

THE Signs of the Times

Sec. Gen. Conf. §

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

VOLUME 15.

OAKLAND, CALIFORNIA, SECOND-DAY, JULY 8, 1889.

NUMBER 26.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE

International Tract and Missionary Society.

(For terms, etc., see last page.)

Entered at the Post-Office in Oakland.

A TRULY regenerate soul will not stop to argue with God or question his requirements. We can see such manifestations of his wisdom in so many respects, that in reason we ought to accept what remains if our poor finite minds do not comprehend it. And if we knew all the reasons for every precept which God has given, if we understood all the way he wishes us to go, where is the room for the exercise of faith? "We walk by faith and not by sight."

If professed Christians would study God's word in order to know his will, and for helps to obey it instead of excuses to evade obedience, there would not be the crying need of Christian union and the half-hearted service now everywhere prevalent. How often is the question of old, "Lord, what wilt thou have me to do?" changed to, "Lord, what may I get rid of doing and still be saved?" The lips may not frame the query, but the life shows that the heart does.

THE world to-day is full of wrecks of those who stood high in the estimation of their fellow-men, when, at some time in the past, earthly riches and honor were heaped upon them, but who are now mere ciphers in the estimation of their former friends. No matter how high a value the world has placed upon a man, and no matter how much applause it has rendered him, when he falls from the circle in which he moved, it spurns him. Why, then, should we covet anything which this world can offer us in the way of honor or position? There is nothing more transitory and fleeting.

MANY justify themselves in pursuing a wrong course, because they have invested their means in the enterprise and would lose much by refusing to go farther. Such may learn a lesson from the history of Amaziah king of Judah, recorded in 2 Chron. 25. In an expedition against the Edomites, he had hired a hundred thousand men of Israel for one hundred talents of silver, about \$15,000. The prophet of God said to him, "O king, let not the army of Israel go with them; for the Lord is not with Israel. . . . But if thou wilt go, do it, be strong for the battle; God shall make thee fall before the enemy; for God hath power to help and to cast down." But said Amaziah, "What shall we

do for the hundred talents which I have given the army of Israel? And the man of God answered, The Lord is able to give thee much more than this." And God gave Amaziah victory without Israel. God's blessings will always be upon those who honor him, and his blessing is worth all earthly riches.

WE are glad to reproduce such healthful and truthful expressions on the inspiration of the Scriptures as the following from the New York *Independent*:—

"Paul, in quoting from one of the psalms, prefaces the quotation with these words: 'Wherefore, as the Holy Ghost saith.' This shows what he thought of the thing said. Through the man who wrote the psalm the Holy Ghost spake. The language, though human, was, nevertheless, the language of the Holy Ghost. This is the general position of the New Testament in respect to the sacred writings composing the Old Testament. If we accept the former, we must also accept the latter as being the word of God."

MR. L. A. MAYNARD, one of the editorial staff of the *N. Y. Observer*, has been making a tour through Kansas, for the purpose of ascertaining the facts as to the working of prohibition. In one of his communications he writes:—

"I miss the presence in political gatherings, and a happy 'miss' it is, of the burly, dirty, and insolent rumseller who 'bosses' our primaries and ward caucuses in the East."

And this is just what would be true of every State if the liquor traffic were prohibited. It is the greatest foe to pure politics and good government in existence, with the possible exception of the movement which would make our Government a religious oppressor.

It is easy for us to trust in God when the sun shines brightly, the birds sing, and every person we meet has a friendly greeting for us. No great exercise of faith is required for anyone to trust in God under such circumstances as these. But this is not what trust is. It is when darkness covers our pathway, when adversity comes upon us, and when afflictions press us sore, then it is that trust brings us its greatest blessings. Job, although afflicted almost to the point of death, could rejoice in the Lord, and exclaim, "Though he slay me, yet will I trust in him!" Job 13:15. The greater our needs, the greater should be our faith. The assurance which God gives us that he is more than willing at all times to bestow his blessings upon us should especially cause us to call upon him in time of trial, not because of his greater willingness to bless, but because of the fact that we realize to a greater extent our need of his help. Therefore upon such occasions as these above all others, we should call upon him with "full assurance of faith." And if we do this, he will undoubtedly be found of us to the joy of our souls.

FISHING-NETS.

LAUNCH out into the deep,
The awful depths of a world's despair,
Hearts that are breaking and eyes that weep,
Sorrow and ruin and death are there.
And the sea is wide, and the pitiless tide
Bears on its bosom away—away,
Beauty and youth in relentless ruth
To its dark abyss for aye—for aye.
But the Master's voice comes over the sea,
"Let down your nets for a draught" for me!
He stands in our midst on our wreck-strewn strand,
And sweet and royal is his command.
His pleading call
Is to each—to all;
And wherever the royal call is heard,
There hang the nets of the royal Word.
Trust to the nets and not to your skill,
Trust to the royal Master's will!
Let down your nets each day, each hour,
For the word of a King is a word of power,
And the King's own voice comes over the sea,
"Let down your nets for a draught" for me!
—*Sunday Magazine*.

CHRIST'S YOKE IS EASY.*

BY MRS. E. G. WHITE.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

THESE are very precious words that are spoken to us. In them is revealed the love of Jesus, and this love seems to flow out in tender longing that the sinner may come unto Christ and find rest. The invitation is extended to all that labor, to all that are heavy laden. Christ makes no exception. All may come who are toiling under their burdens. He does not specify that only those who have peculiar difficulties may be relieved. His invitation is to the whole world. He says, "Come, all ye that labor."

Whatever may be the character of your troubles or wants, you need not go for help to those around you, for Jesus says, Come unto me, and I will give you rest. You need not keep away from me. You who have been seeking for relief and comfort and hope, come unto me. I am the source of your strength and help.

When Christ came to this world, men did not recognize his divine character, or realize the nature of his mission. If he had come with pomp and ceremony, to reign as a temporal prince on the throne of Jerusalem, the whole Jewish nation would have acknowl-

*Sermon at Chicago, April 10, 1889.

edged him as the Messiah. But the prophets did not say that he was to come in this way. They did not tell the people that he was to break the Romish yoke. He was to come as a man of sorrows, to bear the infirmities of humanity. He came as a humble toiler, and worked at the carpenter's trade. The people saw him toiling up and down the hills. They were acquainted with his brothers and sisters, and knew his life and labors. They saw him develop from childhood to youth, and from youth to manhood, and although he left a spotless example of obedience and meekness, they could not realize that he was the promised Messiah. I am glad we have such an example.

He chose his disciples from the humble fishermen. He did not go to the learned, for it would have been impossible to give them the right mould. The education they had received tended to exalt self, and he chose those whom he could teach his precepts, and bade them follow him. In following him, in listening to his words, in associating with him, they found the greatest teacher the world has ever known. He opened before them the beauties of nature, and taught them of the enduring realities of the world to come. He educated them to become fishers of men. From the swaying fisherman's boat, he uttered truths whose influence is as far-reaching as eternity.

Jesus had come to earth to do the very work that the Jewish nation had left undone. In a synagogue in Nazareth, he opened the word of God, and read the words of Isaiah that described his mission to men. He read, "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; to proclaim the acceptable year of the Lord." He healed the sick, cleansed the lepers, raised the dead, and preached the gospel to the poor. His words were simple and direct, and no one need look in the dictionary to ascertain his meaning. A child could comprehend his teaching. And as he did his work, so are we to do ours, following his example.

He preached the gospel to the poor, and offered men the gift of God without money and without price. He invited the weary and heavy-laden to come and find rest. The only condition was to come; for in coming, men made it manifest that they felt their want, and realized their need of Christ. Jesus wants us to come to-day. He wants us to believe in him as the source of all light and peace. Whoever comes will be able to testify that he is light, and that in him they have found rest.

Jesus says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." I ask you who have borne Christ's yoke, Have you found it hard and grievous? For fifty years I have borne Christ's yoke, and I can testify that his yoke is easy, and his burden is light. I have never found any difficulty except when I manufactured a yoke of my own, and laid aside the yoke of Christ. I feel grateful that every one of you may find

relief from all your troubles. Come to Christ in full faith, and find rest unto your souls.

Many profess to come to him, but they do not really come; for they are still in trouble, still under the load of their burdens. You are to follow on in the path of obedience, and submit your will to the moulding of God's will. If you are in trouble, it is because you are learning lessons of him who was once an exalted angel of Heaven, but who fell from his high position through rebellion against God. Those who murmur against God, are learning from the evil one how to press their wills in opposition to the will of God.

Jesus invites us to come unto him; but how many go to every one else but him. We need not seek for help from those who are as weak as we are ourselves. He says, "Learn of me; for I am meek and lowly in heart." Men do not esteem lowliness of mind as they should. Intellect is highly exalted and extolled among men. My husband used to say that it was hard for him not to worship intellect; whenever he met a person possessed of a superior mind, he felt like paying homage to his intellectual powers. It is right that we highly esteem the powers of mind that God has given to men; we want an intellectual religion; but we should have all our powers of mind and body consecrated to God. We should have sanctified judgment and reason, devoted to the service of our heavenly Father. We should realize what our work is, and do it to the extent of our ability. The greater our ability, the greater will be our responsibility. There is danger of worshipping intellect; but if we bring our talents to God and devote them to his work, he will give us grace not to think more highly of our powers of mind than we should.

"For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability." When they were called to give an account as to how they had employed their lord's talents, he who had the five had doubled his talents, and he who had two had doubled his; but he who had received but one came to his lord and said, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed; thou oughtest therefore to put my money to the exchangers, and then at my coming I should have received mine own with usury." The lord rewarded those who had increased their talents, but he condemned him who had buried his lord's money.

(Concluded next week.)

In New York City, Mrs. Shaffer, a lady of means and education, visits daily, it is said, the chief prisons of the city, converses with prisoners, and learns their histories. If she concludes that a prisoner is innocent, she gives bail where it is accepted, secures a lawyer, and has never yet failed to win a case on its merits. It is said, too, that during all her work of this sort, her confidence has never been misplaced.

"NO, THANK YOU; I'M IN A HURRY TO-DAY."

"GET in, and ride a ways," said a kindly backwoodsman, as he reined in his horses and accosted the old mail-carrier, who everybody in the neighborhood knew had a journey of fifty miles to make.

"No, thank you; I'm in a hurry to-day," answered the rugged mountaineer of sixty, but hale and hearty as a young athlete.

For fifteen years this man carried the mail, on foot, between two points twenty-five miles apart, and made the round trip between morning and night. Throwing the bag over his shoulder, he started off at a dog-trot, and kept it up almost the entire way. His route lay through a rough, wild, hill country, and, to deliver his mail and reach home before night, he must cross a high mountain twice each day. The old man often overtook a buggy or wagon, or, in winter, a sled, going in the same direction; and, on receiving an invitation to ride part of the way, his invariable reply was, "No, thank you; I'm in a hurry to-day."

The horses might outstrip him on the level, but they could not over rough places, or up and down the many hills which lay before him. Nothing could keep this man from the one object before him. Dripping with perspiration some hot July day, how pleasant to have cooled off while he rode through the shade of the forest! What a temptation to come in under a covered wagon during a September down-pour of rain. How comfortable in bitter January weather to have thrown about him the buffalo robes in a neighbor's sled, while he turned his back to the piercing winds which swept down the mountain! But to all invitations he returned the same answer, "No, thank you; I'm in a hurry to-day." It was only by pressing on steadily, perseveringly, and keeping his goal ever before him, that he could accomplish his journey, and return before nightfall.

If the Christian would enjoy the sunlight of God's favor all the way to his heavenly home, he too must press on at all times and under all circumstances. The world often means well when it asks the Christian to join in some questionable amusement, or to visit some questionable resort, to do which, however, would surely retard his progress heavenward. Card-playing may afford amusement during some long winter evening; dancing may seem only a pleasant recreation; a game of billiards or a social glass are both suggested as tokens of friendship; but in the end all these things will surely prove hindrances, and not helps, toward the Christian's destination. To all such temptations we should give the answer of the faithful old mail-carrier, "No, thank you; I'm in a hurry to-day."

Even a fellow-believer may tempt us to tarry on the way in order to have the pleasure of his company, as Christian tempted Faithful in "Pilgrim's Progress." Reaching a little ascent, Christian espied Faithful on before, and, like himself, bound for the Celestial City.

"Ho, ho! so-ho!" he cried. "Stay, and I will be your companion." But Faithful only made answer, "No, I am upon my life, and the avenger of blood is behind me."

When duty called our Master, he "steadfastly set his face to go to Jerusalem," and nothing

could tempt him to loiter by the way. In the heavenly race he never stopped running till he could sit down with his Father at the right hand of the throne of glory. His word and example teach us that it is only by "striving" that the "strait gate" is entered. It is only by pressing on that the heavenly prize is gained. It is only by running that the Christian race is won.—*Rev. H. H. Henry, in S. S. Times.*

THE EVIL SPIRIT.

No man can deny that God has created other orders of rational beings besides men; or that some of those orders have fallen; or that a purely spiritual being can have influence over human minds. The New Testament teaches the existence of angels and devils. It teaches this almost as plainly as it teaches the existence of God. It would require nearly as much violence to language if we should interpret the Scriptures so as to exclude from them the recognition of good and evil spirits, as it would to exclude the recognition of God. Man, in his original state, and in his true nature, before the apostasy, is never represented as originally evil; it comes to him first from without. There is an outward force which holds sway over humanity, and which must be destroyed. Man fell being tempted by the serpent, elsewhere called that old serpent, the devil. The first prediction concerning the Messiah is, that he, the seed of the woman, should bruise the serpent's head. When Christ came, he recognized the existence of devils, and assumed to cast them out. He spoke of an individual as their leader, whom he called *the devil*, and the prince of this world; and of his associates, as the angels of the devil, as demons, and the powers of darkness.—*Selected.*

"ARE WE NEARING A CRISIS?"

In giving to his disciples the signs which should indicate the approach of his second advent, the Saviour said (Luke 21:26) that men's hearts should be "failing them for fear, and for looking after those things which are coming on the earth." The following from a secular paper (the *San Francisco Post*), written with no reference to the words of Christ, is about as good a comment upon the text as we have ever seen; we quote it entire:—

ARE WE NEARING A CRISIS?

At certain periods in the world's history there have been premonitory symptoms of a general social upheaval, some of which have escaped attention until too late, and others of which have been noted and their sequel predicted. No great movement of society is spontaneous. It is always the result of accumulated forces, some silent and obscure, others open and manifest; but for every effect there is a cause.

May it not be possible that at the present time we are on the verge of one of those social revolutions which disturb the peaceful current of the world's progress, and restore, for the time being, the reign of chaos and confusion? Do not the signs of the times point to widespread disturbance and trouble, the end of which no one can predict? Are we not standing on the edge of a volcano which, though now quiescent, may burst into

flames at any moment? Can we not feel the quiver of the solid ground beneath our feet, and hear the rumblings which mark the coming of an eruption?

Germany is struggling with labor troubles, which are more widespread and serious than might be imagined. France is kept in a state of anxiety by the schemes of Boulanger and the revolutionists, who desire to use him for their own purposes. Great Britain is straining every nerve to regain her prestige as monarch of the seas. Russia is ready to pounce upon the southeastern provinces or to push her way into India at a moment's notice. Italy and Spain are impoverishing themselves in the attempt to keep up enormous armies and navies; and in all these countries the leaven of discontent is working among the masses, who see themselves condemned to toil day and night in order to support immense standing armies and fully equipped navies in idleness. What, except a terrific social upheaval, can be the outcome? Whether it will come this year or next year, or in ten years, no one can tell, but it cannot be possible to mistake the indications or to doubt that a crisis is impending.

TO-MORROW.

High hopes that burned like stars sublime,
Go down the heavens of freedom,
And true hearts perish in the time
We bitterliest need them;
But never sit me down and say,
There's nothing left but sorrow;
We walk the wilderness to-day,
The promised land to-morrow.

Our hearts brood o'er the past, our eyes
With smiling features glisten;
Lo! now its dawn bursts up the sky—
Lean out your souls and listen.
The earth rolls freedom's radiant way,
And ripens with our sorrow;
And 'tis the martyrdom to-day
Brings victory to-morrow.

'Tis weary watching wave by wave,
And yet the tide heaves onward,
We climb, like corals, grave by grave,
And beat a pathway sunward.
We're beaten back in many a fray,
Yet newer strength we borrow;
And where our vanguard rests to-day
Our rear shall rest to-morrow.

Through all the long, dark night of years,
The people's cry ascended;
The earth was wet with blood and tears
Ere their weak sufferings ended.
The few shall not forever sway,
The many toil in sorrow;
The bars of hell are strong to-day,
But Christ shall reign to-morrow.
—*Gerald Massey.*

ONE EFFECT OF A CHANGE OF HEART.

It is well understood by all who accept the Bible as the truth, that the beginning of a Christian life is a change of heart. The natural heart is "deceitful above all things;" "the carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be." Then, in order that the law of God may be written in the heart, according to the terms of the new covenant, it is necessary that there be a change. It is also understood that a man cannot change his heart, any more than a leopard can change his spots. That is a work that must be done by the Spirit of God.

But many Christians entertain doubts as to

whether that work has been done for them, and express their anxiety in the spirit of the old hymn:—

"'Tis a point I long to know,
Oft it causes anxious thought:
Do I love the Lord or no—
Am I his, or am I not?"

Inasmuch as the law is to be written on the heart, as stated above, the question might be settled by this test: Do I love the requirements of the law or not? If it is engraved on the heart, there will be an unmistakable love for its provisions, and corresponding desire to obey it. But we have in the Scriptures a striking example of the effect of "another heart," which may afford much light to doubtful souls.

It is recorded in the ninth and tenth chapters of 1 Samuel that Saul, the son of Kish, of the tribe of Benjamin, was sent by his father with one of the servants to hunt some lost asses. After searching without success until he feared his father would be more concerned for his safety than for the asses, he concluded to go to the house of the prophet Samuel and make inquiry. After being told that the asses had been found, Saul and his servant tarried all night. In the morning Samuel called them early, to send them on their way, and went with them some distance. "And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us (and he passed on), but stand thou still awhile, that I may show thee the word of God."

Then Samuel took a vial of oil, and, pouring it upon Saul's head, anointed him king. Then he told him certain things that should happen on the way, and let him depart. "And it was so, that when he had turned his back to go from Samuel, God gave him another heart." Now Saul, either on his way home or after he had reached home, met his uncle, who asked him where he had been; and Saul told him about being at the prophet's house. "And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you. And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not."

This evidence of humility on the part of Saul is indeed remarkable, and could only have been the result of a change of heart. The natural heart would hardly have waited to be asked where he had been, or what the prophet said. The natural impulse would have been to rush home in almost breathless suspense and proclaim his promotion without ceremony. But the Spirit of God makes one small in his own eyes.

Another instance also shows the almost unparalleled backwardness of Saul, although he was the finest-looking man in all Israel. Samuel called all the people together at Mizpeh to publicly install the king. He went through the formality of choosing a king, by first causing all the tribes to come near. Then the tribe of Benjamin was taken, and the record continues: "When Samuel had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken; and when they sought him, he could not be found. Therefore they inquired of the Lord further, if the man should yet come thither. And

the Lord answered, Behold, he hath hid himself among the stuff. And they ran and fetched him thence; and when he stood among the people, he was higher than any of the people from his shoulders and upward." 1 Sam. 10:21-23.

How different his action from that of the natural man! How natural, on such an occasion, for Saul to be the most conspicuous person in all that company, which would have been very easy for one of his extraordinary personal appearance. And had he told his friends what Samuel had done and said to him at his previous meeting, how natural for all his kindred to be gathered around him, making all the display in their power, and to have given him so much attention that it would have been impossible for him to get out of sight if he had wanted to. But the man with "another heart" was careful to avoid all such display.

Yet another circumstance: After all the services of this occasion were over, it is said that "Samuel sent all the people away, every man to his house. And Saul also went home to Gibeah; and there went with him a band of men whose hearts God had touched. But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace."

Now read the further history of Saul, after he had been permitted to defeat his enemies, and becoming flushed with success, pride and self-sufficiency entered his heart. In a backslidden state he could dare to disobey God, and even presume to assume the priest's office and offer the sacrifice which Samuel had appointed to do himself. In such a condition of heart, he was very jealous of the honors which he deemed to be his due, and was ready to even put to death those to whom the people would render well-merited praise. Under such circumstances, woe to any man who would have said and done concerning him as the "children of Belial" did when he first became king, in the face of which he at that time merely "held his peace."

It would seem that the case of Saul gives a good indication of the evidences of a new heart. Certainly one characteristic trait, that of meek humility, is made apparent; and that is a very essential one. The Saviour says, "He that humbleth himself shall be exalted," and, "Blessed are the meek, for they shall inherit the earth." W. N. GLENN.

THE CALENDAR.

THE following article from the *Inter-Ocean*, on "The Calendar," will be read with interest by all, especially by those who imagine that in the change from old to new style the true count of the week was lost, so that we cannot now determine which is the seventh day. Of course this idea is most absurd, but persons who entertain it will perhaps find some comfort in the thought that they are no more ignorant than were many in England at the time the change was made. This reference will be understood by a perusal of the article, which runs as follows:—

"When Julius Cæsar, in the year 46 B. C., reformed the calendar, he estimated the length of the year—that is, the period indicated by

the apparent return of the sun at mid-day to the same point in the heavens—at 365½ days. He therefore arranged that there should be three years of 365 days each, and that the fourth year should contain 366 days. The additional day was given to February by calling the fifth day before the calends of March a second sixth, and therefore this fourth year was called bissextile, from bis, twice, and sextus, sixth. This calendar was a great improvement on all that preceded it, but it contained one serious error. The true length of the year is 365 days, 5 hours, 48 minutes, and 48 seconds, or a little over 11 minutes less than 365½ days. In the years that elapsed between the adoption of the Julian calendar and the latter part of the sixteenth century, this error of eleven minutes had amounted to a total of ten days.

"The calendar was then reformed again by Pope Gregory XIII., who ordered that the 5th of October in that year should be called the 15th. This change was well received generally in the Catholic countries of Europe. The common people were at first a little doubtful about it, but when they saw that the miracles which took place on certain days of the year—as the liquefaction of the blood of St. Januarius on December 16—observed the new style in the most accurate manner, they accepted the change as altogether correct. In England, however, it was not so readily agreed to. The more intelligent people, even, being very conservative, and intensely opposed to obedience to Papal acts of any kind, could not be convinced for some time of the advantages of the Gregorian calendar. At last, in 1752, during the reign of George II., an act was passed providing that after the 3d of September of that year the next ensuing day should be held as the 14th, thus "suppressing," or dropping eleven days. The days of the week were not affected by this change of date.

"The masses of the people, who did not understand the reason for this change in the calendar, and generally believed that they had been deliberately robbed of eleven days' work and wages by it, were very indignant. For many months afterward the appearance of any one of the members of Parliament known to have been active in passing the bill for the change of style, was sure to be the signal for the gathering of a mob, which followed the unfortunate person with the cry, 'Who stole the eleven days? Give us back our eleven days!' The miracles in Protestant England, too, did not accommodate themselves to the changes of style as carefully as they had done in the Catholic countries. For instance, in Hampshire there was an oak tree which was believed to put forth its first buds every year on Christmas day. But in the year of the change of style it was said the tree did not bud until old Christmas came, or January 5, eleven days later than Christmas day in the new calendar. This was taken as conclusive proof, by the opponents of the new style, that their objections to the change were founded on the highest wisdom. Russia and the other countries of the Greek Church have never accepted the changed calendar, but still follow the old style in the computation of dates."

COUNT that day lost in which you have done no kind deed.

DECEIVING THEIR OWN SOULS.

THE following paragraph from *Echoes*, a paper published in this city, is a sad commentary upon the religion of a certain class of business men who are deceiving themselves with the idea that they are Christians:—

It is, alas! only too easy to turn up the seamy side of current Christianity. "Do you know," said a commercial traveler to me the other day, "that a large number of men on the road are not only tempted but forced to go to the devil by Christian men of high standing? You are surprised, but it is a fact. My own experience is a case in point. Some years ago I was employed as a drummer for a big house, the head of which was not only a church-member but a church officer. And yet he instructed me in almost so many words not to hesitate to get my customers drunk, if I could in that way sell them a big bill of goods. I got many a heavy order by helping my customers to paint the town red, and my Christian employer knew it and cheerfully footed the bills, large as they often were. Instead of rebuking me he praised me for my business ability, until, under his tutelage, I at last became little better than a common drunkard. I began to lose my customers, and then for the first time this good Christian realized what a wicked man I was, and promptly discharged me, with a highly moral lecture on the importance of temperance. It took me five years to reform and rehabilitate myself. Do you, therefore, wonder that I speak bitterly of the professing Christian who forced me to make a drunkard of myself in order to fill his coffers?"

THE LIGHT OF LIFE.

MOSES, in his record of creation, speaks of God as saying, "Let there be light," and then adds, "And there was light." Gen. 1:3. Paul in his second epistle to the Corinthians, obviously refers to this record, when he says: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6. God, according to Moses, is the Creator of light, and, in the sublime language of the record, he said, "Let there be light." Paul's God is the same being. He "commanded the light to shine out of darkness." Light, whatever it is, is no more self-existent than oxygen or any other gas. The God who "built all things" created light as really as he created man. The universe of suns is the universe which he made by his own power.

"The heavens declare the glory of God, and the firmament showeth his handiwork." Ps. 19:1. This God—the God of light, who said, "Let there be light"—is, according to the conception of Paul, the God of the gospel system; and in this system he "hath shined in our hearts, to give the light of the knowledge of the glory of God in the face [person] of Jesus Christ." The sun is *his* because he made it and commanded it "to shine out of darkness;" and the gospel is *his* because he appointed it, and sent Jesus Christ to be the *Revealer* of himself, and the great Saviour and Teacher of the world. Referring to himself in this character, Jesus said of himself: "I am the

light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12. Of him John says that he "was the true light that lighteth every man that cometh into the world." John 1:9.

Saul of Tarsus saw this light when God revealed his Son in him and unto him. Then it was that God "shined" into his heart, and gave him the light of his own glory as contained in the mission and work of Jesus Christ; and thereafter he spent his life in diffusing this light among men. It was the light of God's glorious grace to sinners, and the light of Christ's glorious work in their behalf, that Paul specially saw, and communicated to others. The God of creation came to him in the person of Christ, and through that person shone into his heart. This God made Christ to him "wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30.

Paul was not ashamed of the gospel of Christ, recognizing it as "the power of God unto salvation to everyone that believeth." Rom. 1:16. "God forbid," says he, "that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14. The supreme passion of his soul was to know and honor the great God who had poured the glories of his own grace into his heart through the Lord Jesus Christ. God in Christ was Paul's God for the purpose of salvation. The Christology of the apostle is worthy of a life of the most attentive study. His epistles are filled up with it.—*Independent*.

THE SANCTIFIED.

HERE, in twenty particulars, is William Seeker's description of the characteristics of sanctified men and women:—

1. Sanctified Christians do much good, and make but little noise.
2. They bring up the bottom of their life to the top of their light.
3. They prefer the duty they owe to God to the danger they fear from man.
4. They seek the public good of others above the private good of themselves.
5. They have the most beautiful conversation among the blackest persons.
6. They choose the worst sorrow rather than commit the least sin.
7. They become as fathers to all in charity, and as servants to all in humility.
8. They mourn most before God for their lusts which appear least before men.
9. They keep their hearts lowest when God raises their estates highest.
10. They seek to be better inwardly in their substance than outwardly in appearance.
11. They are grieved more at the distress of the church than affected at their own happiness.
12. They render the greatest good for the greatest evil.
13. They take those reproofs best which they need most.
14. They take up duty in point of performance, and lay it down in point of independence.
15. They take up their contentment in God's appointment.
16. They are more in love with the employ-

ment of holiness than with the enjoyment of happiness.

17. They are more employed in searching their own hearts than in censuring other men's states.

18. They set out for God at the beginning, and hold out with him to the end.

19. They take all the shame of their sins to themselves, and give all the glory of their services to Christ.

20. They value a heavenly reversion above an earthly possession.

If we hold up that as a mirror, do we see ourselves reflected in it?—*King's Highway*.

IS IT AN OBSOLETE LAW?

ONE wonders sometimes if the fifth commandment has been repealed for the benefit of young America. There seems to be a general understanding that in place of an age of obedient children we are living in an age of obedient parents. A remark of Mrs. Fuller, wife of the Justice of the Supreme Court, whose daughter lately saw fit to disregard her parents' wishes by making a runaway match, is quite significant: "Mr. Fuller and I agree that we are nineteenth-century people, and can do nothing."

The nineteenth century has accomplished many wonders, but it has not been able as yet to dispense with parents altogether. They still have their use, and their right is still conceded to maintain their children. Here their rights, in many cases, seem to end.

What is to be done about it? The evil cries for a remedy, and that right speedily. The fault is not altogether with the young. Parents must be blamed for not training their children to habits of respectful speech and obedient manner. This is too often neglected nowadays. There needs to be a more wholesome respect for Solomon's wise saying: "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." We do not take this to be an injunction to corporal punishment alone, though it includes that, but to discipline of every kind by which the habit of respectful obedience is taught the young. The use of the literal rod may sometimes be necessary, though it has too often been abused, and the parent who cannot rule his child without habitual reliance on physical chastisement is unfit to govern anybody. But that the young should be disciplined, that habits of obedience and respect for their elders should be early formed in them, is as much the teaching of common sense as it is of Scripture. Such training is systematically neglected in many (we had nearly written most) American households.

Almost everything may be accomplished by early training, and if the youth of America no longer render due obedience to their parents, the defect must be due to defective training more than to any one cause. We do not plead for the exaggerated respect that was once exacted from children, nor for the sternness with which their natural impulses were formerly repressed, and still less for the severity with which it was once the rule to punish even slight infractions of the domestic laws. There is reason in all things. It is not necessary to be either too stern or too indulgent; we are not compelled to choose between brutal punishments and the disuse of all dis-

cipline. A golden mean is both possible and desirable, a mean marked by affectionate firmness, by indulgence of all harmless impulses, by encouragement of innocent joy, but also by repression of evil propensities, and by punishments at once certain and mild in every case of serious lapse from the strait way of obedience.—*Examiner (Baptist)*.

THE ONENESS OF FAITH.

THE *National Baptist* last December published an appeal for \$500 to build a chapel at Hammerfest, Norway, five degrees north of the Arctic Circle. The paper containing the appeal was read by Baptist missionaries in Rangoon, Burmah. They told the story of the struggles of the band of ninety believers in Hammerfest to the pupils in the Karen, Burmese, Telugu, and Tamil English Sunday-schools in Rangoon. As a result 196 rupees, or \$66.38, was cheerfully given to be sent to Hammerfest. Well may the *National Baptist* say: "This letter has to us a profound significance. Here is a lesson as to the unity in Christ. The disciples at the equator stretch out their hands in love to their brethren under the frozen circle. The men and women scorched and blackened by the torrid sun lay their hand in the hand of the men and women blanched by the three months of sunless night, and say, 'Brother.' . . . Here is a lesson of sacrifice. These poor people, living on a handful of rice, to whom an income of \$50 is wealth, heavily taxed, sent the greatest help to their Arctic neighbors."—*Christian at Work*.

"WATCH AND PRAY."

WHEN you say, "Lead us not into temptation," you must in good earnest mean to avoid in your daily conduct those temptations from which you have already suffered. When you say, "Deliver us from evil," you must mean to struggle against that evil in your hearts, of which you are conscious, and which you pray to have forgiven.

To watch and pray are surely in our power, and by these means we are certain of getting strength. You feel your weakness; you fear to be overcome by temptation; then keep out of the way of it. This is watching. Avoid society which is likely to mislead you; flee from the very shadow of evil; you cannot be too careful; better be a little too strict than a little too easy—it is the safer side. Abstain from reading books which are dangerous to you. Turn from bad thoughts when they arise.—*J. H. Newman*.

CANNOT YOU DO IT?

A CHILD'S strength may move a large ship; one man's effort can turn the tide in the affairs of a nation; the prayers of an old woman have shaken a whole city. What are you doing to start some good work? Have you really tried to do anything? They that go forth day by day and scatter the good seed, or water that which has been planted by others, will by and by gather the fruit. But whoso withholdeth his hand, either in preaching and giving, or in teaching and exhortation, is not doing what the Lord requires of his stewards.—*New England Evangelist*.

The Signs of the Times.

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

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OAKLAND, CAL., SECOND-DAY, JULY 8, 1889.

VAIN IN THEIR IMAGINATIONS.

ROMANS 1:21.

CLOSELY connected with the lack of thankfulness which the heathen manifested, was an exaltation of self. The apostle states that "they became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

Forgetfulness of God, which is indicated by an unthankful spirit, is necessarily accompanied with an exalted idea of self. In the proportion that men cease to acknowledge God, they take to themselves the honor that should be given to God. Becoming vain in their imaginations, or their reasonings, their foolish heart was darkened; professing themselves to be wise, they became fools. This is the history of all who have gone into sin, from Satan in Heaven to the last sinner on earth.

Let us trace the course. In the 28th chapter of Ezekiel there is unmistakable reference made to Satan, in the expression "King of Tyrus." To none other will the description in verses 12-15 apply. Satan and not the literal king of Tyre was the cherub that covered the throne of God. He, and not the king of Tyre, had been in Eden, the garden of God; he it was who sealed "up the sum, full of wisdom, and perfect in beauty." Of him it is said, verse 17, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." How this was done is described by the prophet in Isaiah 14:12-14, which reads thus: "How art thou fallen from Heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into Heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds; I will be like the Most High."

From this we may learn that becoming vain in his imagination, because of his beauty and wisdom and majesty, he imagined that he had them by his own power, instead of being dependent upon God for them. He aspired to be equal with God, or even above God; but that was an impossibility, and since he persisted in his determination, it necessarily resulted in a total separation between him and God. Instead of being subject to God, he stood in open rebellion; and being in open rebellion against the source of light and knowledge, and goodness and mercy, he necessarily went into darkness, and ignorance, and all evil. Thus his wisdom was corrupted by reason of his brightness. By his vain imagination he separated himself from God, and lost everything.

It was in the same way that Satan caused our first parents to fall. Coming to Eve, he appealed to her pride, and attempted to make her dissatisfied with God by making it appear that she had not been treated with the consideration due so superior a being as she was. With affected surprise he asked, "Is it true that God has said, Ye shall

not eat of every tree of the garden?" As much as to say, "Is it possible that God would so circumscribe a being of such beauty and power?" and then in reply to Eve's statement of the prohibition that God had laid upon them, and the penalty for transgression, he replied: "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods [literally, like God] knowing good and evil." Virtually he said to her, "God is trying to keep you in ignorance of your wonderful capabilities. You are in reality equal with God, and all that is necessary to make you like him, is to assert your liberty, and throw off the yoke that he has placed upon you. You have in yourself the life, so that you cannot die; and therefore you are in all respects equal with God." By means of this falsehood he deceived her, and the vain imagination with which he filled her heart caused her to fall.

Just so it was with the heathen, who, when they knew God, glorified him not as God, neither were thankful, but became vain in their imaginations. They arrogated to themselves attributes which belonged to God alone; particularly the quality of immortality. God reveals himself to us as the living God. His great characteristic is the possession of life, and the power to create and give life; but the heathen looked at their own powers, at their intellectual activity, and could not conceive of any being in the universe greater than they were. They could not imagine that such minds as theirs could ever cease to act, and so they concluded that they had an indestructible principle within themselves. Not only that, but having adopted the idea that the soul is naturally immortal, and survives the death of the body, they logically concluded that it existed prior to the existence of the body, virtually making the soul self-existent.

This being the case, they felt no dependence upon God; for the sole claim which God has upon us is in the fact that he has created us. If we had created ourselves, and could exist without the direct power of God, we would be answerable to nobody but ourselves. Therefore, with their ideas of their immortality, it was most natural for them to conclude that they were their own judges, that they were a law unto themselves, and that the desires and impulses of their own natures were simply a manifestation of the divine Spirit within them. Then followed naturally the result: "They became fools, and changed the glory of the uncorruptible God" into the most degraded objects, and gave way to the most abominable, licentious practices. It could not be otherwise. "The heart is deceitful above all things, and desperately wicked." "From within, out of the heart of man proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Mark 7:21, 22. These things are natural to every human heart, and when men in the pride of their hearts had separated themselves from God, and had taken their own impulses as the rule of their life, it invariably followed that they should sink into sin and degradation.

As to the truthfulness of Paul's description of the heathen, in the first chapter of Romans, there can be no question. The testimony of ancient heathen writers themselves confirms it. Licentiousness of every description was not only permitted by the law, but was practiced alike by the common people and philosophers, and was even enjoined upon the people as a religious duty. The temples of the heathen were houses of debauchery. The gods which they manufactured for their worship, as Jupiter and Venus, were simply the reflection of their own evil natures; and since they thus deified the lusts of their own hearts, it was inevitable that they should sink into deeper sin.

They did not at once become fools intellectually. The ancient Greeks and Romans were highly in-

telligent, even while abominably licentious idolaters. It was indeed their wisdom that caused them to forget God and put themselves in his place. Yet in the course of centuries the effect of continued vice must naturally be to debase the intellect, until we find mankind degenerated even below the level of the brute, both morally and spiritually, and scarcely equal to them intellectually. Yet the word "fools" as used in Romans 1:21, 22 is used in the sense in which it is used by the psalmist when he says, "The fool hath said in his heart, There is no God." There is no such thing, strictly speaking, as an atheist. Everyone believes in a god of some kind, and the infidel who professes to believe in no God at all, makes himself God, and worships himself.

We often hear it said that the scenes of cruelty and vice that were enacted by the heathen in their worship and in their social life are not possible in this enlightened age; but such persons forget that the civilization of Greece and Rome was fully equal to that of Europe and America, if not superior; yet the people were heathen, and most abominable was their idolatry. But like causes produce like effects. If their unthankful, vain imaginations, because of their great inventions, lifted them up so that they entirely separated themselves from God, and were left to work out the evils that were in their own natures, the same thing will occur now under the same circumstances. The possession of intellectual activity is no safeguard against immorality, when the Giver of that intellect is forgotten. The only guard against the grossest immorality is a humble acknowledgment of God.

E. J. W.

THE BESTOWAL AND USE OF THE TALENTS.

IN our last we showed that the talents and pounds of Matthew 25 and Luke 19 were identical with the gifts of the Spirit. They were given at the same time, for the same purpose, by the same one, to the same persons.

These gifts, and offices which are occasioned by the gifts, are enumerated in several scriptures. In 1 Cor. 12:8-11 we read: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

Similar ones are mentioned in Romans 12:6-8. We there have mentioned prophecy, ministering, teaching, exhorting, giving, ruling.

Of the offices which come through these gifts, we have in 1 Cor. 12:28: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Eph. 4:11 reads: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." And 2 Cor. 8:7 speaks of the gift of utterance.

These gifts are not all given to every man. The Spirit divides to every one severally as he will. 1 Cor. 12:11. All are not prophets or apostles, or teachers or workers of miracles. Verses 29, 30. But just as the different members are given to the body for different purposes, yet for the highest good, so God has placed these gifts in the church for the highest good of the church. Some possess many gifts, as some were given more talents, because God sees that they can use them to his glory. Paul probably possessed all these gifts. He was apostle, prophet, healer, he spoke with tongues, etc. God poured out his Spirit upon him abundantly.

It may be well to more fully consider some of these gifts and their use. "Wisdom" is that faculty which is "exercised in forming the best plans and in selecting the best means;" it means "prudence, discretion, wise management." "Knowledge," on the other hand, is the mere accumulation of facts, the perception of truth. The gift of knowledge would be the bestowal of such faculties as would acquire truth and to be able to perceive it easily. Cowper has given us an excellent view of both these qualities:—

"Knowledge and wisdom, far from being one,
Have oftentimes no connection. Knowledge dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.
Knowledge, a rude, unprofitable mass,
The mere materials with which wisdom builds,
Till smoothed, and squared, and fitted to its place,
Does but encumber whom it seems to enrich.
Knowledge is proud that he has learned so much;
Wisdom is humble that he knows no more."

Both wisdom and knowledge are necessary to an apostle, or "one sent forth," which is what the word apostle means. The apostles of the church were not confined to the twelve, as Paul, Barnabas, and others are mentioned as having the same office. They were sent forth of God to herald his truth, establish his work, and take to some extent a general oversight thereof. Such have existed in every reformation in the church of Christ. How much they needed wisdom in order to lay right plans and build up the work of God.

The gift of "faith" is doubtless what all may have, though some are given it in more abundant measure. God has bestowed it upon them that they might be able to encourage their brethren in times of trial and darkness. "Gifts of healing," are understood by all. It is literally, *gracious gifts* of healing, given through the grace of God. "Working of miracles" is akin to the last gift, but is doubtless exercised in other fields.

"Prophecy" is to foretell the future; and is given as the eyes of the church to warn them of dangers. It is the greatest gift and office in the church except that of apostleship. 1 Cor. 12:28; 14:5. It is given for the special edification, or building up, of the church. Verses 4, 22.

"Discerning of spirits" is another very useful gift. Satan will always, if possible, introduce into the church his agents to divide and destroy the flock of God; but if this gift is present, the spirit of the evil agent will be perceived and Satan's purposes defeated. Peter discerned the spirit of Ananias (Acts 5:3), and also of Simon (Acts 8:20-23), although Philip had not.

The gift of tongues, or languages, and their interpretation were very necessary in the days of the apostles, when so many nations were to be reached and the means were so limited to obtain instruction in the different languages. This gift was especially manifest on the day of Pentecost, and Paul possessed the gift in an eminent degree. 1 Cor. 14:18.

Helps, governments, exhortation, evangelists, pastors, teachers, are other needed gifts and offices named, by which the church of God has been built up. Two others are named in Romans 12:7, 8, ministry and giving. Ministering does not mean preaching or exhorting, but serving. To minister is to serve. It is a gift which God will give to all, so that whatever other talent we may possess we may use it in service for some one. So with giving. God bestows the grace of giving upon men by placing in their hands the means to give. How many times do we see this illustrated by men who, before they became children of God, were very close and niggardly, but when they were regenerated their liberality toward God and worthy objects was unbounded.

These are the gifts which God has placed in his church for the "perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:12. They are for man to use

unselfishly for the saints, that is, for his fellows; they are for the work of the ministry, that is, that they may better serve God by manifesting him to the world (Matt. 5:16); they are for the edifying of the body of Christ, that is, the church. The church of God is built up by the winning of precious souls to Christ, by purifying ourselves, by strengthening the faith of others; in short, by laboring as Christ labored.

The Lord will require his own with usury. Luke 19:23, Matt. 25:27. He gives us these graces not for our own pleasure, but as stewards. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter 4:10. The Revised Version reads, "a gift." We learn from this text just what we learn from the parables, Rom. 12:3, and 1 Cor. 12:7-11, that everyone receives some gift. We also learn that it is placed in our hands as a trust for which we will be held responsible as stewards; that these gifts are given to be used unselfishly for the glory of Christ in the ministering to our fellowmen; and that whatever gift we possess is but a manifestation of God's grace. See also 2 Cor. 8:4, 6, 7, margin. Who would not wish to be a possessor of God's gracious gifts?

How may we become possessors of these valuable gifts? By becoming servants of Christ. The parable is emphatic here. The Lord called not simply his servants, but "his own servants," those who had consecrated themselves to his service, truly his. If we are consecrated to God, are really his, be assured he has bestowed some gift, he has given at least one talent, to use to his glory. It may be only that of ministering; but oh, the opportunities of using it! How many women there are in the church of Christ who possess this talent, yet who are burying it in the world, in fashions, in the light and trifling things that perish with the using, while by their very door live others, out of Christ, who are worried and weary of life with no hope for the life to come.

But says one of these who is burying her talent, "I have talked with them on religious things, on points of doctrine, and they have seemed offended." But, dear sister, perhaps your gift is not that of teaching; why not try ministering. Do some helpful little things, be thoughtful for opportunities, till the grace of God through you has opened their hearts, and then perhaps, God will add to the gift of ministering that of exhortation. You can then tell how precious is the religion of Christ, and your experience in ministering will make it so to you. And thus God will add to your talents if you use them in love for him and for precious souls for whom Christ died.

All this is just as true of any other gift. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty," Prov. 11:24. So will it be with these precious gifts of the Spirit of God. But with the gift often comes a cross to the fleshly nature, which has always before this submitted to another master than Christ. Yet the cross is for the crucifixion of the flesh and the increase of the gift. It is one of the means of entire sanctification, till the whole man is wholly sanctified. All, nearly, can do something for the support of the cause of God. All can exercise the grace of giving, which is bestowed upon every one who has means to use. But how many souls are drying up because of the refusal to be liberal toward God. Their wealth may increase, but poverty of soul is the sure result. They are burying their talent in the earth, and God will hold them responsible for their stewardship.

But some will say, "I have but one talent, and he with one talent buried it. Does not this indicate that those who have only one gift cannot improve it? that they are among those who will fail ultimately?" By no means. It is not the numbers

in the parable that teach the lesson, but the bestowal of the gift and its use. That this is true, is evident from the parable of Luke 19. Each servant received but one pound, but one of them gained ten pounds, another five. And it is the privilege of every child of God to thus improve.

Note the value which God places on these gifts. He does not represent them by pence or shekels or other inferior coins, but by pounds and talents, coins of the highest value. Such are the gifts of the Spirit of God. The very lowest is of inestimable value to him who uses it rightly, but a weighty curse to him who slights divinely given opportunities.

How will the knowledge that these come from God affect the Christian? Will it lead him to exalt self? Paul tells what it ought to lead him to do. In speaking of these gifts in Rom. 12:3, he says: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as *God hath dealt to every man* the measure of faith." Again, he reproves the Corinthians who were "puffed up," with these words: "Who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" 1 Cor. 4:7. It seems that it was to silence such boasting that God gave the instruction of chapters 12 to 14.

How often do we see men whom the world has counted of less than ordinary ability, who have been mighty in doing work for God. They were God's "own servants;" they used the one talent till increased by Him who is able to bestow. Why limit God's power by our unbelief and lack of consecration? The possibilities of loving, active faith we cannot comprehend. May God help our readers to be "his own servants," and to so use their talents that they may hear the "well done" from our coming King.

M. C. W.

THE KINGS COUNTY (N. Y.) SABBATH ASSOCIATION AGAIN.

WE have before referred to this association, and shown from the report of the secretary its real object, but perhaps the most interesting part of the proceedings was the address of Col. Elliott F. Shepard, president of the American Sabbath Union. It is well known to all the readers of the SIGNS OF THE TIMES that Mr. Crafts, field secretary of the same association, lays great stress on securing a day of rest to the workingmen, and denies that they are working in the interests of the religious observance of the day, but it seems that Mr. Shepard does not agree with his secretary. In his address he said: "The Sabbath question is to be viewed first from the divine side. . . . Now, what is the law of the Lord respecting the Sabbath day?" He then quoted the fourth commandment, and after making some statements in regard to the change of the day, he continued to argue at length for its religious observance. In this connection he denounced in strong terms the "anti-Sabbath Pope." He did not, however, explain how it comes that the Pope is "anti-Sabbath," in the sense of being opposed to Sunday-keeping. If he will examine Catholic catechisms, he will find that Sunday-keeping is enjoined upon all Catholics; that they are all expected to attend religious services on Sunday, and to spend the rest of the day in reading religious books. That they do not do so is not the fault of the Pope, and it comes with rather bad grace for Mr. Shepard to accuse that dignitary of being opposed to Sunday, when the Pope himself poses as the defender of Sunday, and when the association of which Mr. Shepard is president counts the entire Catholic population of the United States as being petitioners in favor of

the Blair Sunday-Rest bill, which he heartily endorses.

But Mr. Shepard not only advocated laws for the religious observance of Sunday, but he went so far as to advocate the legal enforcement of the entire decalogue. He said: "Now let me illustrate for one moment as to the third commandment, 'Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.'" A great many of the States, he said, had passed laws against blasphemy, and that was all right. "If this principle had been observed," he remarked, "we would never have known or heard of the abominable idolatry in our country known as Mormonism. The very foundation of that religion is, that a man can take the name of God in vain. It soon becomes nothing for him to say the Lord God says through him do so-and-so."

Mr. Shepard's idea seems to be that this country should have a law forbidding any to set up the claim of being a prophet, and of saying that the Lord has authorized him to speak in any way. Of course, it is blasphemy for any man to set up a false claim of being divinely inspired. But does Mr. Shepard really think that such claims should be forbidden by law? So it seems from his words. The plan laid down in the Scriptures for determining such claims is, "To the law and to the testimony. If they speak not according to this word, it is because there is no light in them."

There is one feature of Mormonism with which it is certainly right that the civil law should deal, namely, polygamy. That is not merely a question of religious belief but of civil practice. It is a matter which concerns not simply a single individual who may marry more than one wife, or even the several wives which one man may have, but it goes farther than that, and it is proper that the Government should forbid it, not because it is immoral, but because it is uncivil. But to pass a law that would cause the courts to say that certain language is blasphemous, or that any man is a blasphemer because he professes to speak in the name of the Lord, would be simply to establish in this country a religious despotism.

However, Mr. Shepard is consistent in this, that he insists that man has no right to make a difference in the commandments. He says: "The keeping of the ten commandments is simply obeying God, and so, of course, when you break one commandment, you break them all. The ten commandments are like a beautiful prism that reflects the image of the Creator, and when you have broken it, the image and reflection are gone. When the spirit of disobedience has crept in and gone to work, you may break the ninth or seventh, or all the commandments together, just as you please." Mr. Shepard's idea seems to be that it is the prerogative of civil government to require man to keep the law of God, but we would like to know how he would compel men to keep the tenth commandment. It says, "Thou shalt not covet." Or even how he would enforce, by civil law, the sixth or seventh commandments *as such*.

True, we have laws against murder, and against adultery, but the sixth and seventh commandments are vastly more than any civil enactment can possibly be. As magnified by the Saviour, hatred is a violation of the sixth commandment, and lust is a violation of the seventh. Now if a law is going to be enforced by civil government, the man who has murder or lust in his heart must be punished just the same as though he had committed the overt act to which these feelings would naturally lead. But how is any court or jury to determine a man's feelings? They can arrive at it only in one way, namely, by forcing from the individual a confession by means of torture. It may be said that this will never be done. Probably not, but it just shows how impossible it is for

men to enforce the decalogue as such. The law of God is a discerner of the thoughts and intents of the heart, and can be administered only by Him who reads the heart. And thus again it appears that to carry out the ideas set forth by the speakers in this Kings County convention, would be to establish in this country a religious despotism.

C. P. E.

GOD IS ALL IN ALL.

THE Lord commands all men to obey his holy law perfectly. "Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13. See Deut. 4:2. This he has a right to do as man's Creator.

But man of himself cannot keep God's law; for (1) he is at enmity to the law of God (Rom. 8:7); and (2) even though from his heart he should try to obey the law he could not. Jer. 13:23. Rom. 7:18, 19.

And yet God is not unreasonable in his requirements. Though it is not in the power of man to do good, God has furnished the means by which man may do his will on conditions. First, God will graciously pardon all past sins, or in other words, impute to man his own perfect righteousness, through faith in Christ. Rom. 3:21-26; 4:6-8. He does this freely by his grace. To him belongs all the glory.

Further: God takes away the carnal heart, which is at enmity to his law, and gives the individual a new heart which loves God's law and can keep it. Eze. 36:26, 27. He is no longer the same individual, pursuing the things of this age—a worldly, selfish, sensual being. Old things are passed away; he has begun a new life; he is a new creature in Christ Jesus. 2 Cor. 5:17. He has been begotten of God through the word (1 Peter 1:23; James 1:18), and born of the Spirit of God. John 3:3-5. The effectual work has been all of God; to God belongs all the glory.

It may be said that man sought Christ. He did; but the Father drew him. John 6:44. The individual made the choice, a free choice; he willed to do God's will in God's way; he believed; and God wrought for him. The influence which led the man to do this was the Spirit of God. The power which wrought for him, and in him, was of God. To God belongs all the glory.

And the Lord leaves him not here. He has made the child of sin his own child. He has given him a new nature; he can and will now dwell with him by his Spirit. Rom. 8:9-11. In the warfare that follows, against the sinful flesh, it is through the Spirit that its deeds are put to death. Rom. 8:13. The individual walks in right paths, but he is led by the Spirit. Verse 14. The now child of God loves God and keeps his commandments (1 John 5:3), but love is the fruit of the Spirit which works in him. Gal. 5:22. In short, it is God's love and goodness and power which influence, lead, carry, regenerate, and work through the individual from first to last, from the bondage of corruption to the glorious liberty of the children of God consummated at the coming of Christ. Phil. 3:21. To God belongs all the glory.

And yet God in his great mercy counts these good deeds as the righteousness of his people. He will say, "Well done" to those who have labored in his strength for him. He furnishes all the goodness, all the light, all the means, all the power, and then ascribes them all to the faithful ones, because they have wholly chosen God's will, wholly submitted their own, even when submission meant suffering and crucifixion.

The righteousness they have, the righteousness they do, is God's righteousness, because wholly wrought by and through the power of God. It was God's righteousness by faith for the sins past (Rom. 3:22); it is God's righteousness by faith through-

out the whole warfare, because God furnishes the strength and means on the call of faith.

This twofold truth is well expressed in the following scripture: "Wherefore, my beloved, as ye have always obeyed, . . . work out your own salvation with fear and trembling. For it is God that worketh in you both to will and to do of his good pleasure." Man is to work, to put forth the effort, but, after all, it is God working through him. Man, so far as having power to obey, is like the impotent man at the pool. Man can no more do God's will than the impotent man could walk. But the faith of the cripple met the Saviour's command, he put forth the effort just as though he was to do it all, and power from God came. So in the spiritual life. The individual is to put forth as much effort and will as though he was to do it all himself, and to have that faith in God as though he expected God to do it all for him.

While the Bible tells us to put away our sins (Isa. 1:16), it also graciously declares that God "will subdue our iniquities." Micah 7:19. God graciously gives to his people the credit of right doing and of overcoming. But those who have been born into the kingdom of God, who have gained victories through the grace of Christ over base passions and carnal lusts, will not boast of their righteousness; they will with grateful heart ascribe all to the grace of God, that "God may be all in all." M. C. W.

WINE, AND THE LORD'S SUPPER.

[This excellent article is from the pen of the late Elder J. H. Waggoner, and, like the one published two weeks ago, was found among his papers after his death.]

MANY years ago we took our position on the ground that intoxicating wine should not be used at the Lord's Supper; and with all that we have known to be urged in favor of its use, we have seen no reason to change our opinion. At this time we wish to examine what is urged on 1 Cor. 11:20, 21, in favor of fermented wine.

1. It is not denied that intoxicating wine was known and used even from very early times; and, further, that it was used by the church of Corinth on the occasions referred to by the apostle.

2. We claim, also, that they knew how to preserve the juice of the grape, pure and free from intoxicating properties. Of this we have the most indisputable evidence. But we do not enter upon this field of argument at this time, because it is not material to an examination of 1 Cor. 11.

3. It is urged that the word "drunken," in 1 Cor. 11:21, signifies *intoxicated*, which is proof that intoxicating wine was used, in apostolic times, at the Lord's Supper. We do not accept this conclusion, because there are important considerations brought to view in the text which are not noticed in that argument.

4. It is further argued that the apostle is opposing, not the use of wine, which was allowed, but the abuse of it. And such, they say, was the intention of all those Scripture expressions where the use of wine is spoken against.

5. But this statement has not in it the least semblance of the truth, according to the words of the apostle. He was not trying to correct the abuse of wine; he was denouncing the *perversion and abuse of the Lord's Supper*. Our question here is not, What kind of wine were they using? but, *Whose supper were they eating?* And to this question Paul attends in this letter. He emphatically stated that, in their practice, when they came together, IT WAS NOT TO EAT THE LORD'S SUPPER. We may appeal to all, if there was any likeness to a proper preparation for the Lord's Supper in preparing for an occasion of drunkenness and gross feeding.

6. It is evident that there were very wide divisions in the Corinthian church; this the apostle directly declares and deplors. While part of the

church was worthy of high commendation, for he highly commended them, another part had fallen into great depravity, and carried on the greatest abuses under the Christian name. And this latter part was not a small part, as is proved by the chapter under consideration, and by chapter 5, where Paul speaks of the most shameful practices, which had not only entered the church, but were practiced openly and without shame, which would not have been the case if the wrong were confined to a few. From all this we must conclude that we may draw nothing concerning our duty, or what is permissible in the church, from the practice of the church of Corinth; but we must learn all from the sacred word.

7. In explaining the true intention of the Lord's Supper, Paul simply said that the Lord Jesus "took the cup," saying, "This cup is the new testament in my blood." Verse 25. And the evangelists used the same language. He does not here inform us what the cup contained; for that we must look to the institution of the Supper.

8. Three evangelists give the explanation in the same words. Matt. 26:29, Mark 14:25, and Luke 22:18, all record that Jesus said he would no more "drink of the fruit of the vine, until the kingdom of God shall come." And now the query arises, What is the fruit of the vine? The fruit of the vine is simply and only grapes; and to drink of the fruit of the vine is to drink of the juice of grapes. But we affirm with all confidence that there is no wine in the market, either in Europe or America, that can truthfully be called the fruit of the vine. The wine of the markets is a mixture of grape juice, or some other vegetable juice, with certain proportions of water and sugar, converted, in part, into alcohol by fermentation. Alcohol is not the fruit of the vine. It is a dangerous, a deadly evil, that is every year destroying the human family by hundreds of thousands, producing more misery than any other cause; misery not only to those who use it, and are often thereby sunk below the ordinary level of the brute creation, but misery, untold and indescribable suffering, to multitudes of helpless women and innocent children. And, horrible thought! alcoholic wine, at what was called the Lord's Supper, has proved the ruin of many souls, by arousing their appetites beyond their power to control them. "This is not the Lord's Supper."

9. We affirm that it is no more just to call alcoholic wine "the fruit of the vine" than it is to call whisky the fruit of the corn-field. Brandy, as well as wine, is made from grapes; shall we therefore call it the fruit of the vine? Shall it be used at the Lord's Supper because it is made of grapes? And if not, why not? The alcohol in brandy is exactly like the alcohol in wine. True, there is about four times as much alcohol in brandy as there is in wine, of the same quantity of each; but what of that? There is more alcohol in some kinds of wine than there is in others. If alcohol is to be taken in mixture at the Lord's Supper, who is to prescribe what the quantity shall be? If one chooses 14 per cent., about the proportion in what would be called "good wine," who shall deny another the privilege of choosing 50 per cent., the average quantity in brandy? Both are made from grapes.

We might go further and notice that much that passes for wine in the markets is made of the juices of other fruits besides grapes; and the shocking idea of taking an alcoholic mixture, that is bringing multitudes to destruction, preparing them for the hopeless graves of drunkards, and making it represent the sacred blood of the everlasting covenant of peace and good-will to man! But we think that we have presented enough to lead anyone to pause before he brings such an element to the holy communion; before he presents to the lips of a brother that which may prove a snare to his soul. Let "no man put a stumbling-block or an occasion to fall in his brother's way." Rom. 14:13.

ROME'S VIRTUOUS TOLERANCE.

HE who is honest-hearted and desires to do right, will not seek to cover up a defective character or bad reputation by seeking to blacken the reputation of others; but it is otherwise with the wicked and malicious. The Roman Catholic press is an example of this at the present time. Knowing that its black record of the past is all too true, and being unable from the force of circumstances to compel the homage of the people, it seeks to make itself appear virtuous by defaming others, or pointing out their sins or mistakes,—sins which almost sink into insignificance compared to the terrible crimes of Rome, which she has never for a moment denounced or renounced. A sample of this is given in the *Catholic Review* of June 8. In speaking of the ill-treatment of a crank by some Presbyterian ministers, that paper says:—

"The Catholic Church treats its slanderers with much more foresight. Maria Monks, Justin D. Fultons, Bishop McNamaras, and ex-Mother Cusicks are allowed to go about unmolested, venting their spite, their wounded pride and unreasoning hate. They defeat themselves by the extravagance and virulence of their charges."

How the *Catholic Church* has treated simply those who have not been able to conscientiously agree with her soul-corrupting and truth-destroying doctrines, let Savanarola and Huss, and Jerome of Prague and John of Wycliffe and Hooper, and Cranmer and Ridley and Bilney and myriads of others, and the St. Bartholomew massacre and many other "acts of faith" by that same church, testify; so Satanically cruel when she had the power, so tolerant and liberal now that that power is taken away. Would this "unchangeable" and "infallible" church do otherwise now than in the Dark Ages if she could control civil powers? Could she, and still be unchangeable and infallible? Witness at present Spain and Equador and, in the recent past, Mexico, for Rome's lenient and "unmolested" treatment of her "slanderers." Rome's morality in this respect is the morality of the murderer in his dungeon. She slays not, because she cannot.

M. C. W.

The Missionary.

THE HAMBURG MISSION.

THE Hamburg Mission has become, with God's help and blessing, an established fact, and our brethren everywhere are undoubtedly interested to learn something about the city and the commencement of the work here. Already for several years the necessity has been felt of establishing a mission in Hamburg, as it is the most important seaport of the continent, and the greatest commercial center of the German Empire. While we have in our great Central European mission field, with its three hundred millions of souls, several larger cities, such as Paris, Berlin, Vienna, etc., yet Hamburg, being a seaport, has the most commerce, and is the fourth in importance in all the world, standing next to London, New York and Liverpool. Over 8,000 sea-going vessels go in and out each year and some 10,000 riverboats. The merchants of the city themselves own a fleet of over 500 vessels. There are direct steamboat lines to North and South America, to the West Indies, to Africa and to all parts of Europe, while sailing vessels go everywhere.

It is also an important point as to emigration. In 1886, 88,633 emigrants departed from this place, of whom 83,500 went to the United States. Over 250,000 strangers are

reported in the different hotels and boarding-houses of the city. The American consul informed me that at least 10,000 English sailors were discharged here annually. In order to accommodate the sailors, the city has erected a fine building, on a prominent elevation near the harbor, called "The Seamen's Home;" in connection with this is a fine reading-room and library, and we have the permission to place our periodicals and publications there. Near this is the fine observatory, also the Imperial German marine observatory and school.

Until last October the city was a free port, outside of the German Custom Union. But for some years a change has been contemplated, and in order to bring about this without too much damage to the commercial interests of the city, the German Government and the city jointly bought a large tract of land round certain parts of the harbor, tore down all the houses, inhabited by some 30,000 people, and erected instead, at a cost of some five million pounds, fine warehouses and offices, built new harbors, landings, piers, etc., and declared this territory a free port. Here goods can be received, stored, and shipped again to any part of the world outside of the Custom Union without duty. In order to facilitate the loading and unloading, they have here a huge crane, which is able to lift 150 tons at once; it is said to be the largest in the world.

The city itself lies on the river Elbe, about 70 miles from its mouth in the North Sea, but the greatest steamers can reach the city. While the city proper has 300,000 inhabitants, yet with the suburbs, which are in fact one with the city and under one Government, there are 500,000.

The largest and finest of these suburbs is St. Pauli, with a population of 65,000, the promenade and great pleasure resort of Hamburg. Here our mission is located, in the very heart, so to say, in a nice corner building opposite the post-office, within four blocks of the harbor and one block of the main thoroughfare and tram-car lines. The whole street is a new one, and while near enough to the harbor and the great resorts to be reached easily, it is yet far enough away to be in quiet and respectable quarters. We occupy the lower story, and are fitting the corner room, which has two nice large windows, well adapted for show windows, for our book depository.

Adjoining St. Pauli, and practically one with the rest, is the city of Altona, or in English, "All Too Near," being called thus from its close proximity to Hamburg. It has 105,000 inhabitants and is also on the river. Nearly all of these 600,000 people are nominally Protestants, but a large share are indeed but infidels, and Hamburg, as are all the seaports, is noted for its share of wickedness. Yet there are many earnest souls here. The German Baptists have their headquarters here. There are two large English churches near the harbor, and also a French chapel.

Thus far we are well pleased with our location, but it is hard to tell what will be the best until we get once fairly started. As soon as our company arrived, and we had our lodging secured and the necessary permission, they went at once to work, Brother Perk joining and aiding them, in canvassing the city.

While the field is a hard one, and it seems hard to get into the houses, yet they have taken 150 orders for our new book "From Eden to Eden," and they have found some interested persons.

I arrived here with my family a week ago, from Basel, and we are getting fairly settled and everything arranged for our large mission family, the depository, and the coming Institute. We hope also to take steps to commence the ship missionary work. For about \$5 we received permission to open up a book business, and at the same time employ as many canvassers as we wished inside of the little republic of Hamburg. Hamburg is a free city, and is governed by eighteen senators and a large committee of citizens. Several towns and villages, and some islands in the North Sea belong to it; but Altona belongs to the kingdom of Prussia.

We do business in the name of International Tract Society, and as there are people living and coming here from nearly every nation, our work is indeed an international work. So many different nationalities being represented here will also prove a help to our Institute. While we have already workers here from Russia, Holland, and America, and are expecting others, each one can gain an experience in the work and a better knowledge of the truth, and at the same time labor right among his own countrymen.

Besides the many English-speaking people, also Scandinavians, we had last year some 30,000 emigrants from Russia, Poland, and some 25,000 from Austria, besides the thousands of sailors from all parts of the world. A great field has been opened, an important mission started, and in view of our own weakness and the greatness of the work, we hope to be remembered in the prayers of God's people; and while we sow the seeds of truth beside all waters, our ardent wish is that we may soon see seeds springing up, which will bear fruit through all eternity.

Our address is, International Tract Society, Sophienstr. 41, Hamburg, Germany.—*L. R. Conradi, in Present Truth, May 22, 1889.*

NEW YORK CAMP-MEETING.

THIS meeting, held at Rome, June 11-18, was one of the best, if not the very best, we have ever enjoyed in this State. We were favored with the presence and labors of Sister E. G. White, her son, W. C. White, Elders E. J. Waggoner and A. T. Jones from abroad, and Elder S. H. Lane, who has lately come to work in this Conference. The preaching presented the faith of Jesus in its simplicity and perfect efficacy, by which alone we can be justified from sins that are past; and the warning of the coming test upon the commandments of God was faithfully set before us. And it was clearly shown, from their own words, that the object of the so-called National Reform Association is equivalent to a conspiracy against civil and religious liberty in our country; and that the logical and inevitable result of the success of their movement will be persecution. The Sunday-sabbath is a base counterfeit of the Sabbath of the Lord. Its observance originated with the sun-worship of the pagans; it was introduced into the apostatizing Christian church by the imperial authority of Constantine, a

pagan emperor; and is supported as a Christian institution only by fraud and falsifying. It has not the slightest foundation in the word of God.

Union and harmony prevailed in the meeting. All seemed united in seeking the Lord. All were rejoicing in hope. Several of the youth started in the service of the Lord and some of those who had been on the back-ground began anew. About a score were baptized. A young brother, F. M. Wilcox, was set apart to the gospel ministry. The scene of the ordination was most solemn and impressive. After a solemn and fervent prayer by Brother Lane, and the laying on of the hands of the eldership present, the charge was given by Brother Jones almost entirely in the language of the Scriptures in several passages, only modifying the tense in some so as to correspond with facts of the present time. It was a solemn and affecting scene. Tears witnessed the interest felt throughout the large congregation. All brethren and friends present were glad to be there, and only wished that others had been present to share the joy. All were blest, and encouraged to go on their way rejoicing in hope of the heavenly meeting. R. F. COTTRELL.

The Sabbath-School.

Tithes and Offerings.

THE GRACE OF CHRIST.

(Lesson 3, July 20, 1889.)

1. Is it necessary to have a living connection with Christ?

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15:4-6.

2. How was grace revealed in Christ's first advent?

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." John 1:14.

3. By what are men saved?

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." Eph. 2:8.

4. Unto how many has this grace appeared?

"For the grace of God that bringeth salvation hath appeared to all men." Titus 2:11.

5. What does it teach men?

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Verses 12, 13.

6. How extensively is this grace bestowed?

"For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." Ps. 84:11.

7. What condition of mind must men be in to profit by this grace?

"But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble." James 4:6.

8. What sustained the apostle Paul in his trials?

"And He said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." 2 Cor. 12:9.

9. What will enable us to serve God acceptably?

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Heb. 12:28.

10. How will the grace of God affect the heart?

"Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein." Heb. 13:9.

11. How did it affect the churches of Macedonia?

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality." 2 Cor. 8:1, 2.

12. What did it do for them in affliction and poverty?

"For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." Verses 3-5.

13. Wherein was the church at Corinth inferior to others?

"For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong." 2 Cor. 12:13.

14. In how many gifts did this church abound?

"Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." 2 Cor. 8:7.

15. On what occasion was great grace poured out upon the apostles?

"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; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. 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." Acts 4:32-34.

16. By what had they been redeemed?

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18, 19.

17. To what does the apostle appeal to show the nature of the grace of giving?

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9.

18. Can any be saved without the manifestation of the fruits of the grace of Christ?

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:9.

"Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whose hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." 1 John 3:16-18.

19. From the testimony of this lesson, what will be the effect of grace upon those who receive it?

"I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20:35.

NOTES.

"GRACE" means favor. It comes from the Latin word *gratus*, meaning "kind." Crabb says, "Grace results from pure kindness independently of the merit of the receiver." It is used in the Scriptures to denote (as in Romans 3:24) the unmerited kindness of God toward sinful man. It is bestowed without recompense. This grace of God is expressed by Inspiration in the following words:—

"For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the *kindness and love of God our Saviour* toward men appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." Titus 3:3-7.

Grace is the manifestation of God's love and kindness toward us, not for our good deeds but always unmerited by us. It is in this way that it is generally used in the Scriptures when referring to God. Sometimes the fruits or gifts of God's Spirit are called graces. See the text and margin of 2 Cor. 8:4, 6, 7. Grace is used in this lesson in both of these senses. The connection and use of the word clearly determines its meaning.

QUESTION 2.—God's grace, or kindness was especially manifested in giving his Son, by whom the worlds and all intelligences were created, to come to this world to take upon him the lowest nature, morally, of all his creatures, namely, *sinful* flesh, that he might be a merciful priest; to endure man's temptations, that he might overcome them; to die a malefactor, bearing the sins of the world, that he might redeem mankind and the earth from the curse. All this had been promised, and the promise confirmed by an oath, but at the first advent, promise and oath and type were fulfilled. Grace promised was grace manifested. Men could look upon that gracious being face to face, could behold his mighty miracles, could hear his gracious words, such as man never before spake.

WE are not, however, to understand by this or by verse 14 that grace was not manifested till Christ came. Grace was manifested at the time when God placed man on a new probation and put enmity in his heart against the destroyer. Without this, man would have had no hope. Grace was manifested in God's goodness and mercy and mighty miracles for sinful man all the way from the first to the second Adam. But a fuller manifestation was given at the first advent of Christ. It is grace all through man's probationary career; and when that is past, and the faithful enter upon the eternal ages of the kingdom of Christ, "the exceeding riches of his grace," will be seen in "the riches of his glory" then revealed. Eph. 2:7; 1 Cor. 4:17. Made immortal and perfect, we can better comprehend the extent and fullness of God's grace, but even here it will be sufficient for all trials, or vicissitudes to every trusting soul.

Men "are saved by grace." Of course, faith is necessary, but the salvation is all of grace. If it were not, man would have whereof to boast; but not one in the whole host of the redeemed will ascribe his salvation to himself. From that vast throng arises without one note of discord, "Salvation to our God which sitteth upon the throne, and unto the Lamb" (Rev. 7:10); and the sinless universe breaks forth in one grand chorus: "Bless-

ing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5:13. It is through grace we are pardoned; it is through grace we are purified; it is through grace we are made like our divine Lord; it will be "the exceeding riches of his grace" throughout eternity; for *eternal life* is the *gracious gift* of God through our Lord Jesus Christ. Rom. 6:23.

QUESTION 6.—The extent of God's grace is eternal and infinite. While it is bestowed upon every soul to a greater or less extent, upon the upright God through his grace will bestow *all good things*; and among the good things is the life eternal and the infinite blessings of God's glorious kingdom.

WHILE this grace has appeared to all, and is bestowed upon all, and all are partakers of it, all do not *profit* by it; all do not *receive* it as the grace of God. They take all his common blessings as a matter of course; they despise the plan of salvation. Their pride will not allow them to be saved in any other way than their own—a way of their own devising followed by their own strength. But one class is profited by this grace, and that is the humble. The humble heart has a low opinion of self and a sense of its own unworthiness before God. It is therefore lowly and submissive, and God has "respect unto the lowly." M. C. W.

Notes on the International Lesson.

THE SORROWFUL DEATH OF ELI.

(July 14, 1 Sam. 4:1-18.)

It is not always simply the direct transgressor who receives punishment for sin. As the whole body suffers because one member is affected, so it is sometimes in regard to sin among God's people. All are made to feel the effects of the wrong-doing of one or two individuals. Because of the trespass of Achan at Jericho, the whole army of Israel was discomfited a short time afterward at Ai. So with the case in this lesson. Not alone Eli's sons perished, but thousands of the children of Israel were slain, and Eli himself was also cut off with all his house. We cannot afford to excuse or in any way cover up sin, even though our own friends be the transgressors. By doing so, we reap the reward of their wrong-doing, because we become partakers with them.

"BECAUSE sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11. We are sometimes led to think that because men are allowed to go on in their evil course, God does not see or care for it. This is not the case, however. There is a time for every evil to come into judgment before God, and when our sins fully ripen for the displeasure of the Almighty, his punishment will be in accordance with the iniquity of our transgression.

THOSE who claim to be God's children, so far from being at liberty to sin, are the last of all people in the world, who should think of such a thing. If God hates sin in the sinner, it must be doubly distasteful to him to see those yield to wrong who have consecrated themselves to his service. It is for this reason that Christ has called us out of sin, that we may be free from it through his blood, and have no fellowship with it.

"There is a line by us unseen,
That crosses every path,—
The hidden boundary between
God's patience and his wrath."

It is possible for us to do despite unto the Spirit

of grace. God is patient and long-suffering with sinners, but they may go so far that even his mercy will be withdrawn from them. Eli's sons, though repeatedly warned by the Lord of the evil of their course, continued to walk in ways of wickedness until it was too late for them to escape from the threatened punishment. Even Eli himself refused to hearken to the voice of God in reproof for his failure to restrain his sons in their iniquitous course, until the result of his negligence caused his own death. As it was in the past, so it may be with us if we fail to heed the admonitions of the Spirit of God to-day. If we continue in willful sin, there can surely be nothing for us to expect but a "fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. 10:27.

MANY parents are to-day shutting the gates of Heaven forever against their children by a failure to properly restrain them. In their blind and misguided affection for them, they are allowing them to form habits which will soon place the children entirely beyond the control of their parents. In the time of youth, while their minds are yet tender and susceptible to right influences, children should be so taught the virtue of obedience, both to their parents and to God, that their characters will reveal the blessed results of such instruction in after years.

THE strength of the children of Israel lay not in the ark itself, as they vainly imagined, but in their obedience to the law of God, the ten commandments contained in that ark. So with us to-day; if we would have power with God, we must have a desire to do his whole will. The mere fact that we claim to be God's children will avail us nothing. The Jews justly claimed to be the children of Abraham, and therefore thought they were entitled to all the promises made to Abraham. But John the Baptist told them that God was not dependent on them, but was able, out of the stones of the earth, to raise up children to Abraham. The lesson for us to learn from this, and from Israel's defeat as well, is not to rely on past experience. Many instances have occurred of those who were raised up to do the work of the Lord, yet who failed to walk out in the light of his opening providences and were finally rejected of him. "Let him that thinketh he standeth take heed lest he fall." Our only safety is in faithfully walking in the light of truth, in whatever pathway God may choose to lead us. His word should be the man of our counsel at all times. If we follow this, victory is ours. J. W. SCOLES.

MAN, in the beginning, was made perfect, and was placed under the jurisdiction of a perfect law. So long as he continued perfect, the law was safety to him; but just as soon as man sinned, the very thing which had been designed for his preservation became the means of his destruction. It was originally God's design that men should walk in harmony with his law, and thus be in harmony with himself, for his law is but the reflection of his own pure principles. It was only because the law was violated that it condemned man, the transgressor. This is why sin appears so exceedingly sinful to us to-day, when we look at it from the standpoint of God's broken law. This is the light in which God himself looks at it. The law itself is not sin; it is as perfect as it ever was. Man is the sinner; he is the imperfect one. The commandment which was ordained to life he has found to be unto death, because he failed to walk in obedience. The sword of death poised over his head ready to fall upon him, hangs from that very law which might have been his bulwark of safety.

The Home Circle.

HE CARETH.

WHAT can it mean? Is it ought to Him
That the nights are long and the days are dim?
Can he be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
Around His throne are eternal calms,
And strong glad music of happy psalms,
And bliss unruffled by any strife;
How can He care for my little life?

When shadows hang o'er me the whole day long,
And my spirit is bowed with shame and wrong;
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid,
And the busy world has too much to do
To stay in its course to help me through,
And I long for a Saviour—can it be
That the God of the universe cares for me?

Oh, wonderful story of deathless love!
Each child is dear to that heart above.
He fights for me when I cannot fight,
He comforts me in the gloom of night;
He lifts the burden, for he is strong,
He stills the sigh and awakens the song;
The sorrows that bowed me down he bears,
And loves and pardons because he cares.

Let all who are sad take heart again;
We are not alone in our hours of pain;
Our Father stoops from his throne above
To soothe and quiet us with his love.
He leaves us not when the storm is high
And we have safety, for he is nigh.
Can it be trouble which he doth share?
Oh, rest in peace, for the Lord *does care.*
—Family Circle.

FROM SIBERIA TO CHINA.

The following interesting sketch of travel is from George Kennan's illustrated paper in the *May Century*:—

On Friday, October 2, Mr. Frost and I again visited Kiakhta, and went with the boundary commissioner, Mr. Sulkofski, to call upon the Chinese Governor of Maimachin. The Mongolian town of Maimachin is separated from Kiakhta by a hundred and fifty or two hundred yards of neutral ground, through the middle of which is supposed to run the boundary line between the two great empires. Maimachin is further separated from Kiakhta by a high plank wall and by screens, or pagoda-shaped buildings, that mask the entrances to the streets so that the outside barbarian cannot look into the place without actually entering it, and cannot see anything beyond its wooden walls after he has entered it. It would be hard to imagine a more sudden and startling change than that brought about by a walk of two hundred yards from Kiakhta to Maimachin. One moment you are in a Russian provincial village, with its characteristic shops, log houses, golden-domed churches, droshkies (drosh-kees), soldiers, and familiar peasant faces; the next moment you pass behind the high screen that conceals the entrance to the Mongolian town, and find yourself apparently in the middle of the Chinese Empire. You can hardly believe that you have not been suddenly transported on the magical carpet of the "Arabian Nights" over a distance of a thousand miles. The town in which you find yourself is no more like the town that you have just left than a Zuni pueblo is like a village in New England, and, for all that appears to the contrary, you might suppose yourself to be separated from the Russian Empire by the width of a whole

continent. The narrow, unpaved streets are shut in by gray, one-story houses, whose windowless walls are made of clay mixed with chopped straw, and whose roofs, ornamented with elaborate carving, show a tendency to turn up at the corners; clumsy two-wheel ox-carts, loaded with boxes of tea, and guided by swarthy Mongol drivers, have taken the place of the Russian horses and telegas; Chinese traders, in skull-caps, loose, flapping gowns and white-soled shoes, appear at the doors of the court-yards, instead of the Russian merchants in top-boots, loose waistcoats, and shirts worn outside their trousers, whom you have long been accustomed to see; and wild-looking sunburned horsemen, in deep orange gowns and dishpan-shaped hats, ride in now and then from some remote encampment in the great desert of Gobi, followed, perhaps, by a poor Mongol from the immediate neighborhood, mounted on a slow-pacing ox. Wherever you go, and in whatever direction you look, China has taken the place of Russia, and the scenes that confront you are full of strange, unfamiliar details.

We drove with a Russo-Chinese interpreter to the residence of the "surguhce" (soor-goo-chay), or Chinese Governor—which was distinguished from all other houses by having two high poles tipped with gilded balls erected in front of it—and, after being introduced to His Excellency by Mr. Sulkofski, were invited to partake of tea, sweetmeats and *maigalo* (my-ga-lo), or Chinese rice brandy. We exchanged with the Governor a number of ceremonious and not at all exciting inquiries and replies relative to his and our health, affairs, and general well-being, drank three or four saki-cups of *maigalo*, nibbled at some candied fruits, and then, as the hour for his devotions had arrived, went with him, by invitation, to the temple, and saw him say his prayers before a large wooden idol to an accompaniment made by the slow tolling of a big deep-toned bell. The object of the bell ringing seemed to be to notify the whole population of the town that His Excellency, the Governor, was communing with his Joss. When we returned to his house Mr. Frost drew a portrait of him, as, with an amusing air of conscious majesty, he sat upon a tiger skin in his chair of state, and then, as we had no excuse for lingering longer, we took our leave, each of us receiving a neatly-tied package, in which were the nuts, sweetmeats and candied fruits that had been set before us but had not been eaten.

We wasted the rest of the afternoon in trying to get photographs of some of the strange types and groups that were to be seen in the Maimachin streets. Again and again we were surrounded by forty or fifty Mongols, Buriats, and nondescript natives from the great southern steppes, and again and again we set up the camera and trained it upon a part of the picturesque throng. Every time Mr. Frost covered his head with the black cloth and took off the brass cap that concealed the instrument's Cyclopean eye, the apprehensive Celestials vanished with as much celerity as if the artist were manipulating a Gatling gun. We could clear a whole street from one end to the other by merely setting up the camera on its tripod and getting out the black cloth, and I seriously thought of advising the Chinese Governor to send to America for a

photographic outfit to be used in quelling riots. He could disperse a mob with it more quickly and certainly than with a battery of mountain howitzers. If I remember rightly, Mr. Frost did not succeed in getting pictures of any animated objects that day, except a few Mongol ox-teams and two or three blind or crippled beggars, who could not move rapidly enough to make their escape.

DECEIVING OUR CHILDREN.

OF necessity the mother, in nine instances out of ten, forms the character of her children. If a child cannot believe his mother, whom can he trust? Yet so few of us are perfectly truthful to our children in both "spirit" and "letter."

Can any motive in deceiving—apparent necessity, convenience, or even a desire to increase pleasure or spare pain—compensate for the injury done a child by loss of perfect faith in his mother? He is sure to discover a deception sooner or later.

How often a mother who would warmly resent an insinuation that she is untruthful will say, "There is no more candy for you, Jamie," quieting her conscience with the *letter* of the decree. Next day when Jamie sees more candy taken from the same box he remembers the "no more candy," but does not realize the force of "for you," and—a little faith in mamma is gone. Or, when baby has a forbidden treasure, mamma says, "Let me look at it, dear;" trustful baby allows mamma to "look," and the prize is placed safe out of reach. It is doubtful if that request will be so readily granted next time.

A few days ago upon hearing her mother relate a startling fact, I saw an expression of doubt, instantly suppressed, pass over the mobile face of a bright girl friend. When opportunity offered, she said: "Do you know I would give anything I can think of if mamma had never told me there were fairies and a Santa Claus. Until I was a great girl I believed in those myths, against all ridicule and reason, solely upon faith in her assurances. I shall never forget the shock I received when she lightly told me that 'such ideas were for little girls,' and I was now old enough to 'know better.' I lost then what I can never regain—implicit belief in mamma's word. If she says anything surprising, that horrible doubt of its truth always flashes over me."

A lovely mother, one whose life is bound up in her children, said to her eight-year-old daughter: "I would not be a little girl and not believe in elves and fairies for anything; it is one of the greatest delights of being a little girl. Of course there is a Santa Claus." Marjorie's trust was severely taxed last Christmas, but, though she cast troubled glances at mamma, the beautiful cable of perfect trust seemed able to bear the strain. It must snap some day.

In most instances, as in this, the motive in such deceptions is purely kindness, the idea that to believe in these creations of fancy adds to a child's enjoyment of them. Even if this notion were true, would the pleasure gained pay for the deception practised?—*C. C. Fowler, in Babyhood.*

OPPOSITION TO RAILROADS.

OPPOSITION to railroad building has become so strong in China that the work has been stopped. The reasons for this action are thus stated by the *Christian at Work*:—

The Imperial Government had been convinced by the conservatives and the Court astrologers that a great fire in the Imperial Palace was caused by the construction of the Tien-Tsin Railroad, and must be regarded as a warning that no more rails should be laid. The conservatives in order to secure their purpose, resorted to what has always been popular with so many sons of Adam for countless centuries—they took to lying, and declared that railroads had become so great a nuisance in Europe, that European nations were tearing them up, and that they hope to get rid of the rails so rejected by selling them in China.

It is now learned that the conservatives not only have prevented the extension of the new railroad, but also have induced the authorities to order that the magnificent iron bridge across the Pei-ho, built by a French engineer, shall be demolished, on the pretense that it is in the way of the slow-moving Chinese freight boats. The construction of the Tien-Tsin Railroad was bitterly opposed on the ground that the trains would compete with freight wagons in the highway, as undoubtedly they would. So China dodges behind the great stone wall and virtually says to the rest of the world, You may move if you will, but we prefer to do as we have for thousands of years—stand still. And they are still standing.

THE USE OF LEAP YEAR.

THE following explanation is given why the year 1900 will not be counted among leap years: The year is 365 days, five hours, and forty-nine minutes long; eleven minutes are taken every year to make the year 365½ days long, and every fourth year we have an extra day. This was Julius Cæsar's arrangement. Where do these eleven minutes come from? They come from the future, and are paid by omitting leap year every hundred years. But if leap year is omitted regularly every hundredth year, in the course of 400 years it is found that the eleven minutes taken each year will not only have been paid back, but that a whole day will have been given up. So Pope Gregory XIII., who improved on Cæsar's calendar in 1582, decreed that every centennial year divisible by four should be a leap year after all. So we borrow eleven minutes each year, more than paying our borrowing back by omitting three leap years in three centennial years, and square matters by having a leap year in the fourth centennial year. Pope Gregory's arrangement is so exact, and the borrowing and paying back balance so closely, that we borrow more than we pay back to the extent of only one day in 3,866 years.—*Selected.*

PROGRESS means something better than perpetual overturn. It means the building up upon past and tried experience. It means going on from firmly established facts to new discoveries.—*Selected.*

Health and Temperance.

THE GERMS OF CONSUMPTION.

THE report of the pathologists of the board of health concerning the manner in which tuberculosis is transmitted from animals to man, and from one human being to another, deals with a subject to which the attention of sanitarians and physicians in all parts of the civilized world has recently been directed. We have frequently spoken of the remarkable discoveries made in the last few years by bacteriologists with respect to the minute organisms that are the cause, either directly or indirectly, of infectious diseases.

Among the diseases that are transmitted by means of a characteristic bacillus or microbe is this dread malady, consumption, to which are due one-seventh of the recorded deaths in this city. The board's pathologists declare that tuberculosis is a "distinctly preventable disease," that it is not directly inherited, and that it is acquired by the direct transmission of the tubercle bacillus or germ from the sick to the healthy. It has been held by some that while a majority of cases are caused by a direct transmission of the microbes, entering the system with food or air, others are really inherited. The board's pathologists do not seem to admit that in any instance the malady is inherited, and this conclusion is in accordance with the recent tendency of research in this field. The introduction of the disease depends largely, however, upon the physical condition of those who are exposed to infection, and it should be noted that the children of tuberculous persons may be peculiarly susceptible to infection because of inherited physical weakness.

It is pointed out that the mortality due to tuberculosis may be decreased by thorough disinfection and by measures taken to prevent the pollution of the air by the germs or bacilli. As it is well-known that the germs may be transmitted to human beings from tuberculous cows and beef cattle in meat and milk, it is shown that for the protection of the public there should be a most rigid official inspection of such animals. The Nation and the States are spending great sums of money every year in suppressing pleuro-pneumonia by condemning and killing all cattle that have this disease. This action is not taken for the preservation of the health of human beings. The measures for the suppression of tuberculosis in cows and beef cattle should not be less severe, for in this case the public health suffers, and the human death rate is increased by the prevalence of the disease among the animals.—*New York Times.*

THE CORSET A CAUSE OF CONSUMPTION.

THE corset, with its inflexible stays and hour-glass shape, grasps the expanding lungs in their lower part like an iron vise, and prevents their proper filling with air. The lungs are thus crowded up into the upper part of the chest, and pressed against the projecting edges of the first ribs, upon which they move to and fro with the act of breathing. The friction thus produced occasions a constant irritation of the upper portion of the lung, which induces a deposit of tuberculous matter, and

the individual becomes a prey to that dread disease, consumption—a sacrifice to a practice as absurd as it is pernicious.

The lower part of the chest being narrowed, thus preventing proper expansion of the lungs, the amount of air inhaled is insufficient to properly purify the blood by removing from it the poisonous carbonic acid which gives to impure blood its dark color, and is so fatal to the life of all animals. In consequence of this defective purification of the blood, the whole body suffers. None of the tissues are properly kept in repair. They are all poisoned. Particles of gross, carbonaceous matter are deposited in the skin, causing it to lose its healthy color and acquire a dead, leathery appearance, and a dusky hue. The delicate nerve tissues are poisoned, and the individual is tormented with "nerves," sleeplessness, and fits of melancholy. Continuous pressure upon these parts may cause such a degree of degeneration of the muscles of the chest as to seriously impair the breathing capacity. Unused muscles waste away, and when pressure is applied in addition, the wasting and degeneration become still more marked. This is exactly what happens with those who wear their clothing tight about the waist.—*Kate Lindsay, M. D., in Good Health.*

FOOD PHOSPHATES.

THIS is a question which interests many, for phosphates are used more largely as a medicine than anything else, unless it is whisky, because the idea prevails that they are good to build up nerves. Chemical phosphates can be absorbed only in very small quantities—only one grain in twenty-four hours. Out of a dose of twenty grains, only one grain would be of service. An extra spoonful of grits, or of graham mush, or an additional whole-wheat wafer, will do more good as to supplying needed phosphates than to take them in the form of medicine. There is no such thing as a specifically medicinal food. Food that is nourishing has its due proportion of phosphates. The trouble usually is in their assimilation; they require a specific action of the digestive fluids. If they cannot be absorbed into the system and used, they will be carried off as waste matter. What is wanted, then, is not more phosphates, but more ability to digest phosphates. The stomach may lack physical exercise. The Bible says that he that will not work shall not eat; and nature says the same thing; he that will not work, shall not digest. So the remedy often lies in taking an extra dose of exercise. Yet certain foods contain a larger amount of phosphates than others, such as all the whole grain preparations—wheat, barley, grits, and graham. Peas and beans, and all the legumes, contain more than the grains, because they contain more of the nitrogenous elements. Milk contains phosphates in large quantities.—*Good Health.*

THE more saliva secreted the more gastric juice secreted. Hence the better the digestion. The necessity of chewing the food well is thus apparent.—*People's Health Journal.*

"LET us never forget that drunkenness has but one origin, and that is the so-called temperate drinking of intoxicating drinks."

News and Notes.

RELIGIOUS.

—The Presbyterians have raised a fund of \$616,000 for disabled ministers.

—Sixty-seven students are studying for the priesthood in the American Catholic College at Rome.

—It is reported from Rome that Archbishop Corrigan of New York is soon to be made a cardinal.

—For every dollar given to convert the heathen in the United States, eighteen dollars are spent in amusement.

—It is stated that over 43,000,000 copies of Moody and Sankey's gospel hymn books have been issued in this country and in England.

—The Salvation Army in London, Eng., was attacked and dispersed by the police on the 26th ult., while marching along the streets.

—According to the last statistics the United Presbyterian Church in the United States had a total membership of 101,858. Its ministers number 753, of whom 243 are without charges. The total contributions of the denomination last year, for all purposes, amounted to about \$1,110,853.

—The *Missionary Herald* says that "missionaries throughout the world are finding that one of the most effective ways of reaching the people for whom they labor, is to seek the conversion of the children. Men and women who have grown old in paganism are not easily moved from their superstitions. The young form the most hopeful class."

SECULAR.

—Frederick Douglass has been appointed Consul-General to Hayti.

—Maria Mitchell, the noted astronomer, died at Lynn, Mass., June 28.

—The French Atlantic cable arrived at Fox Island, Nova Scotia, the 29th ult.

—General Simon Cameron died at Lancaster, Pennsylvania, on the 26th ult.

—Fire at Bradford, Eng., destroyed factories to the extent of \$250,000, June 23.

—The British bark *Equador* from Buenos Ayres has been lost with all her crew.

—Mrs. Rutherford B. Hayes, wife of ex-President Hayes, died at Fremont, Ohio, June 24.

—Twenty-five thousand people are still being fed daily at the city of Johnstown, Pennsylvania.

—The United States steamship *Adams*, at Honolulu, has been ordered to Samoa to take the place of the *Alert* and *Nipsic*.

—The committee of the Chamber of Deputies, at Paris, has approved the bill for the relief of the Panama Canal Company.

—An immense ice field on the Atlantic was reported by the steamship *Hungaria*, which recently arrived at Baltimore from Hamburg.

—A daring attempt was recently made to blow up Harvard hospital with dynamite. Fortunately the plot was discovered before any damage was done.

—A triple collision of freight cars occurred in Latrobe, Pa., on the morning of June 26. Thirty cars were wrecked and over twenty lives were lost.

—William Walter Phelps, late Commissioner to the Samoan Conference at Berlin, has been appointed Minister to Germany by President Harrison.

—At Kansas City, recently, a divorce suit was filed, put on trial, and a decree granted in the shortest time on record. The whole affair occupied only ten minutes.

—The Governor of Michigan has signed the Local Option bill. This ensures practical prohibition in over one-half the counties of the State, so far at least as the provisions of the bill will admit.

—A fire broke out in Johnstown, Pa., June 24, and swept away twenty-five buildings. Most of the houses destroyed had been more or less damaged by the flood, although many of them were filled with household goods which had been saved.

—A gigantic cantilever railway bridge, costing \$10,000,000, is to be built across the St. Lawrence River at Quebec. The total length of the bridge with its approaches will be over six miles, as the river is four and a half miles wide at this point. The top of the bridge will be 408 feet above high water level, and the largest ocean steamers will be able to pass under it.

—The Navy department has directed that on and after July 4, 1889, the national flag of the Navy shall consist of forty-two stars in honor of the new States. The flags of the War Department, however, will not be altered until the four new States have been formally admitted.

—One of the most extensive quartz-bearing ledges ever discovered has been recently opened up in Alaska by the Alaska Mining and Milling Company. Although the ore is of a low grade, there are vast quantities in sight, and it is said to be the largest gold mine in the world.

—Advices from the west of Africa confirm reports of the condition of Stanley, the explorer. It is stated that owing to the privations to which he has been exposed, his hair has turned snow white. His clothes are in rags and on account of being without shoes he is obliged to use skins to cover his feet.

—The Standard Oil Company is at last to have a formidable rival. Negotiations are now in progress in Cincinnati, Ohio, looking to the consolidation of two immense corporations into one powerful oil company. The combined capital stock is \$15,000,000, with the privilege of increasing it to \$25,000,000.

—Fifty persons were recently prostrated in Woodstock, Ont., from drinking so-called lemonade made from sugar of lead instead of tartaric acid. Fifteen of the victims were expected to die at last accounts. The druggist who made the fatal mistake has fled, and his building has been demolished by the outraged citizens.

—A syndicate of leading English iron and steel men have purchased upwards of 60,000 acres of mineral land in Kentucky and Tennessee. A new town by the name of Middleborough will be built in Kentucky, and immense steel and iron mills erected. Over \$4,000,000 in cash has already been paid out, and \$7,000,000 more is pledged for the new enterprise.

—Medical men are extremely puzzled over the case of James B. Hill, who recently died in San Francisco from the effects of a broken neck. The spinal cord was entirely severed and three of the vertebrae badly fractured, yet he continued to live in a perfectly conscious state for a period of five weeks. The case is pronounced to be one of the strangest in the annals of surgery.

—Dispatches from Shanghai are to the effect that Russia has occupied Deer Island, in the waters of Corea, as a coaling and naval point. A man-of-war has been stationed there, and nobody is allowed to land or leave without a permit from the Admiral. In the present condition of European affairs it is difficult to tell just how much such an action as this on the part of Russia may mean. It is possible that serious complications may arise.

—David D. Houston, a prominent merchant of Middletown, N. Y., has commenced suit in the United States District Court of California for the recovery of a large amount of San Francisco property. A considerable portion of the city is embraced in the complaint, and over \$300,000,000 are involved. It is said that several eminent lawyers have undertaken to carry the case through the United States courts, and speak very confidently of success in establishing the claim.

Obituary.

HEATH.—Died at Denver, Colo., May 22, 1889, of consumption, Brother John R. Heath, aged 37 years. A few months before his death, he, with his family, went to Lemoore, Cal., hoping that the change would benefit him. He returned to Denver a few days before his death. He died upheld by a strong Christian faith. D. H. Soggs.

WEATHERFORD.—Died near Wilmer, Dallas Co., Texas, April 21, 1889, of measles and consumption, my wife, Mary Weatherford, aged 38 years and 3 months. She lived a consistent member of the Missionary Baptist Church for about fifteen years, until in 1881, when she began to receive the light of present truth by reading, which she accepted and sought to live out day by day. She was an affectionate wife and a loving mother, ever ready to minister by her gifts and offerings to the wants of the suffering and needy, as well as to the wants of the cause of her soon-coming Saviour. We shall greatly miss her co-operation and counsel in our little church and Sabbath-school, as well as in our home. We feel that our loss is heavy, but would not recall her to this world of sin, but rather strive to heed her parting exhortation to live holy lives and win eternal life. She leaves a husband, son, and two daughters to mourn their loss, besides a large circle of friends and acquaintances. We have laid her away for a little season, until the soon-coming reunion of all of God's people. Words of comfort were spoken by Brother O. Glass (S. D. A.), from Rev. 14:13.

SAMUEL C. WEATHERFORD.

MORRIS.—Died, near Plano, Texas, June 12, 1889, after a short illness, Lee C. Morriss, aged 19 years, 5 months and 17 days. Lee, with his parents, had but recently returned from California. He had been in Texas but a short time before he was taken sick. A few days before his death, in conversation with his mother, he was led to see the pardoning love of the Saviour. This he sought and found, as was testified to by those who heard his humble confessions and earnest exhortations. He expressed a desire to live only, however, that he might engage in the Master's work. Words of comfort by the writer from Job 14:10. W. S. HYATT.

PRICE.—In Woodland, Cal., June 13, 1889, Martha J., wife of J. W. Price, aged 50 years and 23 days. Sister Price gave her heart to Jesus in early years, and during life endeavored to walk in the light. With her husband, she heard and accepted present truth at Winterset, Iowa, in 1870, during a tent-meeting held by Elder G. I. Butler and others. For many years she was an invalid, and her death was not unexpected. She leaves a husband, and son of 13 years. We feel that she has died the death of the righteous, and will soon be called forth from the grave, clothed with immortality. The last clause of Num. 23:10 was used as the basis of a short discourse. J. G. SMITH.

(Review and Herald please copy.)

HORSWILL.—Died at Coos City, Oregon, May 27, 1889, Eliza Horswill, aged 65 years, 3 months, and 18 days. She embraced Christianity after reaching maturity, and joined the Baptist Church. She led an exemplary Christian life for over forty years. The Saviour was ever dear to her, and when she accepted the enlightening truths of the Third Angel's Message, he became doubly precious to her soul. She embraced the Sabbath last December while confined to a bed of sickness. She had been helpless for about a year, and when life's brittle thread was broken and she sank to rest, it was with the bright hope of again waking to immortal life and beauty on the resurrection morn. She leaves an aged husband to mourn his loss, but his trust is in the Lord, and he looks beyond the shifting scenes of this life to a reception into an eternity with God. A few remarks on the funeral occasion by the writer, from James 4:14. L. A. REED.

CRAWFORD.—Henry C. Crawford was born in Chicago, Sept. 7, 1841, and died at Elroy, Wis., May 7, 1889, aged 47 years and 8 months. Brother Crawford was left an orphan at the age of seven years. At the outbreak of the civil war, he enlisted in the 126th Regiment, Illinois Volunteers, and served three years. Soon after enlisting, while lying on a bed of sickness at Chicago, he enlisted under the banner of the cross. After returning home, he united with the M. E. Church. In the year 1884, he removed his family to Elroy, Wis. During the summer of 1884 he first became interested in the Third Angel's Message, while attending a series of tent-meetings in Elroy, conducted by Elder Jordon. He with his family accepted the truth, and united with the Elroy church. During the past winter his mind has been almost wholly absorbed on these subjects, and he has written many letters, and conversed with many not of our faith, and was often heard speaking in terms of gratitude that this light ever came to him. He was a kind husband and father, and his family deeply mourn his loss. He leaves a wife and nine children. We laid him away to rest, until the Life-giver comes to reclaim his own. Funeral discourse by Elder T. B. Snow, from Job 14:10-14. MRS. H. C. CRAWFORD.

GIBBS.—Died, at St. Helena, Cal., June 19, 1889, Maria A. Gibbs, wife of Dr. J. S. Gibbs. The deceased was born in the town of Groton, N. Y., February 3, 1853, and was therefore thirty-six years, four months and sixteen days of age. She became a member of the Baptist Church of East Lansing, N. Y., at the early age of fourteen. She was married to Dr. J. S. Gibbs, May 1, 1878, uniting after her marriage with the Baptist Church of Groton, of which her husband was then a member. She continued a devoted Baptist till July, 1888, when she accepted the truths held by us as a people. As she expressed it to a friend, "I have accepted of all the truth with all my heart." These truths she observed till her death. In 1887 the deceased came to California, hoping that her health, which had always been feeble from inherited and incurable disease,—tuberculosis,—would improve; but in this she was disappointed. For the last year of her life she was confined to her bed, being a great sufferer much of the time. She was loved by those who knew her, having a kind word for rich and poor alike. But her sufferings are ended and she sleeps in peace. A husband, father, mother, brother, and sister are left to mourn her loss; but they sorrow not without hope. She expressed a firm confidence in Christ her Saviour till the last. Remarks by the writer from John 14:6.

M. C. W.

(Review and Herald please copy.)

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JULY TO OCTOBER, 1889.

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OAKLAND, CAL., SECOND-DAY, JULY 8, 1889.

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

CAMP-MEETINGS FOR 1889.

ALL the camp-meetings held this year will begin on Tuesday evening and close the following Tuesday morning. Those marked with the star (*) in the following list, will be preceded by a workers' meeting:—

Nebraska, Oxford,	July 23-29
Arkansas, Texarkana,	" 23-29
*Georgia,	July 31 to Aug. 6
*Ohio, Mount Vernon,	Aug. 2-13
North Carolina,	" 6-13
Virginia,	" 13-20
Michigan (S. W.) Kalamazoo,	" 13-20
*Missouri (general),	" 13-20
California, Ferndale, Humboldt Co.,	" 15-22
*Arkansas, Rogers,	" 20-27
Maine,	" 20-27
West Virginia,	" 20-27
Michigan (Eastern),	Aug. 27 to Sept. 3
*Texas, Garland,	" 27 to " 3
Vermont,	" 27 to " 3
California, San Diego,	" 29 to " 9
*Colorado,	Sept. 3-10
Canada,	" 3-10
*Illinois, Bloomington,	" 3-10
*Nebraska,	" 10-17
*Indiana,	Sept. 24 to Oct. 1
Tennessee,	" 24 to " 1
*California (general), Oakland,	" 25 to " 7

SPECIAL NOTICE.

WE learn from Arizona papers, and also from private letters, that one W. A. Cuddy is operating in that Territory, professing to present the views of Seventh-day Adventists. We are authorized to state that Mr Cuddy is acting entirely on his own responsibility in this matter, having no authority whatever to thus represent the denomination for which he professes to speak.

IN its issue of June 6, the *New York Voice* (prohibition) does the justice to say that "the Seventh-day Adventists have been unjustly classed as opponents of prohibition."

LET no one omit reading the article "The Hamburg Mission," by L. R. Conradi, on page 409 of this paper. Of course all feel a special interest in this mission just now for the reason that the Sabbath-school donations for this quarter are to be devoted to it.

OWING to want of space the last of the series of articles on "The Land of the Czars" is crowded out. Our readers may expect it next week, and we hope that none at that time will fail to peruse it, and to consider from the heart how they would like the same laws enacted and enforced in our own land.

WE have before noticed the proposed visit of Rev. W. F. Crafts, field secretary of the American Sabbath Union, so called, to this State. It is now definitely announced that he is to be here from August 3 to 28, during which time two conventions in the interests of Sunday observance are to be held, one in San Francisco, and one in Los Angeles. In anticipation of this visit, the ministers are making quite a stir, and every pastor in the State has been requested to preach upon the question of Sunday observance, on either the 14th or 21st of July. It is evident that every effort is being made to turn

public opinion in California in favor of Sunday laws both State and National. In view of this, it behooves the friends of religious liberty to inquire what they can do to get the truth before the people who are likely to be deceived and misled by the sophistries of these National Reformers.

WE learn from the *China Mail* that the matter of Sunday observance is still being agitated by ministers in Hong Kong. One of the most recent steps in the matter is a protest of Rev. W. Jennings, a minister of the Church of England, against the prize meeting of the Hong Kong volunteers being held on Sunday. It seems, however, that the governor does not share the views of Mr. Jennings, and has refused to interfere in the matter.

WE have received most encouraging reports from our brethren who are engaged in tent work in different parts of the State. Brethren Hollister, Caldwell, and McKibbin write from Wheatland that their meetings have opened with very good prospect of success. There seems to be a good degree of interest to hear the truth. Brethren Scott and Courter send a similar report from San Jacinto, while Brother Hickox writes that "the Lord is blessing in the work in Sacramento, both in the hearing and presentation of his precious truth." Some souls are already obeying, and others are interested. We hope to be able to publish fuller reports in a short time.

FOR some months past the Pope has been manifesting a very unusual interest in the abolition of the slave trade in Africa. This has excited comment, for the reason that the Papacy has never before been noted for its opposition to trade in flesh and blood. In fact, the church has in the past not scrupled to fill its coffers from this same traffic. Indeed, as remarked recently by a correspondent of the *Western Christian Advocate*, had Pius IX. had his way, "Where now are [in the South] seven millions of freemen there would be seven millions of slaves;" and, "if the Pope's benediction had not missed fire, the slave auctioneer would still be crying slaves in the marts of Richmond and New Orleans." This new attitude is, however, explained by the statement that the raising of five hundred recruits for the ostensible purpose of suppressing the slave trade, is simply a pretext for the restoration of the Pontifical Zouaves.

RURAL HEALTH RETREAT.

NESTLING in a grove of deciduous and evergreen trees, on the southwestern slope of Howell Mountain, overlooking the beautiful and fertile Napa Valley, near the village of St. Helena, Cal., stands the main building of the Rural Health Retreat (sometimes known as Crystal Springs), surrounded by its cottages, which stand like so many sentinels to give warning of the approach of enemies. But the enemies come, and the derelict sentinels utter no warning; for diseases of all kinds are enemies, and many there are that make their way to the Retreat, generally to be completely routed and slain, or much weakened by the destruction of a part of their forces, before such odds as the skillful physicians, Doctors J. S. Gibbs and M. G. Kellogg, the good treatment, the wholesome diet, the pure, soft water (uncontrolled by water companies), and the pure air (uncontaminated by city smoke or gases). It is a delightful place for a well man with plenty of leisure, or for one who is weary, and a good place for the sick. Not the reputation of the Retreat, but a three-week's sojourn there has convinced me of this. Many of our readers would find themselves greatly benefited by a few weeks or months sojourn at Crystal Springs. The institution is well worthy of the increasing patronage it is receiving.

M. C. WILCOX.

THE *Interior* rejoices that Minnesota has made drunkenness a misdemeanor punishable by fine and imprisonment, and says that, by this action, "much sentimentalism for the 'poor drunkard' is done for." We have no special objection to urge against imposing a fine and imprisonment for drunkenness, only as we have before taken occasion to remark, we would like to see the saloon-keeper share all such penalties. We do not believe in throwing the protection of the law around the tempter, and at the same time visiting its penalties upon his miserable victims. We fail to see any victory for temperance in such legislation. However, we suppose that as it does not interfere with the whisky business, it is not an infringement of "personal liberty."

OUR readers have learned from past numbers of the SIGNS of the terrible floods in Pennsylvania, and the losses occasioned thereby both of property and life. Those who are dead are beyond earthly help, but there has been a liberal response from all parts of the country for the necessities of the living. Among the sufferers at Williamsport was the Pennsylvania Tract and Missionary Society. Williamsport was its headquarters, where it had recently located. It lost its entire stock of publications to the amount of \$1,500. As soon as the Pacific Press learned of this, the following action was taken at a meeting of the board of directors, held in this city, June 24:—

WHEREAS, We learn that the Pennsylvania Tract and Missionary Society has lost about one thousand five hundred dollars' worth of publications in the recent flood, therefore,

Resolved, That we deeply regret the loss which this society has sustained, and that we express our sympathy by donating to said society two hundred dollars' worth of any publications issued by this office.

THE *San Francisco Chronicle* of May 28 says that "those who looked forward to wine taking the place of whisky as the drink of the American people, may take heart from the statistics of the last half century." To put it briefly, these figures show that in 1840 the consumption of distilled liquors in the United States amounted to 2.62 gallons for each person, while in 1880 the consumption was only 1.23 gallons *per capita*. We cannot see, however, why any should take heart at this, unless, indeed, it may be those who are interested in wine growing, as are many persons in California. The idea that the consumption of wine and beer tend to decrease drunkenness, is a most hurtful deception. In some respects the practice of drinking wine is more hurtful than that of drinking stronger liquors. Wine-drinking countries show a larger per cent. of insanity than those countries where stronger liquors are consumed. California enjoys the unenviable notoriety of having a larger number of insane per thousand in its population than any other State, and this is said by those who are in a position to know the truth of what they affirm, to be largely due to wine drinking. What we need in this country is not more wine drinking, but less whisky drinking, less beer guzzling, in short, less dissipation.

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