, mum-socials, grab-bags, festivals, crazy suppers, etc., which have entered into many of the churches, we are every day forcibly reminded of the fact that “Babylon is fallen.” For years the Seventh-day Adventist Church has remonstrated against these practices, and no such entertainments have entered into its program. But while Satan cannot lead the remnant people of God to so openly violate the principles of right; while he cannot lead them to so openly show disrespect and irreverence for the house of God; he may influence them to indulge in something else which will, to a great extent, as effectually separate them from God and the love of his truth as those more gross practices already mentioned.

On the part of the young people of to-day there is a habit of holding frequent “social gatherings.” The reason given for holding these gatherings is, as given by those who attend, “to benefit the young folks. We need to come together in order to get acquainted, and thus be able to help each other in the Christian life.” Were this truly the motive which prompts those who plan these gatherings, all could say, Amen; go ahead; but it is to be feared that they are deceived in regard to the real motive. I believe that the power behind the scenes is one entirely different from that which they take it to be.

“By their fruits ye shall know them.” In the first place, those who make it a business to attend, are generally those who are not the most “fervent in spirit, serving the Lord,” but those who frequently absent themselves from religious meetings. The more they attend these parties the less they attend church, and the less they attend church the more they go to the parties. Here, then, is one evidence that the “social gathering” is destructive to spirituality.

Let us attend (in thought) one of these gatherings and see how they are conducted. Of course, as they are met together “to benefit” one another, we shall expect something of a sensible character on the list; but no; the whole program is a mass of foolish games and charades. Excitement runs high.

Flirtation is ablaze; and many associations are formed which eventually result only in evil. At an hour when sensible people should be asleep (unless for good reasons they are denied the privilege), refreshments are served, and these usually of a nature to unfit, rather than preserve, the body as “a living sacrifice, holy, acceptable unto God.” The conversation is nearly all idle chitchat and wicked frivolity, unbecoming to a non-professor, let alone a Christian. Thirty or forty are present, remaining together several hours, and yet God is not once spoken about or hardly thought of.

I would not condemn the practice of the young people meeting together, provided such meetings are properly conducted, and God honored. It is good for boys and girls to associate together. They may meet and make the occasion one of refinement and elevation. “But,” says one, “would you have us confine ourselves to the discussion, solely, of religious topics?” No, not wholly. There are many things that may profitably be considered which, while they are not religious, do not tend in the least to lightness and frivolity; but even these should not wholly exclude thoughts of the truth. There is pleasure in contemplating the joys of eternity. True happiness and true recreation, both mental and physical, are not found in disobedience to God's will. The highest type of rest and refreshment is that derived from spiritual things; therefore if the young people meet to benefit themselves, will they not, at least a part of the time, consider the truth?

As already said, the act of simply meeting together is not to be condemned; but all should condemn the spirit which characterizes the “social gathering” of the present day. The day of God is just before us; and to those living at this time the apostle James says: “Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord.” Who will heed the admonition? C. L. TAYLOR.

THE RESURRECTION OF THE SAINTS.

1. It will occur at the coming of the Lord: 1 Cor. 15:23; 1 Thess. 4:16-18.

2. This is distinguished in Greek as a resurrection *from among* the wicked dead: Mark 12:25; Luke 20:35.

3. Disciples and priests who believed in a universal resurrection were puzzled by the teaching of this eclectic resurrection: Mark 9:9; Acts 4:1, 2.

4. Paul even coins a new word, nowhere else found in the New Testament, to express this “out-resurrection” from the dead: Phil. 3:11.

5. It is called “a better resurrection,” and “the first resurrection.” Heb. 11:35; Rev. 20:5.

6. It is the time of recompense and crowning for the just who love His appearing: Luke 14:14; 2 Tim. 4:8.

7. Heaven's benediction rests on all who have a part in this first resurrection: Rev. 20:6; 1 Cor. 15:53-57.—*Rev. E. P. Marvin.*

ing instrument, corresponding movements of the receiving pen, which is like the pen or pencil of the transmitting pen, and is held between two rods placed at right angles to each other. These rods convey the electrical current, which moves the pen up or down or horizontally, according as the transmitting pen is moved. Every movement of the latter is thus instantaneously and accurately reproduced by the former, though the two may be a thousand miles apart. But not only has the inventor made provision for thus moving the two pens synchronously: he has also provided an arrangement whereby the sender of the message is able, as he writes, to dot his i's and cross his t's, and to turn back, if he desires to do so, to make erasures or interlineations, and to move the paper at the receiving end, so that the message may be reproduced as it is first written, in successive lines, one below another.

"In short, whatever the writer of the message might do with a pen or pencil, without the aid of the electrical instruments and the connecting wire, he can by the aid of these do simultaneously at both ends of the wire, and so that the message received shall be as truly in his own handwriting as is the one sent; and it requires no more skill or previous training to wield the transmitting and receiving pen, than it does to wield the pen with which these words are written. Nor is this all. Not only will the telautograph exactly reproduce the written messages, it will also, with equal accuracy, reproduce the strokes and lines and nice shadings of the artist's pen or pencil. 'Our artist on the spot' may thus telautograph to his newspaper a complete and vivid picture of a railroad accident, a steamboat explosion, an Anarchistic riot, a military parade, or a political procession. The instant that he completes his picture in Chicago, for instance, that instant it is complete in the newspaper office in New York."

WHAT WAS LEFT FOR THE LITIGANT.

THE following old story heard the other day illustrates how little may be gained by a lawsuit, even when it goes in favor of the plaintiff: One Jason Williams, of Petersham, while driving through the street, was thrown from his buggy—owing to some neglect of the authorities—and injured. His demand for damages not meeting with a response from the Selectmen, he secured the services of "old Squire Wetherell," of Barre, in his behalf, and, after the usual proceedings in such an affair, the trial resulted in a verdict of \$50 for the plaintiff. Soon after this Mr. Williams called upon the squire for the bill.

"Fifty dollars, Mr. Williams, is my bill," said the squire.

"Fifty dollars!" exclaimed the surprised Jason; "fifty dollars! But what have I got?"

"Oh, you," said the lawyer, "why, you've got the case."—*Boston Advertiser*.

THE great pipe line from Lima, O., to South Chicago, for the transportation of oil, consists of an eight-inch, wrought-iron pipe, 206 miles in length. It was constructed at a cost of \$7,000 per mile. The oil will be forced to Chicago by means of powerful pumps at the Ohio end, and it will take three days to pass through the pipe. To fill the pipe will take 72,000 barrels of oil, and the line will have a capacity of 1,000 barrels, or about 40,000 gallons per hour.—*Selected*.

Health and Temperance.

DON'T SMOKE.

Don't smoke any more, my friend; you can always hire a Chinaman to do all that kind of dirty work, and he can do it better than you, and stay out with the pigs, and you can go in the house among clean people.

There are tobacco-using men by the hundred in California who are daily committing cruel outrages upon their own and other people's children. When the little innocents are sleeping, these ignorant men are filling the room with their noxious smoke, poisoning every breath they inhale, implanting seeds of disease and death, which are murderous in their tendency and inflict curses upon them which last through life. When the children are up and awake they are subject to the same cruelties; and when one after another of the helpless little ones half murdered in this way falls a victim to some disease that would not endanger the life of a healthy child, and is carried out to its little grave, its parents wonder why the Lord "has seen fit to deal so hardly with them," and they go on and kill another the same way. There are parents who sin in ignorance and recklessness in this way, who would commit a less cruelty if they killed their children at once with a dose of laudanum.—*The Rescue*.

All very good except the slur upon the poor Chinaman, who is not so addicted to smoking and drinking as his more highly civilized neighbor. John is a bad opium smoker, but that habit might have been eradicated from China if her Christian (?) neighbors had not compelled the introduction of opium into the flowery kingdom. In the Great Assize which is coming, we fear the "Melican man" will not so far outweigh "the heathen Chinese" as he now thinks.

I MADE THAT MAN WHAT HE WAS.

SOME time ago a saloon keeper in Dover, Delaware, who patronized his own bar very liberally, stepped into a back room where men were at work about a pump in a well. The covering had been removed, and he approached to look down, but being very drunk, he pitched in head foremost. He had become so much of a bloat, by the use of strong drink, that it was impossible to extricate him in time to save his life.

There was great excitement in the town. Men and women who had never been inside his saloon before were the first to rush to the rescue, and offer sympathy to the bereaved family. As he was dragged from the well, and stretched out dead on the saloon floor, a wholesale liquor dealer from Philadelphia stepped in. After the first shock of finding one of his good customers dead, he turned to a prominent lady, and said, pointing to the wretched victim:—

"I made that man what he was. I lent him the first dollar, and set him up with his first stock of liquors, and now he is worth \$10,000 or \$15,000."

Looking him square in the face, she replied:—

"Yes, you did make that man what he was,—a drunkard, a bloat, a stench in the nostrils of society; and sent him headlong into eternity and a drunkard's hell! What is \$15,000 weighed against a lost soul, a wasted life, a wife a widow, and children orphans?"

He turned deadly pale, and without a word left the house.

What is all the revenue to the millions whose homes are destroyed, whose children are beggared, and whose loved ones are sent headlong to a drunkard's grave?—*The Christian Woman*.

A STORY FOR MODERATE DRINKERS.

AN old friend of the late Judge Fletcher, of Boston, related to the writer many years ago the following characteristic anecdote: Mr. Fletcher, when a young man, boarded in the old Exchange Coffee House. Without much consideration, he had fallen in with the drinking fashion of the day, so far as to have a glass of spirits and water brought to his room every night, to be taken on going to bed as a "night-cap." One night an unusual press of company prevented the barkeeper from carrying up Mr. Fletcher's night dram. The squire didn't regard it as quite the thing for him to go to the bar and get his grog, and so he went to bed without his "night-cap." But sleep he could not. All night he tumbled about for lack of his accustomed drink. And as he did so, his active and discriminating mind worked diligently. Next morning, on getting up, weary and worn by his restless night, Mr. Fletcher went directly to the barkeeper: "Mr. —, you didn't bring up my brandy and water last night, and, as a consequence, I have slept little or none all night."

The bartender was very sorry. This neglect should not occur again. "Not so," rejoined Mr. Fletcher. "Never bring me another drop of liquor unless I order it. If it has come to this, that I can't sleep without the help of a tumbler of toddy, it is high time that I stopped, and broke up the dangerous habit."

From that day Mr. Fletcher became a thorough-going temperance man.—*Canada Casket*.

THE object of cooking the food is to dissolve the adhesive substance which holds the fibers of food together, so that the digestive fluids can the more readily act upon every part of the food. "The starch granules of corn, wheat, rye, and other grains, with those of the potato, turnip, and other vegetables, are very difficult of digestion in a raw state. The digestive fluids act upon them slowly and only with great difficulty, owing to their insolubility. When subjected to heat, these granules swell very greatly in size, and rupture, when they become easily soluble. This effect of heat is familiarly illustrated in the parching of corn, the effect upon the whole kernel being due to a similar effect upon each individual granule. The indigestibility of raw fruits is due to unruptured starch granules which they contain; hence they are improved by cooking."—*Pacific Journal of Health*.

News and Notes.

RELIGIOUS.

—The London *Jewish Chronicle* thinks that a Pan-Judiac Conference should be held at an early day. There has not been such an assembly for more than three centuries.

—It is stated that Berlin has a population of one million, only 2 per cent of which go to public worship. With nearly four hundred thousand people in Hamburg, only five thousand attend worship.

—It is said that the religious condition of Germany is more hopeful than it was twenty years ago. Utter skepticism is less common, and Christian faith is more active. It should, however, be remembered in this connection, that the standard of Christian faith is not now what it was even twenty years ago; and that the church has become so very liberal that it is no longer necessary for one to believe much if any of the Bible in order to be called a Christian.

—According to figures presented at the Pan-Presbyterian Council in London, the various bodies of Presbyterians in the world number 1,392 presbyteries, 25,689 pastoral charges, 27,966 separate congregations, 3,448,225 communicants, and 2,879,721 Sunday-school scholars. It is claimed that these figures come short of the truth, and that the whole number of Presbyterian communicants in the world is not less than 4,000,000, representing five times that number of adherents.

—It is stated that the priest in charge of St. Mary's Church at Millhausen, Ind., who returned recently from Rome, where he had an audience with the Pope, says that the Pope may leave Rome at any time. He will probably go to Spain, where he is invited, and is sure of a cordial reception. The headquarters of the Catholic Church will then be located at Madrid. Even now preparations are being made for the departure, which, it is said, is liable to take place at any moment.

—The Pope is making strenuous efforts to secure an alliance with England. A recent London dispatch says: "Monsieur Persico's mission to Ireland is finally closed. The Vatican has countermanded the order for his return to Ireland, and directed him to remain in London and negotiate for the resumption of diplomatic relations with Great Britain. All the Irish Catholic prelates and a section of those in England, headed by Cardinal Manning, have vainly brought pressure upon the Vatican with a view to the recall of Persico. The Vatican's policy of a closer alliance with the English Government keeps Persico here as a special envoy. He has had two private interviews with the queen."

SECULAR.

—September 6 over 12,000 spinners struck at Bolton, England.

—On the night of September 6 the post-office at Cutler, Ind., was blown up with dynamite.

—It is reported that 1,000 children have died of measles in Santiago, Chili, in the last two months.

—Snow-sheds to the amount of 3,000 feet have recently been burned on the Central Pacific Railroad.

—Nine persons were killed and thirteen seriously injured by a railroad accident in France on the 4th inst.

—De Lesseps has again assured the public that the ten locks on the Panama Canal will be completed by 1890.

—A bill has passed both Houses of Congress for the total exclusion of all Chinese laborers from the United States.

—Seventy new cases of yellow fever were reported in Jacksonville, Fla., for the twenty-four hours ending at 6 p. m. September 7.

—Wet weather and high water have damaged the cotton and corn crops to the amount of about a million dollars in South Carolina.

—The State of Texas, through its commissioners, has refused to accept the new State House, claiming that it is not built according to contract.

—On the night of September 5 a heavy frost did immense damage to crops in portions of New Hampshire, Vermont, Rhode Island and New York.

—Several vessels were wrecked at Havana, Cuba, on the 5th inst., by a cyclone. Two sailors were drowned and quite a number of persons were injured.

—It is said that King Leopold, through Cardinal Schiefelino, has offered the Pope a residence in Belgium in the event of the necessity arising for him to leave Rome.

—The Pope, assisted by Abbot Pessuts as editor, is writing a history of Rome in the Middle Ages. Particular attention is to be paid to the period of Gregory the Great.

—An Iowa judge has given the prohibition law of that State a stab in the back, by deciding that under it a man cannot lawfully manufacture cider for use in his own family.

—Several fatal accidents have already occurred this fall at political gatherings. The last one reported was the bursting of a cannon at Tulare, Cal., which instantly killed one of the by-standers.

—The recent Catholic Congress at Freiburg, Germany, unanimously adopted resolutions in favor of the temporal power of the Pope, and condemning the Italian penal laws affecting the clergy.

—By the explosion of a steam thrasher at Seymour, Ind., on the 6th inst., one man was instantly killed, two others were fatally injured, and some four or five were scalded more or less seriously.

—A royal decree has been published in Spain, providing for energetic action against the spread of phylloxera. It advises the importation of hardier American vines, and the study of the growth of vines.

—Advices from Sag Harbor, L. I., under date of September 8, state that Mrs. Harriet Beecher Stowe is dying at the residence of Rev. Charles E. Stowe, near that place. Mrs. Stowe is seventy-seven years of age.

—September 4 the American workmen in the rolling mill at Coshocton, Pa., began a crusade against the Italians and Hungarians, sending a notice to them to leave. Several collisions occurred, and a number of Italians left.

—The statement is made that the Pope has recently had several audiences with the Russian envoy now in Rome, and is completing a concordat with the Czar, giving a large share of religious liberty to the Polish and Russian Catholics.

—A dispatch from Jacksonville, Fla., under date of September 5, says: "The official bulletin for the twenty-four hours ending at 6 p. m. is as follows: New cases, 51; deaths, 5; total number of cases to date, 388; total number of deaths, 42."

—The first death from hydrophobia in Santa Fe, N. M., occurred in that city on the 2d inst. The victim was a seven-year-old boy. He was bitten by a pet dog thirty days before his death, and was apparently healthy till five days before his death.

—September 6 two freight trains collided on the Council Bluffs and Kansas City Railway in Iowa. Both were running at a high speed, and both crews jumped. The trains were loaded with merchandise, and nearly the entire cargo was lost. The damage is about \$100,000.

—English schools are not, as yet, absolutely free to all; but the advocates of free education demand that schools shall not only be absolutely free, with books furnished gratis to those too poor to pay for them, but that luncheon shall also be provided without cost to the poor scholars.

—Another Nihilist plot has been unearthed in St. Petersburg. The conspirators, who had their headquarters near the imperial palace, were raided by the police, who captured twelve men and three women. The police also secured a number of bombs. Several arrests were subsequently made.

—August 20 about 500 dervishes attacked an Egyptian fort near Wady Halfa, and captured a portion of it. The Egyptians received re-inforcements from Wady Halfa, and finally succeeded in driving out the dervishes, killing more than 100 of them. The Egyptian loss was 16 killed and 27 wounded.

—September 3 Frank E. McGurkin, of Salt Lake, gave an exhibition of his skill on the type-writer in Chicago. He wrote from dictation at the rate of one hundred and eight and three-fifths words per minute, beating all previous records. When blindfolded he wrote one hundred and seven words per minute.

—It is now proposed to entirely depopulate Jacksonville, Fla., in order to stamp out the yellow fever. It is feared, however, that the disease cannot be confined to that city, but that it will spread to other places. Dr. Gray, of Palaka, Fla., is of the opinion that it is only a question of a few days when the fever will reach St. Augustine. No cessation of the plague can be hoped for till frost comes in November.

—During the first six months of 1888 the business of the Southern Pacific system of railroads was over thirty-seven per cent greater than for the corresponding period in 1887. The increase on through tonnage was sixty-three per cent; local tonnage, twenty-six per cent; through passengers, forty-eight per cent, and local passengers, twenty-three per cent. The increase in earnings was forty-two per cent, or \$21,309,000 as against \$16,370,000 for the first six months of 1887.

—A late London dispatch states that the African lakes expedition, under command of Captain Lugard, had a fight with Arab slave dealers in Nymasi district, June 16. Several black allies were killed, and Captain Lugard was wounded. The Arab losses are unknown. It is believed that the Arabs retained their position.

—Early on the morning of September 2, several warehouses in the city of Baltimore were destroyed by fire, and seven firemen perished in the flames. The unfortunate men were imprisoned by falling brick and iron, and were literally roasted alive, groans being heard to issue from the ruins more than an hour after the walls fell.

—September 6, on the occasion of the trial, at Arthurstown, of one of the Redmond Brothers, a member of Parliament, for violation of the Crimes Act, the police charged the crowd of people assembled outside the court. The police clubbed the people with their rifles, and dispersed them violently. Many were seriously injured.

—General Boulanger, the irrepressible Frenchman who has for a long time been keeping himself and not a few of his countrymen in hot water, is said to have the support of the monarchists and of the Catholic Church. Boulanger is said to have pledged himself to maintain the vested rights of the church. That would of course endear him to the heart of every papist.

—Serious race troubles have broken out in Fort Bend County, Texas. Five hundred negroes were ordered to leave the county, which they declined to do, and at last accounts forty white men, armed with Winchester rifles, were on their way to enforce the demand. The negroes are charged with being bad characters. Governor Ross has ordered out the militia.

—A vessel which arrived at Gloucester, Mass., from Iceland on the 8th inst. brought the intelligence that in a single storm last April 6 French fishing vessels and 137 men were lost on the coast of that island. Three hundred men were left destitute on the island for months, until a steamer arrived and took them away. They suffered much because of insufficient food.

—A St. Petersburg dispatch of September 6 says that the northern Afghans have revolted and proclaimed Ishak Khan Ameer. A battle had taken place, the result of which was not known. A civil war is probable, which will complicate Abdurrahman Khan's relations with his neighbors unless he be promptly suppressed, and there are doubts if this can be accomplished.

—An improved method of oiling the waters has been patented in Germany. A rocket, to which is attached a cylinder filled with oil, can be fired with accuracy from the ship, and when it explodes the oil is scattered just where it is wanted. By the explosion of five rockets at a distance of from 1,200 to 1,500 feet from a ship a space of 1,500 to 2,000 square feet of water was covered with oil, and the waves were at once smoothed.

—Quite a sensation was occasioned in Washington a few days since by the report that an English officer had secured complete plans of our coast defenses and copies of our submerged torpedo charts. Later, however, it transpired that the officer had visited Washington for that purpose but had failed to get any information not in possession of the public generally. It is stated, however, that in view of the attempt, and the strained relations with Canada, the torpedo charts will be at once overhauled and re-arranged.

—The price for which Miss Kate Field has sold her influence to the California Viticultural Association is \$2,500. It is stated that the president of the commission which employed her to preach the "gospel of the grape" is overjoyed at his good bargain, and says that "her work will be worth nearer \$25,000 than the sum she will receive." Perhaps possibly the fact that Miss Field is simply the paid drummer of California liquor manufacturers and dealers, may not add much to her influence; it is but right, however, that the public should understand the matter.

Obituary.

MORRISON.—Died, at Nevada City, Cal., Aug. 17, 1888, Brother S. M. Morrison, aged 84 years, 11 months, and 14 days. For forty years of his life Brother Morrison was a consistent member of the M. E. Church. About eight years ago he heard and accepted the Third Angel's Message, and from that time till his death he was an earnest advocate of present truth. When I last saw him, some four days before his death, though his body was racked with pain, his mind was clear, and he was rejoicing in the hope of a glorious immortality when Jesus comes.

T. R. ASGOVE.

Publishers' Department.

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"THE PAPACY AND THE CIVIL POWER."

This is a book written by Hon. R. W. Thompson, Secretary of the Navy under President Hayes's administration. It consists of twenty-three chapters, on the claims, the teachings, and the history of the Papacy in its relation to the civil power; with an appendix containing "The Bishop's Oath," "The Third Article of the Pastoral Letter of the Second National Council of Baltimore," "The Encyclical Letter of Pope Pius IX.," and "The Syllabus of Pope Pius IX." We have not space now for extracts; we can only say here that it is a perfect mine of invaluable information in regard to the meddling of the Papacy with the civil power, from the time of Constantine to this day, both in Europe and our own country. It has 750 well-printed pages, and is sold for \$3.00, post-paid. Not a family in the land should be without it. Send for a copy, and read it, and you will say so too.

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control of the civil power. The book has 382 pages, and will be sent post-paid for \$1.50.

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The Signs of the Times.

OAKLAND, CAL., SIXTH-DAY, SEPTEMBER 14, 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.

KANSAS, Neodesha, Wilson Co.,	Sept.	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

To the question, "Is there anything on the tobacco question that would be useful to place in the hands of a boy of eight or ten who is learning to smoke?" the *Youth's Companion* gives the following apt reply: "Probably not. There is something, however, that might be useful to place in the hand of his father by way of a deterrent." We have heard of such a thing being used with good effect.

"How to Treat Your Brother-in-law," was announced as the subject of the discourse at one of the Oakland churches last Sunday evening. No doubt the preacher who selected that sensational topic would say that his discourse was a "practical" one; but we cannot imagine what connection it has with the gospel. Many ministers act as though their hearers were all converted, and sure of Heaven, and that all they have to do is to amuse them on the passage.

THE *Rescue* mentions the rule of the Napa College, prohibiting "the use of tobacco in all forms, and of all intoxicating liquors," and says: "If it be true that this is the only institution where these are made an issue, it clearly indicates where our children should be sent for education, without fear of contamination, or initiation into evil habits." But it is not true, for Healdsburg College has from the beginning strictly prohibited the use of tobacco and liquor. Neither one has ever been used about the institution, and no one who used either would be received. A place of any kind where there is a more lively, healthful moral influence than at Healdsburg College would be hard to find.

At the time of writing this item, Sunday, September 9, work on the camp-ground is progressing finely. The large preaching pavilion, 100x150 feet in size, is up and carpeted. Besides this, there are the sixty-foot book tent, the restaurant tent, the store, and a dozen family tents ready for occupancy, and indeed some of them are already occupied. A good company of men are working faithfully, and we are sure that as far as depends on the committee, no item of necessary preparation for a successful camp-meeting will remain unfinished by the 20th of the month, when the meeting begins. We hope that at that time the people will have done everything on their part, and will be there in large numbers.

"PROPHETIC LIGHTS" is the name of one of the neatest books that has ever been issued by the Pacific Press Publishing Company. It contains one hundred and eighty pages, 4 1/4 x 7 inches in size, with five full-page engravings, and numerous smaller ones. The book is devoted, as the name indicates, to a consideration of some of the lights that shine from the Bible for the instruction of men during the night of time. Each chapter is complete in itself, yet there is a general connection. Beginning with some of the prophecies concerning the first advent of Christ, and their fulfillment, it takes up some of the prophecies concerning nations, that have been fulfilled

in a remarkable manner, and then presents other predictions from the same word, which, from a knowledge of the past, we are sure must also be fulfilled to the letter. No theories are advanced, but every prophecy noted is explained by the plain declarations of the Bible itself, and history. The illustrations are all new, and were designed especially for this book. Each one is a study in itself, and aids much in making the Scripture narrative or prediction more vivid. Everyone who has seen the book is delighted with it. It is in two styles of binding, paper and cloth. The paper edition is intended solely for circulation with the SIGNS OF THE TIMES. Price in cloth binding, with original design in cover, embossed in gold and jet, \$1.25.

ONE of the State deputies of the order of Good Templars reports that the night selected for the institution of a lodge was "prayer-meeting night," but that the two churches in the community adjourned their meetings, and "came in and helped us, both ministers becoming charter members;" which the *Rescue* declares to be "a fact on which both the ministers and the order are to be congratulated." Perhaps the order may be congratulated, but the cause of temperance cannot be. When any professedly temperance work becomes a rival of the church, its usefulness as a temperance concern is gone, for there cannot be any real temperance that is not Christian temperance. We have in this another proof of the fact, which we have known for a long time, that the success of the order of Good Templars bears no relation to the success of the cause of temperance. Temperance has nothing whatever to do with secrecy.

A NEW book just issued by the Pacific Press Publishing Company, and one which should have a wide circulation, is "Fathers of the Catholic Church," a brief examination of the "falling away" of the church in the first three centuries, and of the causes which led to the great apostasy. People who have listened to learned discourses about the Fathers as staunch supporters of orthodoxy, should get this book and find out just what kind of men they were. Ample quotations are made from the writings of some of the most prominent of them; and valuable information is given concerning many customs of the church. Following is the table of contents:—

The Heathen World; Heathen Philosophy; The Apostolic Church; The Fathers; The "Epistle of Barnabas;" Hermas and Clement; The "Epistles of Ignatius;" The "Teaching of the Apostles;" Irenaeus; Justin Martyr; Clement of Alexandria; Tertullian; Origen; The Great Apostasy—Heathen and Catholic Mysteries; Perversion of the Ordinance of Baptism; Sign of the Cross and Images; Purgatory and Prayers for the Dead; "Pious" Frauds; Immorality in the Church; Relic and Martyr-Worship; Sunday and Christmas; Sun-worship and Sunday; Growth of Papal Assumption; Appendices.

A copious index enables the reader to find at a moment's notice any statement by any author that is quoted in the book. Contains nearly 400 pages, bound in cloth, gold title on side. Price, \$1.00.

A SUBSCRIBER wishes to know if the SIGNS approves of Adventists being in common attendance on the meetings of the Salvation Army, of their speaking in their meetings, and partaking with them of ice-cream suppers.

We consider the methods of the Salvation Army to be the worst sort of a caricature on religion, and we cannot understand the condition of mind which will enable a well-instructed Christian man to find any pleasure in them. That there are conscientious and respectable people among them, is nothing to the point; the fact remains that their proceedings have more in common with the circus or the minstrel show than with Christianity. We are not prepared to admit that they do any good. Their preaching is all emotional and destitute of practical Christian instruction, for the reason that few if any of their speakers have any Christian experience. We cannot believe that men who have just come from the

bar-room and the gambling-table, and who have been "converted" by a big noise, are capable of leading people to Christ.

Besides this, the language used by the speakers of the army is irreverent, and sometimes as shocking to the sensibilities as intentional swearing. We have never seen anything entertaining or instructive either on the streets or in the few barrack meetings that we have attended; and we would most earnestly protest against anybody's attending their meetings out of curiosity, since no one can afford to hear sacred names and subjects handled in so flip-pant a manner. The *War Cry* is the organ of the Army, and here is an utterance clipped from the issue of February 10:—

"Right here, I want to say that I believe the word 'faith' is the most unfortunate one to be found between the leaves of the New Testament. I can't believe in a God like the God of Moses. I can't believe in a God who would come down in anger and swear, and call for vengeance, and who had to be reminded by a man like Moses of his promise to save a certain people."

This language, which was part of a speech, was "heartily commended" by another speaker. That it is downright infidelity no one need be told. Our opinion, in short, is that the Army tends to beget irreverence and immodesty on the part of its members, and contempt for religion on the part of on-lookers.

THE finest thing that has come to our table for a long time is the new catalogue descriptive of the Medical and Surgical Sanitarium, Battle Creek, Mich. Although we are quite familiar with the institution and its workings, we read the description from beginning to end, and enjoyed it. Whoever sees and reads it, will second our statement that to see such an institution is almost worth making a trip to Michigan. And the best of it is, the description is not in the least exaggerated. The managers announce that they are willing to be held to a rigid account for every statement or representation made. The illustrations are from photographs, so that they are exact copies of what they claim to represent; and they are gems. Whoever is so fortunate as to get one will be sure to preserve it, for it is worth keeping.

WE are not above making mistakes, nor above correcting them when we have made them. Last week we said that the camp-meeting at Tramelan, Switzerland, would be in session at the time of the California camp-meeting. We were just one month out of the way. The Tramelan camp-meeting was held August 22-26.

BAGGAGE FOR THE OAKLAND CAMP-GROUND.

BAGGAGE will be brought from San Francisco to the camp-ground for twenty-five cents a piece. People who come in on the train can take their checks to the express company's office, 28 Market Street, about a block from the ferry, leaving directions, and their baggage will follow them over as soon as possible. Do not give your checks to agents on the train, unless you wish to pay fifty cents or a dollar for having a trunk brought across the bay.

Parties landing at Sixteenth Street or First and Market, Oakland, may hand their checks to an agent from the camp-ground, who will be so designated. Trunks will be carried to the ground from either of the last-named stations for fifteen cents apiece. Read these directions carefully, and don't forget them.

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