

THE Signs of the Times

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

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The Signs of the Times.

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JESUS saves men *from* sin, not *in* sin. He who would make the liberty to be found in Christ an excuse for sin, makes Christ the "minister of sin." The liberty of Christ is freedom from all sin. Gal. 5:1; John 8:32, 34; Titus 2:14.

IT is better to win by peace and love than to vanquish by strife and force; for he who is conquered by love is truly conquered, and becomes our friend, while he who is vanquished by force will not fail to renew the strife when strength and advantage offer. The feet of the Christian soldier are shod with the shoes of peace.

THE following from Mr. Moody is most commendable, and his conclusion is most emphatically true:—

"When I begin to pick at the Bible, and throw part of it away, I am going to throw it all away; for that is where all these men end who begin to pick at the Bible; and what is the use of being five years in doing what you can do in five minutes?"

"WHATSOEVER is worth doing is worth doing well," is an excellent motto in all kinds of work, how much more so in the work of the Lord. And all work of the true faithful Christian is the Lord's work. Painstaking and carefulness may not be appreciated by man; the imperfection of our best work may be ridiculed, but the Lord looks at the motive. So, fellow-laborer, look not to men for appreciation; but "whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." Col. 3:23, 24.

"FOR my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Isa. 55:8. This has been proved many times over in the experience of every Christian. Ways that seemed right to us because we desired to walk in them, afterwards turned out to be contrary to the will of God; and it has been proved, even more truly, that God's thoughts are not our thoughts. We murmur many times because God desires us to walk in paths of his choosing, and yet we afterward find that these ways are ways of mercy, and have enabled us to become acquainted with phases of God's character hitherto unknown to us. With our fi-

nite minds it is possible for us to comprehend only a small part of the infinitude of God. If God's methods of dealing seem strange to us at times, let us strive to recognize in this fact a reminder of our own weakness and lack of knowledge; and let this discovery of our own inefficiency only stimulate us to become more acquainted with God, that we may learn to trust him through shade as well as sunshine.

MEEKNESS is not that disposition which is content with desires to learn, or prayers for knowledge. Meekness is teachableness. "The meek will he [God] teach his way." The meek man not only desires to learn, but is *willing* to learn, not in his way but in God's way. Many suppose they are teachable when they desire to learn only in their own way. Such is not meekness but pride. They cannot bear to admit that their way is wrong. They lack an essential element of meekness, namely, humility. Meekness and humility are precious graces in God's sight, but sadly lacking in the world. "Blessed are the meek, for they shall inherit the earth."

TO BE "carnally minded" is to mind, to give heed, or to pay regard to the flesh or fleshly lusts. This is what the unregenerate man does. He may have *wishes* to do good, but the fleshly lusts override, sooner or later, his good desires and determinations. The flesh lusteth against the Spirit of God which strives with him, and does not yield, and, like Paul, he cannot do the things that he would. Gal. 5:17; Rom. 7:15, 19. But when a man has yielded all to Christ, and is born a child of God, he is led of the Spirit; he minds the things of the Spirit; he puts to death the uprisings of the flesh. Rom. 8:13-14; Gal. 5:16, 18. There will be temptations from the flesh but the Spirit conquers. The soul minds not the flesh, it is led of the Spirit.

PAUL says: "Hope that is seen is not hope; for what a man seeth, why doth he yet hope for?" Rom. 8:24. In this connection hope is closely related to faith. "Faith is the substance of things hoped for," and therefore faith necessarily presupposes a belief in things that are not seen. It requires no exercise of faith to believe in things that are right before our eyes, but to grasp the naked promises of God's word and make the things promised therein appear real to us requires faith, and the Christian who exercises this kind of faith has the power to continually gain victories in his experience, for this is a living faith which enables him to triumph over doubt, always. "This is the victory that overcometh the world, even our faith." 1 John 5:4. If it seems at times that there are great things to believe in the Scriptures, let us realize that there are great things required of faith.

IN HIM IS LIGHT.

I do not ask that God shall always make
My pathway light,
I only pray that he will hold my hand
Throughout the night;
I do not hope to have the thorns removed
That pierce my feet,
I only ask to find his blessed arms
My safe retreat.

If he afflict me, then, in my distress,
Withholds his hand;
If all his wisdom I cannot conceive
Or understand,
I do not think to always know his why
Or wherefore, here;
But sometime he will take my hand and make
His meaning clear.

—Selected.

THERE IS HELP IN GOD.*

BY MRS. E. G. WHITE.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

WHEN Christ came to the world, appetite and passion exercised almost unlimited control, and it seemed that the world was about to be swept away under its disastrous power. Men were debased, diseased, dwarfed and crippled through the baneful effects of selfish indulgence in evil. But never can the power of appetite be fully understood until the significance of Christ's temptation and his long fast in the wilderness is comprehended. When Christ was fainting for food, Satan came to him and sought to overpower him with temptation.

He did not appear to Christ as he is often falsely represented, as an imp with bat's wings and iron hoofs. The Scripture plainly states that he transforms himself into an angel of light. It was as a Heavenly angel that he accosted the Son of God. He told the Redeemer that he need fast no longer, that his long abstinence was accepted by the Father, that he had gone far enough, and that he was at liberty to work a miracle in his own behalf. The tempter said, "If thou be the Son of God, command that these stones be made bread." And Jesus answered him, saying, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Oh, if man had but heeded this truth, the race would never have fallen.

"Then the devil taketh him up into the

*Sermon at Washington, D. C., January, 1889.

holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." But again Jesus met him with the Scripture, saying, "It is written again, Thou shalt not tempt the Lord thy God."

"Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." He did not present the kingdoms of the world as they now appear, but in all the glory and attraction in which it is possible to present them. He desired that Christ should acknowledge him as his superior, and on this condition promised to give the world into his hands. But could Jesus admit that the world belonged to Satan? Could he acknowledge him as his superior, when there was but One to whom he owed homage? "Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

There are many in this world who would concede the principles of right for some worldly advantage. There are many who would forsake their rectitude for gold, or position, or power. But of what advantage is it to sacrifice your hopes of Heaven for earthly wealth and honor? You cannot take your treasure with you to the grave. Only a while at the longest, and life will be passed, and "what shall it profit a man if he gain the whole world, and lose his own soul?" We would fix our eyes on something more enduring. The home of the saints is more worthy of our toil and affection; for it is an inheritance incorruptible, undefiled, and that fadeth not away.

Appetite exerts a controlling influence in the world. Unlawful indulgence in appetite and passion paralyzes the brain power, and deadens all the moral sensibilities and perceptions. We have all been bought with a price, even with the precious blood of the Son of God, and we have no right to abuse our powers by selfish gratification of lust. We should keep ourselves in a condition to render to God the most perfect service possible. With an eye single to the glory of God, we should seek to live in harmony with the laws of our being.

Daniel refused to eat at the king's table, or to drink of the king's wine. Why did he do this? Because he knew that indulgence in wine-drinking and luxurious food would enfeeble the powers of mind and body. He desired to keep his mind in a condition to appreciate the inspired word of God. Those who indulge in forbidden things work directly against their own interests and hopes. Selfish motives lead to self-indulgence, and animal appetites and passions bear sway, and dominate over mind and soul. Those who are thus controlled cannot comprehend the truth of divine origin, or appreciate the value of heavenly things. They are ruled by appetite, and the brain power is benumbed. The very foundation of the physical being is undermined. We have no right to destroy the

habitation that God has given us. We have been purchased at an infinite cost.

It was by a failure to resist the inclinations of appetite that Adam fell in the garden of Eden. But Christ came to take up the battle in behalf of man. He met and contended with the powers of darkness, and at every point where Adam fell, Christ won precious victories. He wrought out a way by which we may be saved. However depraved, however sinful, as men seek for forgiveness of their transgressions, they will find pardon and peace through the merit of Christ. Divinity co-operates with humanity in the work of elevating and purifying the character. When the converting power of God takes hold of the soul, it will work a radical change. Those who have formerly abused their families and friends, will begin to labor earnestly for their salvation. Jesus came to save the lost, to take them out of their fallen condition, to make them more than conquerors, and to give them a seat upon his throne. O that the soul temple might be cleansed of every defilement. O that we might not offer to God a diseased, defiled offering. An infinite price has been paid to bring us into connection with Christ. Self-indulgence must cease. We must come into right relations with God, and we must be cleansed from all iniquity, and walk worthy of the vocation whereunto we are called.

When Jacob journeyed to the house of Laban, he lay down to rest in the wilderness, with a stone for a pillow. He was a discouraged, disappointed man. It seemed to him that he was forsaken of friends, and forgotten of God. His own brother was seeking him, that he might take his life. While he slept he had a vision. There appeared before him a ladder, whose base rested on the earth and whose top reached into the highest heavens. God was above the ladder, and his glory shone through the open heaven and lighted up every round of the ladder. The angels were ascending and descending upon it. The plan of salvation was open to Jacob's mind in this dream.

When Jacob awoke, he said, "Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of Heaven." Christ was the ladder that Jacob saw. Christ is the link that binds earth to Heaven, and connects finite man with the infinite God. This ladder reaches from the lowest degradation of earth and humanity to the highest heavens. We are to ascend the ladder that Jacob saw, but not by our own strength alone. It is the goodness of God that leads to repentance and reformation. We are not left to struggle on alone.

Those who have fallen by sin and iniquity may receive the pardoning love of God. By repentance and faith, the transgressors of his law may come to God through Christ. And when we have come to Christ, and have taken the steps requisite in conversion, we are to seek those things that are above, where Christ sitteth on the right hand of God. When we are burdened with care and sorrow why do we not go right to our Saviour, and claim his promises, and find him a very present help in every time of trouble? We are not left to be the sport of Satan's temptations. God has

given us precious promises by which we are to become partakers of the divine nature. In Christ is our help. When we come with repentance and faith, however polluted and sinful, we shall find him the sinner's Saviour. He has said, "I am not come to call the righteous, but sinners to repentance." The sinner may carry his load to Calvary, and lay it down at the foot of the cross. It is the privilege of everyone to leave sin and transgression, and to become a loyal subject of the God of Heaven. We may be clothed with the righteousness of Christ, but his righteousness will not be a covering for the least iniquity. "Wash you, make you clean." There has been a fountain opened for Judah and Jerusalem, and every stain may be cleansed away.

Do not wait to make yourselves better. How many there are who think that they are not good enough to come to Christ. Do you expect to become better through your own efforts? "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." But there is help for us in God. We are prisoners of hope. God has power in reserve for us. Those who are reaching out for help, exercising faith in Jesus, will receive it.

Divine power will co-operate with human effort. Brethren, the gates are open, and the glory of God is shining for every soul who looks to Heaven in times of trial and perplexity. How many go to human friends when they are in trouble. But how vain is the help that man can give. Human aid is only as a broken reed. Christ has been manifested to the world as the One who can bind up the broken in heart, and comfort those that mourn. Heaven was open to man through the sacrifice of the Son of God. "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." He came into the world that he might understand all the needs of fallen humanity. He bore the griefs and sorrows of men. He was made a perfect Saviour through the sufferings that he bore in man's behalf, and we through his grace may become perfected, and be heirs of God, and joint heirs with Christ in the everlasting kingdom.

THE NEW BIRTH.

BIRTH is the beginning of life. The beginning of our natural life is called birth; the beginning of the spiritual life is also called birth. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:6.

Everyone who receives Christ is born of God. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12, 13.

To be without this life is to be dead. This is the condition of all who are carnally minded. To receive this life is to be made alive, or quickened. "And you hath he quickened, who were dead in trespasses and sins." Eph. 2:1. "For to be carnally minded is death, but to be spiritually minded is life and peace." Rom. 8:6.

When the Spirit of God has given new life

to the believer, a new creation has taken place. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10.

The new birth is regeneration, or new creation, and always accompanies the forgiveness of sins. The new life is begun in every true believer. "Whosoever believeth that Jesus is the Christ is born of God." 1 John 5:1.

The new life is begun before the world is overcome. "For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the son of God?" 1 John 5:4, 5.

We can do nothing without that life which flows to us through a connection with Christ the living vine, in answer to our faith. Jesus says: "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." John 15:4.

God works a miracle for every person who accepts Christ. "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. 12:3.

The one who never had the Spirit of God working in him never was a child of God. "If any man have not the Spirit of Christ, he is none of his." Rom. 8:9.

The new life that we receive when we are forgiven is one of the first-fruits of the Spirit. Paul says, "Ourselves also which have the first-fruits of the Spirit." Rom. 8:23. The same verse tells about the redemption of the body that completes the work of the Spirit in us.

After we become sons of God, we keep purifying ourselves; for the work is not completed. And we do this just as long as we have this hope of being like Jesus. We will not be like him until he comes, so in God's strength we will purify ourselves until he comes. Then the Spirit of God will have completed its work in us, and we will be born again in a larger sense than when we first believed. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as He is pure." 1 John 3:2, 3.

We will not take any credit to ourselves; for all our strength, even the ability to believe, is from Christ. He is "the author and finisher of our faith."

God has never promised to bring us, in this life, to a place where we will not be tempted. Such a condition would not be the image of Jesus Christ, for Christ was tempted. But he will give his children ability to overcome when they are tempted, and when they overcome it will be evidence that they have received life from the Living Vine, and are still the sons of God. "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life." James 1:12. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12:6.

From the time we first believe until our

probation closes, God has deeper experiences and greater blessings in store for us; but there is no time in this period when we will be without chastisement, and if we have reached a place where we have none, we are not children of God. "But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Heb. 12:8.

T. S. PARMELEE.

Athens, Michigan.

THE RESTORATION.

BY CALVIN GREEN.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9.

"EYE hath not seen" the beauty of that land
Prepared for them,—the meek and lowly here;
The verdant plains stretched out on every hand,
And hill and dale and lakelets bright and clear.

Life's river flows meandering through the earth
Forth from the throne, branching to every place,
With crystal waves bestows on all new birth,
Beauty and life renewed with every grace.

The tree of Life with leaves of living green,
And fruit of golden hue, greet now the eye
Of those once dimmed by tears, fading unseen,
Far from loved friends, and left alone to die.

The holy city with its garnished walls
Of precious stones, laid by no human hand,
With turrets, towers, and spires is seen by all;
Lighted by God's own glory and the Lamb.

Those mansions bright, purchased at such a price,
Opens to view, the home of all the saved;
And as they look on them, they with one voice
Break forth in strains of highest, purest praise.

"Ear hath not heard," as yet, such melodies
As wait the worn ones and the weary, here;
The voice of welcome which accompanies
All of this glory, from a Saviour dear.

A welcome, too, is heard from the great throne,
"Eternal welcome to your Eden rest;"
A welcome sweet, and in such loving tone
As calls to mind when here we first were blessed.

No lion will be there, nor ravenous beast,
To tear and rend, allure and then destroy;
No parched earth, but pools the land refresh,
Which bring to all, glad hearts and peaceful joy.

The wilderness and solitary place
Shall there rejoice, as in them beauty grows;
And Leb'non's glory vie in wonted grace
With Carmel's excellency and Sharon's rose.

Confirm weak knees, strengthen the feeble hand;
For joy the lame shall leap, the blind shall see;
The stammering tongue shall ring in that fair land,
The deaf shall hear, and join the melody.

Be strong, ye fearful heart, be brave, fear not!
Behold! our God shall come and all restore;
His glory thou shalt see, then wait thy lot,
Be faithful here, there's joy forevermore.

Then all shall see the glory of the Lord,
The excellency of God's unchanging love;
The great decree is given in his word,
We read it clear, it comes from him above.

The earth restored "shall echo forth again
The steps of Him" who blessed it ere the fall;
There from all faces sorrow's pit'less stain
Shall e'er be wiped, and "God be all in all."

Hebron, Wis.

A TEA company out West failed the other day, and after the disappearance of the manager the sheriff found that all the packages with mysterious Japanese marks contained only sawdust. Perhaps, after all, this stock was more valuable and less dangerous, from a hygienic point of view, than if it had been what it purported to be—"tea."—*Catholic Mirror*.

OBEYING BY DISOBEYING.

THE Burlington, Vermont, *Independent* acknowledges an increasing interest in the Sunday movement, because of its growing popularity, and scores the Seventh-day Adventists for weakening the work. It says they are "a very zealous and apparently well-meaning people, but in this respect working against the spirit of the command to remember and keep holy the Sabbath-day." Anything logical in the way of criticism could hardly be expected in a journal whose principles are confessedly based on popular clamor; so it is not surprising to find in it the self-contradictory idea of violating the spirit of a commandment by obeying its letter.

The idea that God would make a certain specified day holy, and command us to keep it holy, and then expect us to obey the spirit of the commandment by observing another day, is almost too childish for serious consideration. In the first place, man cannot make a day holy, and of course cannot keep one holy that has not been made so by some competent authority. God alone can make anything holy, and there is no record that he ever made any day holy but the seventh. Nor is there any record that he ever removed from that day the sanctity that he placed upon it in the beginning. Therefore, when either the church or the State commands us to keep holy any other day than the seventh, it commands an impossibility. And when either the church or the State assumes to make a day holy, it assumes the prerogative of God, and is guilty of blasphemy.

The idea of obeying a law by doing something else than is verbally specified in the law, would not work very well in any human affairs, and God's commands are of no less importance. There is not a department in all the realm of human activity where such a precedent would not prove disastrous. If the editor of the *Independent* should doubt this, suppose the employes of his office try the experiment for a week, that he may see the fallacy of his argument. Or if that fail to convince him, let his family, if he has one, carry out the spirit of his requests by obedience on the principle of his Sabbath-keeping theory. Or if he is used to that kind of discipline at home, and is satisfied with it, let him suggest it to the school authorities of Burlington, and if he can, get them to give it a trial.

What can express or indicate the spirit of a commandment but the language of the commandment? What else can give an idea of what is required, than the letter of the requirement? If the letter does not express what is designed in a law, what is the letter for? In the government of God, implicit, unqualified obedience is the first principle. Everything in the universe obeys him "by whom all things consist," except the carnal mind; that alone is enmity against God. That only seeks to evade the known duty to the Creator; and that alone is unwilling to accept the plain word as the unerring indicator of his will.

But let us try this Burlington editor's principle of obedience on the Sunday movement. It ought to work both ways if it is a good rule. It ought to be as applicable to a first-day law as to the commandment for

keeping the seventh day. If the principle is worth a farthing it will fit a human Sunday law as well as the divine Sabbath commandment. Will the Sunday-law advocates concede that keeping Saturday or Monday would satisfy the spirit of their law? In those States where they have Sunday laws without exemption, do they admit that one who has conscientiously rested and attended church the day previous has obeyed the spirit of their so-called Sabbath law? The records of fines and imprisonments in those States answer, No.

When the Creator instituted the Sabbath he had a purpose, and that purpose was to commemorate the great work of creation, as a constant reminder that he who created the heavens and the earth was the true God. He set apart and hallowed the seventh day for that purpose, and himself rested upon it. That the spirit of obedience to that command consisted in the actual observance of the letter was demonstrated over and over again in the wilderness. That he requires literal obedience to his commands, is amply illustrated in the case of Saul when commanded to utterly destroy the Amalekites and all that they had. He essayed to obey his idea of the spirit of the command, instead of the plain letter, and for manifesting such a spirit was rejected by the Lord; the kingdom was taken away from him, and the Lord finally refused to have anything whatever to do with him.

But men in these last days are growing more and more presumptuous. They not only ignore the commandment of God, but they set up a rival institution, and seek laws to compel men to recognize their usurpations. "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. W. N. GLENN.

THE BLAIR BILL ANTI-CHRISTIAN.

"FAIR PLAY," a paper published in Valley Falls, Kansas, refers to the Blair Sunday-Rest bill and the Blair Educational Amendment bill, as "Christian bills," but why, we are unable to say. Certain it is that we have repeatedly shown that these measures are the very opposite of Christian. Christianity teaches that men should render unto Cæsar the things that are Cæsar's and unto God the things that are God's. The Blair Sunday-Rest bill, should it become a law, would require men to render unto Cæsar that which is God's. Again, Christianity teaches individual responsibility to God, and that man owes the highest duty to God. The Blair Educational Amendment, which provides that the principles of the Christian religion shall be taught in the public schools, would destroy that responsibility and place the Government in the place of God; because if the principles of the Christian religion should be taught in the public schools, the Government must define what are the principles of the Christian religion. And, if we recognize the State as having the right to decide this question for us, we virtually agree to stand by that decision. That is, we agree to accept as Christianity whatever the State may declare to be such. And to agree to such a thing is simply to deny the authority of God and of his word, and to apostatize from the true Christian faith.

Every good citizen will obey every law of the State which does not interfere in any way with his duties to God; but no Christian can yield obedience to the State in matters which pertain alone to his duty to God. The apostles taught that we should be subject to the powers that be, but when arraigned before the magistrates and commanded not to teach any more in the name of Jesus, they said, "whether it be right to hearken unto you more than unto God, judge ye, but we cannot but speak the things which we have heard." The Blair bills are not Christian but anti-Christian, for the reason that they are subversive of the very principles of Christianity.—*American Sentinel*.

THE HUMAN ELEMENT IN THE BIBLE.

DR. TAYLOR LEWIS published some years ago, a book entitled, "The Divine Human in the Scriptures." He contended in it that the Bible is the most thoroughly human book in the world, and inferred from this its divinity. It was a legitimate inference. Only He who knew man thoroughly could make a book that would win its way to the hearts of men of all races and temperaments, and degrees of culture through the ages. Compare any ancient history by an uninspired author with the historical books of the Old Testament. Few people read Herodotus or Xenophon, though we have excellent translations of them. But everybody reads the Bible. Its men and women seem nearer to us than the men and women in Bancroft's History of the United States. Tens of thousands know more about Abraham and Joseph and Moses than they know about George Washington. There must be a reason why these writings, that come to us from a period so early and comparatively rude, are so universally studied and admired. That reason is their naturalness; the charming clearness and simplicity with which they present the most surprising and most familiar things. The narrator describes the every-day life of the patriarchs who dwell in tents, and then goes on to tell of a visit of angels, and of the raining of fire and brimstone from heaven, in the same quiet style, as if, from his point of view, there was nothing strange or startling in what we call the supernatural. It is this constant self-possession of the sacred writers which makes their books so attractive, and which compels us to believe that they wrote as they were moved by the Holy Ghost.

Now, if we had no Bible, and it were announced that God is going to give us one, and the scholars of the age were asked, what kind of a book it would be, what would they answer? Would they not reply, a systematic statement of God's nature and attributes, and of man's duty and destiny? Would they ever dream of such a Bible as we now have? But would a Bible made according to their ideal be popular? Would it come into general use? Would the common people love it, and study it, and pillow their heads upon it in sickness and in death? No, such a Bible would be a text-book in theological seminaries, but not a hand-book in the homes of both the rich and the poor, the wise and the unwise. Truly, the foolishness of God (as skeptics deem it) is wiser than men.—*Occident*.

FIVE REASONS FOR VERBAL INSPIRATION.

THE Bible is the very handwriting of God! Suppose I believe that. Suppose, instead of Luke and John and Paul and Peter, I behold in overawed imagination "God grasping the pen" and setting down the sentences, the words, the jots and tittles—every stroke of it; does not that fix me? does not that arrest me? does not that determine, shape, and mould me, as no conviction other, lesser, can?

That is the anchor to which, by twisting a few honest strands, I would help, if I may, to rebind our cables. When we were resting quietly inside of Sandy Hook, our own ship and others swung round with the tide, but none changed its place, for all were well anchored. The ships of sentiment are swinging loose to-day, and with the counter tide. That has been, and it will be, again and again, so long as human opinion is the vacillating and uncertain thing it is. But we need not fear, for the old anchor holds as firm, as steady, as inflexible as ever. That anchor—back of all departures, heresies, and fluctuations—is the literal, direct, divine inspiration, *on the original parchments*, of the word of God.

We cannot consent to see in the Bible the pens nor the penmen; but, undistractedly, the Master Intellect, which every where directs each thought.

The whole question of inspiration has, within the last half century, been made to turn upon the *writers*. It has been unhinged from those stanchions on which St. Paul makes it turn—the *writings themselves*.

This misdirection of thought would seem to be much like that of the boy who stands at the end of the telegraph line, and gets a message from his father ("I have written to him the great things of my law"), and who, instead of taking the message as direct, authoritative, final, goes to work to discuss the posts, the wires, electricity, the key-board, the touch of the finger, the process. His business is simply to heed and obey.

The doctrine of direct, dictated, verbal inspiration—that everything in the Bible was set down by the finger of God—has these five things in its favor:—

1. It is the *first*, original, and oldest doctrine.
2. It is the *simplest* doctrine.
3. It is the *undeviating* doctrine which has proved the bulwark of the church of God. Defended in the earliest centuries by men like Athenagoras and St. Augustine—defended still by men like Wickliffe, Huss, and Luther, in the struggles which led in the Reformation—and, in post-Reformation times, defended by men like the Buxtorfs, John Owen, John Gill, and Gaussen—it has been the one, consistent, inexpugnable, permanent doctrine from the beginning. Scripture—sunlight to the sun—is the untarnished radiance of God. What *it* says, *God* says.
4. A fourth fact is the *logical impossibility* of any other counter position. "If we do not take direct inspiration," says Waller, "what we are to take is not so clear." If we begin to admit inequalities in revelation, where shall we stop? If we turn our attention away from the writing to occupy ourselves with the writer—his genius, his knowledge, the amount of assistance required—who does not see that

this descent from heaven to earth, from the high Himalaya of the Divine to the low, marshy ground of the creatural human, must tend to gravitate, to minimize, and more and more, until your Bible is reduced to Shakespeare or (who knows?) to Bret Harte. The fabricators of degrees in inspiration—the men who so self-confidently set forth to us their four classes,—the inspirations of “elevation,” of “superintendence,” of “suggestion,” of “direct dictation,”—tell us themselves that the last is the highest. Ah well! we will choose—we will cling to that highest. Why not? If dictation anywhere—in any one instance, then dictation all the way through. If not, why not? Where are the limits? Where shall we stop? Suppose certain words in the Scripture—only a few—to be put there by God. Suppose this admitted, and it is admitted—who shall define the number of those words? Who shall assume to stand up and tell us where God the Holy Ghost expresses himself in the very form of the word, and where he retires from the word and leaves it a shell merely human?

The difficulties attaching to any other view of inspiration than the verbal are simply overwhelming. Suppose that something, no matter how little—whatever you please—be left to the writers themselves, and who shall satisfy us that nothing essential has been omitted, nothing irrelevant or trifling has been emphasized, nothing inaccurate has been set down? Who does not see that, *so*, inspiration is utterly lost?

5. And that leads, logically, up to the climacteric position, that we must hold to verbal inspiration, or if not, at last—*give up the Bible*. What other result can there be? Is not this just what it comes back to—“I receive what appeals to my likings, I repudiate what I dislike”? In other words, I make my consciousness my arbiter—my prejudice, my Book,—and my self-will, my God.—*Geo. S. Bishop, D. D., in the “Inspired Word.”*

DOES GOD AFFLICT?

In connection with the troubles of this life there are two very common errors against which believers should be guarded. One is that, by the exercise of a certain kind of faith, we may be entirely exempt from bodily afflictions at least. The other is that God does not afflict his children at all, but on the other hand we are to find the cause of our trials in the malice and power of the devil. Both of these errors are so plainly contradicted by the inspired Scriptures, it is surprising that any intelligent Christian holds them.

“Many are the afflictions of the righteous” (Ps. 24:19); “in the world ye shall have tribulation” (John 16:33); “we must through much tribulation enter into the kingdom of God” (Acts 14:22); “heirs of God, and joint-heirs with Christ, if so be that we suffer with him” (Rom. 8:17); “unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; . . . Epaphroditus was sick nigh unto death” (Phil. 1:29; 2:27); “Trophimus have I left sick at Miletus” (2 Tim. 4:20); “if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons” (Heb. 12:8); “think it not strange concerning the fiery trial which is to try you, as though some strange thing hap-

pened unto you.” 1 Pet. 4:12. Indeed suffering is always the badge of sonship, as shown by the experience of prophets, apostles, martyrs, and all Christians who have lived on the earth.

In the second place, it is God who sends these afflictions. “My son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons.” Heb. 12:5-7. “As many as I love I rebuke and chasten” (Rev. 3:19); “as a man chasteneth his son, so the Lord thy God chasteneth thee” (Deut. 8:5); “who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord?” (Ex. 4:11); “the Lord struck the child that Uriah’s wife bare unto David” (2 Sam. 12:15); “Thou laidst affliction upon our loins” (Ps. 66:11); “Thou, which hast showed me great and sore troubles, shall quicken me again.” Ps. 71:20. Thus it is all the way through the Bible, and it is marvelous that any one can fail to recognize the hand of God in the afflictions that often rend the soul. If he does not send nor control them, why pray to him?

In the third place, he sometimes sends trouble through the agency of Satan. When he tested Job he said unto Satan, “Behold all that he hath is in thy power; only upon himself put not forth thine hand.” Job 1:12. “And Satan stood up against Israel, and provoked David to number Israel,” bringing upon the people a fearful pestilence. 1 Chron. 21:1. “Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years.” Luke 14:16. “Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me.” 2 Cor. 12:7. But in all such cases God keeps his hand upon the devil, who can do nothing without the royal permission of his master.

In the fourth place, afflictions are always sent for the good of God’s children. “Before I was afflicted I went astray; but now have I kept thy word . . . It is good for me that I have been afflicted, that I might learn thy statutes . . . I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.” Ps. 119:67, 71, 75. “I will correct thee in measure” (Jer. 30:11), or in moderation, and he is so careful in measuring out the medicine of affliction, that he will not add a dose or drop too much. Hence he says, “My son, despise not the chastening of the Lord [do not fling it from you, as a bitter medicine, and yet expect a cure]; neither be weary of his correction, [the Hebrew word being derived from one which means a thorn]. For whom the Lord loveth he correcteth, even as a father the son in whom he delighteth.” Prov. 3:11, 12. “I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.” Isa. 48:10. “Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; . . . be thou faithful unto death, and I will give thee a crown of life.” Rev. 2:10. As a wise and loving Refiner he sits by the furnace; and soon a crown will rest on the aching brow.—*The Truth.*

SUFFERING.

THE price of perfection in this world is suffering. The forms of suffering that may be endured are infinite in number and diversity. Few, indeed, pass through life without at some time drinking its bitterest cup. For some it is filled again and again after once they have drained it. By unmerciful disaster followed fast, and followed faster, they are made to pass through the cycle of suffering, and sit with Job in ashes, comfortless, and cursing the day of their birth. Even these, holding fast and denying not their integrity, come forth at last refined from the fire.

In our blindness we call pleasure good and pain evil, but when our vision has been purified by suffering, we learn that pain also is good and that pleasure is often evil. When we are wise enough we give God thanks for the lesson he has taught us through hardship and loss and bereavement and disappointment and pain and poverty, we find that our most trying and painful experiences are richest in the fruits of knowledge and power and joy.

The finer the porcelain the higher the degree of heat required to burn it. The harder the stone the longer and more difficult the process of polishing it. The rough diamond is cemented to a handle called a “dop,” leaving the part exposed which is to be removed to form one facet. The projecting portion is then removed by attrition against another diamond similarly set in a handle, or by means of diamond dust and oil upon a disk, wheel, or wire, according to circumstances. Many and many a man and woman finds himself and herself cemented by circumstances into a “dop,” and held against the wheel while life is ground away. Then the position is changed, perhaps, and another facet polished. By and by it may be, he is properly mounted, or he is one of the ten thousand polished jewels that never receive any mounting, but a polished jewel, nevertheless, waiting its final glorious setting.

There is positive gain in some kinds of loss. The solid block of fine marble loses certain portions of its mass, and a statue stands forth, multiplying the value of the original mass a thousand-fold. The jewel suffers loss in being engraved. Its very heart feels the steely point of the graver as the image or inscription that is to endure forever is made upon it by the removal of its integral substance. But its intrinsic value is immeasurably enhanced.

What is needed most by those passing through the furnace, held to the polishing-wheel, under the chisel of the great Master, under the point of the graver, is steady clinging to the right, unbending tenacity of high purpose, and fidelity to trust, even unto death.—*Christian Advocate.*

MANY think themselves Christians who are not. For Christians are holy; these are unholy. Christians love God; these love the world. Christians are humble; these are proud. Christians are gentle; these are passionate. Consequently they are no more Christians than they are archangels.—*John Wesley.*

The Signs of the Times.

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

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THE DAY OF THE LORD—EVENTS IN ITS BEGINNING.

It has been shown in a former article that the "Day of the Lord," the day of Judgment, or the great day of God's wrath, as the period is variously called in the Scriptures, begins at the close of probation, or when the day of salvation ends and man's trial for life is forever closed by the irrevocable decree of the Judge: "He that is unjust, let him be unjust still; . . . and he that is holy, let him be holy still." Rev. 22:11. This decree forever closes all time of repentance and reformation. Our High Priest will then leave his mediatorial throne; the angel of mercy will fold her wings, while the black satyrs of evil will seem to triumph.

But not for long. The next verse to the scripture above quoted, reads: "And, behold, I [Jesus] come quickly; and my reward is with me, to give every man according as his work shall be."

Here is a little period covered by the word, "quickly." What occurs during this period? How much time does it embrace? What great events intervene between the beginning of the day of the Lord and the coming of Christ, inclusive?

We may certainly inquire concerning this period to the extent that God has revealed it to us. We do not propose to speculate over obscure passages, but to present those which are clear and unambiguous. As God's word is truth, the obscure will be in harmony with the plain, positive testimony. With these objects before us, let us notice some of these great events:—

1. *The seven last plagues.* As there is no mercy mixed with them, as in them "is filled up the wrath of God" (Rev. 14:11; 15:1), they very properly begin, or usher in, the day of the Lord. The prediction concerning them is found in the sixteenth chapter of the Revelation. That these plagues are literal, we need not argue. To suppose otherwise would make nonsense of the chapter. The plagues of Egypt were literal; these are the same. We have no more right to spiritualize the one than the other. True, symbols are introduced of institutions and powers, but it is done for the purpose of connecting them with previous prophecies from which these symbols may be understood. For instance, the beast represents Papal Rome, and its mark symbolizes one of its vital institutions. Rev. 13 and 14. The great river Euphrates is referred to in chapter 9:14, and refers to the great Mohammedan powers. These plagues, too, fall upon the same generation of men. Those upon whom the fifth plague falls are those suffering from the boils of the first plague.

It is not our purpose to describe these plagues, or give an exposition of Rev. 16, interesting as the prophecy is; we merely locate them between the close of probation and the coming of Christ, which occurs immediately after, or in conjunction with, the last plague. For it is under the last plague that the shaking of the powers of heaven takes place, and "then shall they see the Son of man coming in the clouds with power and great glory." Mark 13:26. Under this plague, the great hail, reserved to the day of trouble (Job 38:22, 23), falls upon men who are still blaspheming God; and the great

battle is fought at Jerusalem, in the valley of Jehoshaphat. Zech. 14, and Joel 3.

The *time* occupied in the pouring out of these plagues is evidently a year. In prophetic language, a day symbolizes a year (Eze. 4:4-6; Num. 14:34); and in the prophecy concerning Babylon (Rev. 18), it is stated (verse 8): "Therefore shall her plagues come in *one day*, death and mourning and famine." Of course, famine could not come in one literal day; we therefore conclude that the time is symbolic, signifying one year. This seems to be referred to by the prophet: "For it is the *day* of the Lord's vengeance, and the *year* of recompences for the controversy of Zion." Isa. 34:8. It ushers in the great day of God, and in it is the most signal manifestation of his just wrath until after the thousand years, namely, the pouring out of the seven last plagues.

2. *God's care for his people.* From this time of trouble (Dan. 12:1), God's people are delivered. None of the judgments fall upon them. They have made their peace with God; their names are in the book of life; they are clothed in the righteousness of Christ. Inspiration says of the righteous at that time:—

"He [the Lord Jehovah] shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Ps. 91:4-12.

The reason of God's protection is given in the ninth verse. The faith of the child of God grasps these promises, and in the midst of boiling seas, falling rocks, and quaking mountains, he triumphantly sings:—

"God is our refuge and strength, a very present help in trouble. Therefore will we not fear though the earth be removed [do change, R. V.], and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Ps. 46:1-3.

3. *The death of all the wicked.* Many of them die in the battle of the great day which takes place under the seventh plague. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground." Jer. 25:33. Then the fowls of heaven are called to the feast: "Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and them that sit on them, and the flesh of all men, both free and bond, both small and great." Rev. 19:17, 18. The great apostate powers are cast alive into the lake of fire, into which a portion of the earth will be converted. Here they will be "utterly burned." Rev. 18:8. The "remnant," or the men who are left after the great battle, are slain by the sword of the Coming One, who then appears. As Paul expresses it: "Then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:9. See Dan. 7:10.

4. *The righteous dead are raised at Christ's appearing.* "For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel [see John 5:28], and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16. The resurrection of the righteous precedes that of the wicked. See John 5:29; Acts

24:15; Rev. 20:4-6. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:6. From this scripture we learn two important facts: (a) The first resurrection is that of the righteous dead; they are blessed and holy; (b) Those mentioned in the fourth verse are the same as those of the sixth; they both reign with Christ a thousand years; (c) the coming of Christ, the slaying of the wicked, the raising of the righteous dead, mark the beginning of the thousand years of the millennium of the Bible. The preceding verse shows that there is one thousand years between the resurrections of the two classes: "The rest of the dead lived not again until the thousand years were finished."

This first resurrection of the faithful has been the hope of all past ages. Job, Isaiah, David, Hosea, Jeremiah, in fact, all classes—apostle, prophet, and saint—looked forward to the time when the coming of the Master of life would be the destruction of the grave (Hosea 13:14), and the saints would shout, "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:55. This is the resurrection literally "out from among the dead," of which our Saviour speaks in Luke 20:35, and for which Paul earnestly longed. Phil. 3:11. Glorious day to the worn pilgrims, the faithful toilers, the blessed martyrs, who, all unappreciated by a wicked and tyrannical world, have laid down their lives for the sake of Christ. Great is their reward.

Other important events in connection with the coming of Christ will be considered in our next.

M. C. W.

CONVERSION.

THERE is no subject which should engross the attention of all men more than that of conversion; for it is a change through which all who have arrived at the age of accountability must pass if they would ever enter the kingdom of Heaven.

Primarily, conversion means "the act of converting or changing from one state or condition to another." Theologically, it is defined first as "a radical change of moral character; a change from the service of the world to the service of God; a change of the ruling disposition of the soul to the appropriate effect in transforming the outward life."

In the Scriptures it is declared to be a "new birth." Said the Saviour to Nicodemus: "Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God." But the learned Pharisee, though a master in Israel, did not comprehend this, and incredulously asked, "How can a man be born when he is old?" "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again." But Nicodemus did marvel, and then the Saviour told him that this change was the work of the Spirit of God upon the heart. Said the Master, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit." But Nicodemus could not comprehend it, and neither can anyone who has not felt in his own heart the transforming influences of the Spirit of God.

The apostle Paul illustrates this change by death, burial, and the resurrection. He says, "How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into

death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." Rom. 6:2-7. The change which is wrought in the individual by conversion is thus described elsewhere by the apostle: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice." Eph. 4:22-24, 30, 31. There must be an entire change; the old man must be put off and the new man put on, and this new man is created in righteousness and true holiness; or, as we read elsewhere, "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." 2 Cor. 5:17, 18.

If anything more is required to show the nature of this change, it is supplied by Rom. 8:1-17. The apostle there shows that the natural heart is opposed to the law of God (verse 7), but conversion brings the heart into harmony with the law of God, and instead of doing the works of the flesh (Gal. 5:19-21), the converted individual brings forth the fruits of the Spirit, which are in harmony with the law. Compare Rom. 8:10-14 with Gal. 5:22, 23. It thus appears that, as stated, conversion is a radical change which is wrought in the human heart through the instrumentality of the word and Spirit of God; and this agrees with the Old Testament Scriptures.

For instance, we read of David that after he was brought to repentance for his sins (2 Sam., chapters 11 and 12) he prayed: "Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit." Ps. 51:11, 12. What the psalmist understood by conversion we may learn from verses 1, 2, 9-11 of the same psalm: "Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin." "Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me."

"Ye must be born again," said the Saviour; "put on the new man, which after God is created in righteousness and true holiness;" and, "if any man be in Christ, he is a new creature," says the apostle, while the psalmist prayed, "Create in me a clean heart, O God; and renew a right spirit within me." Who can doubt that all these expressions refer to the work of conversion? and who will say that that work is not wrought by the Spirit of God? Ezekiel, too, uses similar language. He says: "Therefore I will judge you, O house of Israel, everyone according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel?" In the case of Saul (1 Sam. 10),

we find another positive testimony that conversion is taught quite as plainly in the Old Testament as in the New, and this text fully justifies the Saviour's words to Nicodemus when he said, "Art thou a master of Israel, and knowest not these things?" If Nicodemus had been familiar with the Scriptures which he professed to teach, and which, as a ruler in Israel he ought to have known, he would have understood something about a change of heart. Said the prophet to Saul: "The Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man." 1 Sam. 10:6. And again: "And it was so, that when he had turned his back to go from Samuel, God gave him another heart; and all those signs came to pass that day." Verse 9.

This can mean nothing else than that Saul was converted; not a single element was lacking. The prophet had spoken to him the word of God, then Saul signified his willingness to obey, and God enabled him to obey by giving him another heart. Or, as Samuel said, "He was turned into another man." In short, to express it in the New Testament language, he was "born again." And thus it is clearly shown that the doctrine of conversion is common to both Testaments, and the agencies by which this work is accomplished have ever been the same, namely, the word and Spirit of God.

The fact that Saul did not retain his integrity, but grieved away the Spirit of God, and finally died by his own hand, is supposed by some to disprove the genuineness of his conversion. But it does nothing of the kind. It simply disproves the delusive doctrine of "once in grace, always in grace," and gives force to the admonition of the apostle, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Eph. 6:11-13.

Paul even feared that after having preached to others, he might lose the prize. He said: "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." To assume that there is no danger, is to presume upon the mercy of God; it is to become an unfruitful branch, whose end is to be burned; for says the Saviour: "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 15:5, 6.

If we are to receive the testimony of the Scriptures, there is nothing so hazardous in the Christian life as the condition of being at ease. It is to the lukewarm that the Saviour says, "I will spew thee out of my mouth." Rev. 3:16. Then let any who feel that they are being separated from Christ, heed the words of the prophet: "Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. . . . And we shall live in his sight. Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:1-3. But if we do not follow on, the decree will go forth, Cut them down; why cumber they the ground? Luke 13:7.

C. P. B.

"JESUS answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

ORIGIN OF A CHURCH DOGMA.

(Concluded.)

WE have seen how much stress was laid, in the quarrel between the empire and the Papacy, upon John's innovation on the accepted belief as to Christ's poverty, and the manner in which his resolute purpose had carried that dogma against all opposition. On this occasion he was the conservator of the previously received faith of the church, but the political conjuncture was against him. Not only was Louis of Bavaria consolidating the empire in resistance to the aggressiveness of the Papacy, but France, the main support of the Avignonese popes, was indisposed. Philippe de Valois had been offended by the rejection of his excessive demands in compensation of fulfilling his vows of a new crusade, and had been alienated by John's yielding to the schemes of John of Bohemia, who was endeavoring to secure the imperial territories in Italy. Both monarchs took active steps to turn to the fullest account the Papal heresy.

It was a received principle that, as a dead man was no longer a man, so a pope detected in heresy was no longer a pope, seeing that he had *ipso facto* forfeited his office. Nothing better could serve the purpose of Louis of Bavaria and his junto of exiled Franciscans. Under the advice of Michele de Cesena he took steps to call a German national council, for which Bonagrazia drew up a summons based upon the Papal heresy, and the plan was approved by Cardinal Orsini and his dissatisfied brethren. This came to nought, however, through the still greater promptness of Philippe de Valois to avail himself of the situation. He made the celebrated William Durand, bishop of Mende, write a treatise in opposition to the Papal views, and protected him when John sought to punish him. He assembled the University of Paris, which, January 3, 1333, pronounced emphatically in favor of the beatific vision, and addressed to the Pope a letter asserting it without equivocation. Gerard Odo, the time-serving Franciscan general, was dispatched ostensibly to make peace between England and Scotland, but instructed to dally in Paris and endeavor to win over public opinion. He ventured to preach in favor of John's conservative views, but only succeeded in arousing a storm before which he was forced to bow, and humbly to declare that his argument was only controversial and not assertive. Philippe took the boldest and most aggressive position. He wrote to John that to deny the beatific vision was not only to destroy belief in the intercession of the Virgin and saints, but to invalidate all the pardons and indulgences granted by the church, and so firmly was he convinced of its truth that he would take steps to burn all who denied it, including the Pope himself. Even Robert of Naples joined in remonstrance. Haughty and obstinate as John had proved himself, he could not resist single-handed the indignation of all Europe, and he yielded. He purchased peace by political concessions, and wrote humbly to Philippe and Robert that he had never positively denied the beatific vision, but had treated it simply as an open question, subject to discussion. Even this was not enough. All his ambitious schemes had broken down.

In Germany, Louis of Bavaria was posing as the defender of the faith. In France, even the weak Philippe de Valois had resumed his ascendancy over Avignon. In Italy, John's son, Cardinal Bertrand, had been forced to fly, and Lombardy had freed itself. For the wretched old man there was nothing left but to recant and die. He had convoked a consistory for December 2, 1334, to choose a successor to Louis of Bavaria, but before daybreak he was seized with a fatal flux which stretched him hopeless on his bed. Towards evening of the next day he assembled the cardinals and exhorted them to select a worthy successor to

the chair of St. Peter, when his kindred urged him to save his soul and the reputation of the church, by withdrawing from his opinions as to the beatific vision. The secrets of that awful death-bed have never been revealed, but after he passed away, on the 5th, a bull was promulgated over his name in which he professed his belief as to the divine vision, and, if he had in that or anything else held opinions in conflict with those of the church, he revoked all that he might have said or done, and submitted himself to its judgment. Humiliating as was this, Michele de Cesena pronounced it insufficient, as he made no formal confession of error and recantation, whence it was to be inferred that he died a contumacious heretic. Even Paris was not satisfied, although conclusions were not expressed so openly. Benedict XII., who was elected December 20, was a zealous defender of the faith, who had manifested his determination to extirpate all forms of heresy when, as bishop of Pamiers, he had personally conducted for years a very active Episcopal Inquisition in co-operation with the labors of Jean de Beaune and Bernard Gui. Such a man was not likely to underrate the importance of his predecessor's error, and in fact he lost no time in correcting it.

On the 22d a significant threat to General Odo to beware, for he would tolerate no heresy, was a notice to all who had yielded to John's imperiousness. On February 2, 1335, he preached a sermon on the text "Behold, the bridegroom cometh," in which he clearly enunciated the doctrine that the saints have a distinct vision of the divine essence. Two days later he summoned before the consistory all who had given in their adhesion to the opinion of John, and demanded a statement of their motives, by way, we may presume, of admitting them back into the fold as easily as possible.

A twelve-month later, January 29, 1336, he held a public consistory in which he published decisively that the saints enjoy the beatific vision, and decreed that all holding the contrary opinion should be punished as heretics. Benedict had earned the reputation of a ruthless upholder of orthodoxy, and persecutor of dissent, and no victims were necessary to enforce the reception of the new article of faith. So thoroughly was it received that it passed into the formulas of the Inquisition as one of the points on which all suspected heretics were interrogated; and when, at the Council of Florence, in 1439, a nominal union was patched up with the Greek Church, one of the articles enunciated for the acceptance of the latter asserts that souls which after baptism incur no sin, or after sinning have been duly purged, are received at once into Heaven, and enjoy the sight of the triune God.

Thus a new dogma was adopted by the church, in spite of the opposition of one of the most arbitrary and headstrong of the successors of St. Peter.

MODERN CONSCIENTIOUSNESS.

FROM a correspondent to the *Allegan (Mich.) Journal*, in its issue of July 12, it is stated that a school not being able to find the date and place of the poet, Will Carleton's, birth, detailed a committee to write him. Mr. Carleton replied, but the date of his letter belied him. The correspondent says:—

"Mr. Carleton believes in the strict observance of the Sabbath [Sunday] and is always conscientious in regard to it. The postmark on the envelope shows that the letter was mailed on his way home from church, but the date on the inside is of the next day, Monday. He had to all appearances strictly kept Sunday, but the postal clerk gave him away with one wicked brand of the stamp on the outside. The letter and the envelope have both been framed and hung up in the school-room, a subject for a Sunday-school lesson. Mr. Carleton was born at Hudson, Mich., Oct. 21, 1845."

The conscientiousness ascribed to Mr. Carleton

is of the same character held by the great majority of Sunday-keepers, and professed Christians, so far as our observation goes and as described by common report in religious journals. It is a conscientiousness that no one shall know how much our acts belie our professions. The only rule of conscience is the word of God, and when men depart from that and follow tradition which makes void the commands of God, we can expect nothing else than a deterioration of conscience. May God give us a conscientiousness in harmony with his word, that pertains to motive as well as act.

AN APPEAL TO THE W. C. T. U.

THE Woman's Christian Temperance Union have a column in the *Healdsburg Enterprise*. In the issue of that journal of July 3, they have an article entitled, "Sabbath observance." They speak of the efforts put forth for the Blair Sunday-Rest bill; and all the results thus far, they say, are God's answers to their prayers. That is, they would have us believe that the Lord answered prayer in behalf of an unscriptural method to obtain an arbitrary law to compel observance to an institution which not only has no divine authority, but which is a rival to the sacred rest-day of God's own appointment!

Sisters, just think of that, will you? Is it not possible that you may be wrong in ascribing the results to your prayers? God heareth those who ask according to his will (1 John 5:14); but did you ask according to God's will? Where is it contained in God's will that Sunday should be observed? Where is it revealed that any religious institution of any character should be forced upon the conscience of anyone, whatever his belief or unbelief? Paul said, "Knowing therefore the terror of the Lord, we persuade men." 2 Cor. 5:11. You think, sisters, that the judgments of God will fall upon this people because of their violation of God's law; your brothers of National Reform so talk. Believing, therefore, in the terror of the Lord, why do you not take the scriptural way, and persuade men? Is it because you lack the other means, which give power to persuasion, the word of God with its precepts and promises? Be honest, sisters, with your own souls; why support unscriptural institutions, and in such unscriptural ways? They continue:—

"Opposition to this Sunday-Rest bill comes mainly from two sources: The liquor dealers and the Seventh-day Baptists and Adventists; the first class opposing it as an infringement of personal liberty, the second as an infringement of conscience. We shall now spend no time on the first class, both because their opposition is nothing like as pronounced as that of the seventh-day people, and because the personal liberty plea has been so often and so ably answered in another connection.

"The second class of opponents are entitled to most respectful consideration, both because we always respect conscientious scruples, and because of the persistent, concentrated efforts they are making to defeat the bill. It seems as if those two churches which believe that Saturday is the true Sunday are bending all the energies which other churches expend in home and foreign missions, in Christian philanthropy of every kind, upon the one effort of defeating the Sunday-Rest bill. The country is flooded with their literature, on which they expended twenty thousand dollars last year, and their strongest men and women are instant in season and out of season, defending their cause. It is a significant fact that in this opposition of our seventh-day friends the Jews take no part."

On the above we wish to offer a few observations which we hope may prove a benefit to our Woman's Christian Temperance Union sisters.

1. They acknowledge that the great opposer to the present fight of this woman's temperance organization is not the rum power, but two bodies of temperate and temperance Christians—and these must submit or be crushed. Is it for this purpose the Union was organized? How sadly fallen!

2. Seventh-day people do not believe that "Saturday is the true Sunday." But Saturday is the true Sabbath. They have no more claims for Sunday than any other day. Its name indicates its origin.

3. The Seventh-day Adventist Church (and we doubt not the Seventh-day Baptist Church—we speak for the former) put more energy and more money in foreign missions last year than ever before. It can safely be said that they did more work in this direction in proportion to their wealth and numbers, than any denomination that espoused the cause of the Blair Sunday-Rest bill. All their efforts against it were extra above their regular work.

4. Yes; they probably expended more than \$20,000. Why not? Was not their cause a worthy one? We praise God that they did so much. We wish they could have done more.

5. "Their strongest men and women are instant in season and out of season, defending their cause." Then they are doing just what God commanded that the minister of the word should do. But they advised no arbitrary methods; they demanded nothing from the State themselves; they only asked that equality before the law which the Federal Government grants. They contended not for privileges, but rights,—rights for all equally with themselves. Was this the principle upon which our sisters strove?

6. The Jews did take part in this opposition. Both the *Jewish Exponent* and the *Jewish Times and Observer* had forcible articles against the proposed bill.

7. Our sisters belong to a "Christian" organization. They profess to be Christians; that is followers of Christ, obedient to his precepts. Did they ever read the following precept?

"Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. 7:12.

This does not mean Methodist men, nor Baptist men, nor Prohibitionists; it means all men—Jews and Gentiles, believers and unbelievers, Christians and pagans, Sabbath-keepers and Sunday-keepers. Would you have the pagan compel you to adore his gods and keep his sacred days?—Then force upon him yours. Would you have the infidel compel you to forego all worship, all service to God?—Then compel him to honor your religious observances. Would you be compelled to observe the seventh-day Sabbath, the true Lord's day?—(Would God that your consciences, enlightened by the word and Spirit, would so compel)—Then force upon the seventh-day keeper your high day, contrary to his conscience and welfare.

Are the Christian women of your organization prepared to interpret the "golden rule" in this way? Are you prepared to be active agents in the oppressive measures which are being pushed forward under the name Christian, by professedly Christian men? The tyranny of the Dark Ages began with milder and more plausible claims than are now made by those clamoring for a religio-civil sabbath. The sure effect of such legislation will be to make hypocrites of many who prize temporal advantage and convenience above conscience, and oppress others who regard conscience and the word of God above all earthly advantages. Christians, indeed, do not look here for results or rewards. Are the W. C. T. U. prepared to meet their present work in the light of the Judgment?

M. C. W.

RUSSIA and Austria are both actively engaged in preparing for war, and, at the same time, both are giving verbal assurances of peace. It seems certain, however, that the time is not far distant when one of two things must result,—war or disarmament, and nobody believes that it will be the latter.

A QUESTION ON 1 TIM. 2:11, 12.

AGAIN a correspondent asks the oft-repeated question, What is the meaning of 1 Tim. 2:11, 12? Like other books, the Bible must be interpreted according to its evident meaning and in harmony with its fundamental doctrines. Local or individual passages must not be explained or understood as contradicting general principles. A notable feature of the gospel is the elevation of all mankind to an equal standing and to equal privileges. The Bible teaches equal accountability to God, of both male and female. That in which the religion of the Bible differs from all others is in making women equal in all respects to men, and certainly the great apostle would not teach anything contrary to this, the general tenor of the Scriptures.

By referring to 1 Cor. 14:34, 35, we learn that there were special abuses in that church with which the apostle had to deal, and in his labor with the churches, Timothy would be likely to meet similar evils. This instruction given by the apostle was undoubtedly designed to prepare him for such emergencies. But when we come to consider how Paul regarded the relation of women to the church and the work of the gospel, we cannot think that he intended to teach that women should have nothing at all to say in the church or in the meetings. Indeed, other Scriptures show that the apostle himself recognizes the sexes as equal in their relation to God. He said, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. Gal. 3:28. And in Acts 16:13 we read: "On the Sabbath we went out of the city by a river-side, where prayer was wont to be made; and we sat down and spake unto the women which resorted thither." Again, in Phil. 4:13, the apostle, writing to his co-laborers, says, "I entreat thee also, to help those women which labored with me in the gospel, with Clement also, and with my other fellow-laborers, whose names are in the book of life." Also, in 1 Cor. 11:5, we find this direction: "Every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head; for that is even all one as if she were shaven." And in verse 12 we read, "Nevertheless, neither is the man without the woman, neither is the woman without the man in the Lord."

Specifying that a woman should not pray or prophesy with her head uncovered, was a tacit admission that she might pray or prophesy with her head covered, and certainly these texts are sufficient to show that the apostle never intended to teach that a woman should not be permitted to speak in public assemblies. Other Scriptures might be introduced to show the important part women have had in the work of God to which they have been called by the providence and Spirit of God; but it is unnecessary to pursue the subject further.

C. P. B.

A MOHAMMEDAN CONTROVERSY.

THE *Missionary Herald* for June has a paragraph which forcibly reminds one of the late controversy between Catholics and Protestants in Boston, concerning the suppression of Swinton's History, because it stated some facts regarding the sale of indulgences by Tetzels, just before the German Reformation. The paragraph is this:—

"The London papers report a conflict between the Ottoman Government and the Armenian Patriarch at Constantinople. The Ottoman Government notified the Patriarch that the study of Armenian history should not be allowed in Armenian schools, but that Ottoman history must be studied. The Patriarch replied that the relations of these two branches of study were such that one could not be taught without the other, and that it was out of his power to carry out the demand of the Porte. This attempt to suppress history has caused

much irritation, and we must wait to see what the outcome will be."

The Papacy and the Ottoman power, though opposed to one another, are both off the same piece, and the fundamental principle of both is a union of Church and State, and, as might be expected, their methods are not dissimilar. While we do not know that there is much difference between the Patriarch and the Sultan, we hope that the latter will not be able to suppress the teaching of history

MEN'S HEARTS FAILING THEM.

IN speaking of the signs which should precede his second coming, our Saviour gives the following:—

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

The *Christian Commonwealth*, of London, England, which is by no means a pessimistic journal, without any allusion to the Scriptures, records, unconsciously perhaps, their very fulfillment. After speaking in a recent number of the famine now prevailing in India, in which five per cent. of the population in some districts are on the verge of starvation, it says:—

"Surely the outlook just now is anything but encouraging. Calamities of all kinds seem to be quickly following each other. In nearly every direction we look we behold flood, fire, famine, railway disaster, and pestilence staring us in the face. However, the rapidity with which news travels in these days may partially account for the accumulation of these miseries into the reports which reach us each week. Still, it must be evident that there is great activity among the destructive forces in all parts of the world. And should a great European war break out as a sequel to all this preliminary destruction, surely the closing scenes of the nineteenth century will be sufficiently marked for the historian of the future."

All these disturbances are but indications of what have been predicted by the Son of God. We are nearing the time of his advent. Civilization is spreading, men are becoming more enlightened in the arts and sciences, but not in the word of God. Much of the wisdom of the world counts it "foolishness." Its prophecies are ignored, its precepts trampled in the dust, many of its promises are regarded a vain thing. Many others who are convicted of its simple potent truths, through fear of man, turn from the path of light and are swallowed up by the great unbelieving mass.

Notwithstanding all this, the word of God is true; the prophecies are light in a dark place; the precepts of God are immutable; the gospel of Christ's kingdom is the power of God unto salvation. The Lord Jesus Christ is about to come. When we see all these things predicted by our Lord, we may know that Christ is near. Matt. 24:33. Says our Lord, "When these things begin to come to pass then look up and lift up your heads; for your redemption draweth nigh." Luke 21:28. The beginning is long since passed. We stand just before the shaking of the powers of heaven; the next event is the coming of our Lord. Even so, come quickly, Lord Jesus. Amen.

M. C. W.

PROHIBITION AND PERSONAL LIBERTY.

THE following paragraph clipped from a country paper states a fallacy which has obtained to a considerable extent of late. We give it that we may the better expose it:—

"It is the principle of personal liberty that the prohibitionists of all kinds, whether they seek to prohibit drinks, or meats, or dress, or religion, come

in conflict with. The greatest thinkers and writers, the foremost divines, and the greatest statesmen have all pointed out as the fatal error of prohibition that it does not respect the inherent right of every freeman to decide for himself what he shall eat, drink, wear, and use, as well as how he shall worship."

The most serious objection to this paragraph is that it does not state the case fairly. Prohibition does not propose to interfere with personal liberty in the least. It does not propose to say what men shall eat, and drink, or what they shall not eat or drink. It only proposes to say that they shall not, for the sake of gain, systematically tempt their fellow-men to drink that which robs them not only of their money, but of their manhood, their health, and their reason.

Nobody pretends to say that the State has not a just right to prohibit "opium joints," and it has for the same reason an equal right to prohibit saloons. The "liberty" infringed by prohibition of the liquor traffic is not the liberty of the individual to eat, drink, and wear what he pleases, but the "right" of the saloon-keeper to fill his coffers at the expense of the wives and children of men, many of whom have not the moral stamina to resist the cravings of the unnatural appetite for alcoholic drinks.

The Missionary.

"THE AMERICAN SENTINEL."

THIS important journal has a special field. Its work is of a political rather than a religious nature; that is, it is set for contesting the political phase of the "image" to the Papal beast that is being made in the United States. The idea is to get the warning of the third angel of Revelation 14 before those persons who would not be inclined to heed it coming from a religious journal, or in the guise of religion, but who, after being awakened to the real character of the work of the National Reformers, would be inclined to receive, from those who had thus enlightened them, further light on the subject. And there are Christians of other denominations who would not read a denominational journal coming from Seventh-day Adventists, who would read a secular or undenominational paper, and accept such evidences as are presented in the *American Sentinel*, and thus a new avenue of approaching them is opened to our workers.

That these original conceptions in regard to a journal of the character of the *Sentinel* were correct, has been amply demonstrated in the three and a half years of its publication. It has not only been the means of enlightening our own people regarding the principles and identity of the "image" work, and what is essential to make the image complete, but it has wielded an influence that has been felt throughout the country, by all classes, and has done more toward moulding a sentiment against the National Reform work than any other one instrument. It is recognized as a foe worthy of their steel by even its journalistic opponents; and Senator Blair himself was constrained to acknowledge that the positions assumed, as presented before his committee by one of its editors, were "logical all the way through."

The *American Sentinel* deals directly with the warning of the people as to the character of the delusive work now going on in our republic, leaving the battle against the false

doctrines of the churches to be fought by the journals and other publications adapted especially to that part of the work. There is not room in either the pioneer expositor (the SIGNS OF THE TIMES), or in the special church paper (the *Review and Herald*), for the matter necessary to do the work of the *American Sentinel*. The latter is devoted to pointing out the fulfillment of that which its companions in labor have predicted through the exposition of prophecy. It is a necessary auxiliary to their work, as many of our own people even, who for years had been proclaiming and looking for the making of the image to the Papacy in the United States, were not prepared to fully recognize the structure, so far advanced toward completion, until shown its dragonic grimaces through the *Sentinel* telescope.

When the publication of the *American Sentinel* was first proposed, many of our brethren thought the move was premature, and even its most ardent advocates were content with a monthly edition for nearly three years. But the rapid growth of that which it was designed to oppose, through the encouragement given by the friendly attitude of a United States senator and the prospect of favorable legislation in Congress, soon convinced its editors and publishers that it must either be enlarged or issued weekly, in order to meet the demand upon its columns. Accordingly, it was changed to a weekly at the commencement of the present year.

Following this advance step, came the demand for an Eastern edition, and as the work allotted to us as a people is one that admits of no delay, the publishers, after due deliberation and careful counsel, promptly decided not merely to issue an Eastern edition, but to remove the main edition to the New York office. This is an aggressive move which will demand the material as well as the moral backing of our people at large,—East, West, North, and South. This forward move, right into the ranks of the enemy's heaviest artillery, will no doubt soon call for heavier ordnance on our part, and a sixteen-page *American Sentinel* will in all probability be an absolute necessity for the year 1890. The National Sunday Association is endeavoring to form State, county, and city organizations all over the country before the close of the year, and it will devolve upon this paper to show up the more prominent maneuvers of all these additions to the enemy's ranks. It will take space, and money, and talent to accomplish all this; but it must be done, if the body now intrusted with the grave responsibilities of the message would secure the final credit of "well done."

The conflict hastens; it will be a short but terrible one, and the sooner we throw ourselves and all that we have into the struggle the sooner it will be over. The *American Sentinel* will have to meet the foe in the open field, exposing to the whole people the treasonable nature of his so-called Christian movement; while every division of our denominational forces will be showing the eternal results of bowing to the "image" after its completion.

The missionary societies and the canvassers being the active agents through which our publications are made effective, we would

urge upon them the importance of working with the *American Sentinel*. As it deals with a subject of vital importance and growing interest to all classes, it is bound to yield satisfactory returns for labor performed with it. The favor and influence it has already gained throughout the country, and the prestige established in the minds of influential men, should not be allowed to wane; while the iron is hot is the time to strike. Now is the time to work, while the conditions are favorable. Now is the time that good can be done with the *Sentinel*. When the enemy's work shall have been accomplished, the warning voice will be of no avail. No one can measure the importance of that little word now, in securing a wide circulation of the *American Sentinel*. W. N. GLENN.

SAN DIEGO, CAL.

I HAVE been spending a few weeks here, and find that the work goes onward, though not as rapidly as we could wish who long for the soon coming of our Saviour. Last Sunday we had baptism, and four persons showed their faith and united with the church. There are several others that we expect will soon be ready.

I spent a few days with the San Pasqual church. We had good meetings. The brethren generally, made efforts to attend both day and evening services. In this church are good, earnest souls; but a few have fed on doubts, which grew in the field of neglected duty, till they have nearly lost power to appreciate the sweetness of faith that comes from being "circumspect in all things which the Lord thy God hath commanded." Christ said, "If any man will do his will, he shall know of the doctrine." John 7:17. Try it. W. M. HEALEY.

July 4, 1889.

The Sabbath-School.

Tithes and Offerings.

THE LOVE OF CHRIST EXEMPLIFIED.

(Lesson 6, August 10, 1889.)

1. Of what does godliness have promise?

"For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8.

2. How much should a man forsake to be a true follower of Christ?

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14:33.

3. How extensive is the promise to all such?

"And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark 10:29, 30.

4. How long will such be in remembrance?

"A good man sheweth favor, and lendeth; he will guide his affairs with discretion. Surely he shall not be moved forever; the righteous shall be in everlasting remembrance." Ps. 112:5, 6.

5. In what manner does real devotion manifest itself?

"A devout man, and one that feared God with all

his house, which gave much alms to the people, and prayed to God always." Acts 10:2.

6. How is such devotion of mingled almsgiving and prayer regarded by God?

"He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God." Verses 3, 4.

7. What instruction did the angel give Cornelius?

"And now send men to Joppa, and call for one Simon, whose surname is Peter; he lodgeth with one Simon a tanner, whose house is by the sea-side; he shall tell thee what thou oughtest to do." Verses 5, 6.

8. What do we learn from this circumstance?

9. After the healing of Simon from his leprosy what did he do in honor of Christ?

"And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head." Mark 14:3.

"There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him." John 12:2.

10. What scene transpired while he sat at meat?

"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment." John 12:3.

"And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment." Luke 7:38.

"And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head." Mark 14:3.

11. What language would imply that this woman had not been invited?

"And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment." Luke 7:37.

12. Who was this woman?

"Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)" John 11:1, 2.

13. Who found fault with her?

"Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." John 12:4-6.

14. In what way did Christ comfort her?

"When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me." "Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Matt. 26:10, 13.

15. What shows that Simon questioned the propriety of her conduct?

"Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner." Luke 7:39.

16. In what manner did Christ reprove Judas?

"Then said Jesus, Let her alone; against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always." John 12:7, 8.

17. How did Christ reprove Simon?

"There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?" Luke 7:41, 42.

18. What response did Simon make?

"Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged." Verse 43.

19. How did Christ apply his teachings?

"And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven." Verses 44-48.

20. What lesson can we draw from this?

NOTE.

THE love of Christ flows spontaneously from the heart. It is heavenly in its nature. It labors not for a reward but it always receives a reward. It forgets itself in its labors for others' good. Angels are interested for the development of its principles. They watch its development in individuals who possess it. They know all the circumstances of their daily life. This is illustrated in the case of Cornelius. All this shows the tender care which God has for his people. An important lesson is taught in the case of Simon the leper. He loved Christ, but he never realized how much the Saviour did for him in forgiving his sins. He appreciated his blessing of health to a limited extent, but the forgiveness of sin was of far greater value. Mary realized the blessing of the forgiveness of her sins. She showed the love she had for Christ on all occasions. She was the last at the sepulcher, and the first to greet her Lord when he arose. Simon must have known Mary's character before the Saviour forgave her sins. He had suspicions of her when she came and anointed Christ. He did not appreciate her motive. But her love knew no bounds. This arose from the fact that she realized how great a sinner she had been. But she was now free from the power of Satan.

"The Saviour had observed all that had taken place, and knew the motives of all who were there assembled. He read the object of Mary in her costly offering. Though she had been very sinful, her repentance was sincere, and Jesus, while reproving her guilt, had pitied her weakness, and forgiven her. Mary's heart was filled with gratitude at the compassion of Jesus. Seven times she had heard his stern rebuke to the demons which then controlled her heart and mind, and she had listened to his strong cries to his Father in her behalf. She knew how offensive everything impure was to the unsullied mind of Christ, and she overcame her sin in the strength of her Saviour. She was transformed, a partaker of the divine nature. Mary showed how highly she prized the Saviour when she accounted the most precious gift none too costly for him; but Judas valued Jesus at the price for which he sold him. His niggardly soul balanced the life of the Son of God against a paltry sum of money. The same cold, calculating spirit is manifested by many who profess Christ to-day. Their offerings to his cause are grudgingly bestowed, or withheld altogether under various plausible excuses. A pretense of wide philanthropy, unlimited by church or creed, is not unfrequently one of them, and they plead, like Judas, it is better to give to the poor. But the true Christian shows his faith by investing in the cause of truth; he is known by his works, for faith without works is dead. Jesus in mercy had pardoned the sins of Mary, which had been grievous, and her heart was full of love for her Saviour. She had often heard him speak of his approaching death, and she was grieved that he should meet such a cruel fate. At great personal sacrifice she had purchased an alabaster box of precious ointment, with which to anoint the body of the Saviour at his death. But she now heard many express their

opinion that he would be elevated to kingly authority when he went to Jerusalem, and she was only too ready to believe that it would be so. She rejoiced that her Saviour would no longer be despised and rejected, and obliged to flee for his life. In her love and gratitude she wished to be the first to give him honor, and, seeking to avoid observation, anointed his head and feet with the precious ointment, then wiped his feet with her flowing hair. Her movements had been unobserved by the others, but the odor filled the house with its fragrance, and published her acts to all who were present. Some of the disciples manifested displeasure at this act, and Judas boldly expressed his disapprobation at such wasteful extravagance. Simon, the host, who was a Pharisee, was influenced by the words of Judas, and his heart filled with unbelief. He also thought that Jesus should hold no communication with Mary because of her past life. Judas, the prime instigator of this disaffection among those who sat at the table, was a stranger to the deep devotion and homage which actuated Mary to her deed of love."

We learn a very important lesson from this: First, we appreciate Christ in proportion as we realize our past sinfulness, and the blessing of pardon which has come to us; second, our offerings to his cause show that appreciation; third, consequently our offerings are a manifestation of the appreciation of the Saviour as a sin-pardoning God to us. In taking this view of the matter we might well inquire, "How much owest thou my Lord?"

Notes on the International Lesson.

SAUL CHOSEN OF THE LORD.

(August 4, 1 Sam. 9: 15-27.)

THE present lesson is, properly speaking, an inner or private view of the way in which God sometimes works among the children of men in order to accomplish his own purposes, and yet allow them the fullest liberty of their own actions. The description of Saul, the time of his arrival, and the high office to which he was destined, had already been secretly intimated to Samuel by God; and when Saul in all the vigor and beauty of his manhood stood before the prophet, the Lord told Samuel that this was the man who should rule over his people.

THE mountainous country inhabited by the tribe of Benjamin was mainly suitable for pastoral purposes, and it is likely that the property or "substance" of Kish, the father of Saul, consisted largely of herds and flocks. As was customary in that country, the stronger animals were allowed to roam at large during the grazing season, at the close of which messengers and servants were usually dispatched in search of them. These searches extended over large areas of territory and sometimes were of several days' duration. It was probably on such an errand as this that Saul was engaged when the events recorded in the present lesson occurred.

HAD the king been chosen from some of the larger tribes, trouble would doubtless have resulted at once because of the jealousy which would have arisen; but by making a choice from this least and almost extinct tribe, divine wisdom removed all such pretexts.

AT the same time that God was carrying out his plan, the desire of the people was being provided for also. They wished for a king who could go before them to battle as a captain and leader. Saul was just such a man. Judging from the description given, he could not have been much less than seven feet in height, and may have been more. His strength must have been coupled with activity and

gracefulness as well, inasmuch as in 2 Samuel 1: 19, where he is called the "beauty of Israel," the expression could legitimately be rendered the "gazelle or roebuck of Israel." But they were also to find him a hard master, as God had told them.

GOD's judgments are coupled with mercy to us times without number. He sometimes gives us the desire of our hearts even when it is not for our best good, and then uses this very gift as a means of humbling us, and enabling us to see our faults. The "goodness and severity of God" in his dealings with men is a subject of wonder, but no wonder is greater than the fact that under no circumstances is he unjust to us, but, rather, is long-suffering, and of tender mercy toward us.

GOD does not call anyone to higher responsibilities without providing some way by which the work he is already engaged in shall be performed. When the Lord proposed to call Saul to the kingdom, he told him that the lost asses, for which he had been looking, were found. Still, when we have some duty which is plainly set before us, it is wisdom to wait until we are sure God will provide for its performance before we relinquish it to seek after higher work to which God perhaps has not yet called us.

CONSPICUOUS as Saul is in this lesson, Samuel is still more prominently brought to view in some respects. His confidence in God is worthy of the highest commendation. Although knowing that the appointment of a king over Israel meant his own retirement from the position which he had so long held as judge of the nation, Samuel did not hesitate. The God in whom he believed, had told him his will, and that was enough for him to know. Self sank out of sight, and duty to his Lord was the prime motive by which he was actuated. And just as surely as God guided and blessed his servant of old, so surely will he guide and bless those to-day who are wholly given up to do his will.

IT was an unlooked-for occurrence to Saul, who was out hunting for strayed stock, that he should be so suddenly called to take charge of a mighty nation; but, after satisfying himself that the call was from God, he had no more objections to make, but simply waited to receive the counsel of the Lord. However, had he not proved faithful in small things, he would never have been called to the throne. If we are faithful to the humbler duties of life, God may call us to fill more important positions, by and by. Of one thing we can be certain; if we, with faith in the Lord Jesus Christ, nobly strive to do our best for him, he will appreciate our efforts by bestowing his grace upon us here and granting us a place in his heavenly kingdom hereafter.

J. W. SCOLES.

IT is no sign that a way is good because we see it clear before us. It is no sign that a way is bad because we do not see that it is clear. "As soon as I see my way clear," says one, "I will proceed." "I wanted to do that," says another, "but I couldn't quite see my way clear." But we forget that God does not always wish us to see our way clear. He wants us to walk by faith, rather than by sight. He sometimes permits us to see our way clear, that we may walk in it, and find out for ourselves that our way is not a good way. But at other times he obstructs our way, or dims our vision, that we may turn from our way to his way, and therefore from sight walking to faith walking. The great question is, Is it our way, or God's way? Is it sight that we are depending upon, or is it faith?—S. S. Times.

The Home Circle.

LININGS.

NAY, nay, dear child, I cannot let you slight
Those inner stitches on your gown's fair hem,
Because, you say, they will be out of sight,
And no stern critic will discover them.

You do but build a most inviting hedge,
Behind which falsehood and deceit may lurk,
When you embroider fair the outer edge,
And to the inner give no honest work.

The silken chain of habit which you wear
So lightly now upon your careless youth,
Will strengthen strand by strand; then have a care!
Else it may throttle the sweet soul of truth.

I hold that every stitch untruly set,
Weaves a soiled thread along your web of fate;
And each deceitful seam may prove a net
To hurt and hinder, trust me, soon or late.

Ah, dearest child, on everything you do
Let the white seal of honor stamp its grace.
Keep all your soul as clean with heaven's dew
As the pink flower of your tender face.

God makes no clumsy linings. Mark this bloom!
A "fairy's glove"; and though it grieves my heart
To send the smallest blossom to its tomb,
We'll tear the dainty little glove apart.

In this and every flower that we behold,
From crimson robe to pansy's purple vest,
God sews the velvet on the inner fold,
And makes his linings fairer than the rest.

Is it not perfect, from the slender stem
To the brown dapples on the curling rim?
God folds not carelessly the foxglove's hem;
Then try, my little child, to be like him.

—May Riley Smith.

A THANK-OFFERING STORY.

It was at a thank-offering meeting of the Woman's Missionary Society of one of our city churches. A pile of envelopes lay before the secretary, the contents of which she read aloud, one by one. They ran something like this:—

"For recovery from severe illness, five dollars."

"For the granting of the dearest wish of my heart, ten dollars."

"For preservation from harm in the great railroad accident when so many were killed and injured, ten dollars."

"For the conversion of a son, five dollars."

"For the dear baby that has come to me, three dollars."

Mrs. Stanton sat listening to the reading, and blushed a little when her own envelope was opened, and the secretary took out two dollars, enclosed in a blank sheet, accompanied by no word or comment.

The truth was, Mrs. Stanton's life had been very uneventful the last year. It had gone quietly on, with few ups and few downs. She and her husband and her two children had been fairly well; by close economy they had had enough to eat and drink and to dress respectably, though this last had not been accomplished without much thought and care on her part, and various pinchings known only to herself.

Self-denial had seemed to be the key-note of her life the past year; her sky had been rather grey than sunny; her atmosphere rather chill than warm. Not that she made any moan over her self-denials and deprivations. It was all done cheerfully, and no one was the wiser of it but herself. Still, in

thinking of this thank-offering meeting, she had wondered just a little for what special reason she should bring her small gift. She could hardly help contrasting her condition now with the luxury by which she had been surrounded a few years ago, before her husband had lost his property in an unfortunate speculation. She wondered a little dully if the conditions would be filled if she should bring her offering out of a general feeling of gratitude that things were no worse with them than they were.

Both she and her husband were systematic givers out of their penury, as they had once been out of their abundance; so this extra gift, small as it was, was at the price of a large self-denial. It would represent her shabby bonnet, worn through another winter, without the refurbishing she had hoped to give it, when it had seemed almost too bad to last out the previous season. Still she was warmly interested in mission work, and gave it gladly, only wishing that it was more.

The secretary read on, while she sat half-listening, half-thinking. Soon her attention was arrested by the reading of this:—

"For the many pleasant little things that have fallen to my share this year, two dollars."

Other notes were read; remarks were made; the meeting closed, and Mrs. Stanton went thoughtfully home; the words "For the pleasant little things" ringing in her ears. She wondered if she had always taken note of her own pleasant small things as they came to her. She feared not. Looking back in the light of this thought she could recall numberless little acts of kindness from others to herself that had sweetened her life, and for which, though she had been grateful to the givers, she scarcely remembered to have raised her head to Heaven in gratitude. She resolved to be upon the lookout hereafter.

Even as she meditated the bell rang, and going to the door there stood little Elly Hale with a great bunch of roses in her hand.

"Aunt Elly sent mamma a big box of roses to-day—so many she can't use them all—and will you please take these?" said the little messenger, a child of a wealthy neighbor and a sister in the church, and one whose thoughtful kindnesses were nothing new in this household.

Mrs. Stanton kissed the little maiden, and sent her home with thanks. Then she buried her face in the flowers with childish delight. She loved beautiful things, and often had to take herself to task for her vain longings for them. But now there was a feeling almost of awe mingled with her pleasure as she remembered again the "little things," and how soon her thought had been responded to. She finished her preparations for supper with a light step, pausing often to look at the flowers and inhale their fragrance as she passed them. They brought a glow to her heart which was reflected in her face, and which her husband and children caught as they sat down to supper.

Before she went to bed that night she inscribed an envelope: "Thank-offerings for Pleasant Little Things," and dropped a nickel in it for the handful of roses.

The next afternoon as she sat mending Willie's jacket, Mrs. Dodd came in with the *Forum* in her hand.

"Here is an article," she said, "that I

thought you would be interested in, so I brought it over to read with you."

The article was read and discussed. Both women received some new ideas, some inspirations to better living, and parted feeling heartened and uplifted by the pleasant hour. That night another nickel bore the first one company.

"Oh, mamma," cried Willie, as he came rushing in from school on examination day, "I passed ninety-eight in my arithmetic to-day. Aren't you glad? Didn't I have to study for it, though!"

"Indeed I am glad, Willie, more glad than I can say, not only for the passing and good record, but I am glad because it shows you have been in earnest, and determined to conquer your easy-going habits of study. You make me very happy."

So happy that another contribution went into the thankful envelope.

"Did you know," said Mr. Stanton, one evening, "that Mrs. Floyd slipped on the icy sidewalk this afternoon and broke her ankle?"

"No! Is it possible?"

"It is a bad injury, and the doctors say that she will be confined to the house for months."

"How dreadful! What if it had been I? I was out this afternoon too, but I did not slip and break my bones. Ought I not to be thankful?"

So thankful that a twenty-five-cent piece in the envelope that night put the nickels quite out of countenance.

The next day she went down town to get a much-needed cloak for May. She had priced cloaks a few days before, and the very cheapest she could find that would be at all serviceable was \$12. It was a large sum to take from their slender income, yet this was one of the "must haves," or May would be obliged to leave school. When she arrived at the store she found that this particular line of cloaks had been marked down that very morning to \$10, which she joyfully paid, and that night deposited a coin in the envelope.

A day or two later little Elly Hale appeared at the door with the message that her mother was sick, and would Mrs. Stanton please come in and sit with her a little while.

She went with the little messenger.

"I am sorry to trouble you," said Mrs. Hale, "but the nurse is away for the day, the cook is in a temper, and I feel one of my terrible headaches coming on. Sometimes the nurse has been able to ward them off by rubbing, and as company is coming to-morrow I don't see how I can afford to have one now. So in my despair I sent to see if you can help me.

Mrs. Stanton could and did. A half-hour's gentle manipulation of the aching head sent the sufferer into a quiet sleep, from which she awoke two hours later with the pain gone, weak but happy.

"Surely," mused Mrs. Stanton that evening, "I ought to be thankful for the power to do a kindness—even a little one—as well as to receive one," and she dropped a dime in the envelope.

"It is getting heavy," she thought with a happy smile. "At this rate I shall be banking soon." Yet she did not seem greatly alarmed at the prospect.

One afternoon Helen Brown, a member of her Sunday-school class, came in. She

seemed depressed and anxious. After a little common-place talk her teacher said:—

"What is it, Helen? Does something trouble you? Can I help you?"

"O Mrs. Stanton! I want to be a Christian. I am so unhappy. Will you tell me what to do?"

The sacred hour that followed neither of them will ever forget. When Helen left it was with a new light in her eyes, a new love in her heart, a new purpose in her living. Her feet were set in the way of everlasting life.

"Oh!" exclaimed Mrs. Stanton to herself that night, "this is not one of the 'little things.' For this great privilege—this great honor—of leading a soul to Christ, all that I have in the world would be but a small thank-offering. What can I render unto the Lord for all his goodness to me? A fresh and whole consecration to his service is the least I can offer."

But into the envelope also went its largest contribution yet.

As time passed on, life held a new sweetness and a new meaning for Mrs. Stanton. Her days seemed to be full of pleasant things; her heart was attuned to the thanksgiving; and out of the abundance of her heart her mouth spoke. Her envelope grew full almost to bursting; and yet there was no lack of earthly comforts. She sometimes felt as if the miracle of the widow's cruse of oil and measure of meal was repeated in her, for the more she put away in the sacred envelope the more she had to put there; and when the next thank-offering came around it was no vain oblation that she carried to the place of meeting, but her little gift—small yet in comparison with some of the others—was sweetened through and through with gratitude and love.—*Christian Weekly*.

SHE WHEELED HER OWN BABY.

It was once my lot to board for a few months in a beautiful city. Every pleasant day I wheeled my baby out. On the broad, shady sidewalks which we frequented I used to meet many other baby carriages, their little occupants in charge of girls with snowy caps and aprons. Hardly a day passed that I was not accosted by some of these girls, and always, after the first general chat, would come the question: "Where do you live?" "Say, who do yer work fur?" "Whose baby's that?"

The stare of incredulous astonishment which always greeted my quiet answer, "He is my baby," was very funny.

"She says it's her own baby, and she ain't workin' out for no one!" I overheard one of them tell another, in a tone of perplexed amazement. "Why, did you take me for a nurse girl? Why shouldn't it be my own baby?" I asked one of them.

"Why, nothing, only—well, the ladies round here don't ever wheel their own babies out," she answered.

"Well, I am a lady, and I wheel my own baby out," I remarked briefly.

That afternoon one of the ladies who never wheeled her own baby out went by with a little shaggy poodle in her arms!—*National Baptist*.

"PROVE all things; hold fast that which is good."

Health and Temperance.

DRUNKENNESS IN BELGIUM.

ACCORDING to a recent Parliamentary report drawn up by the Prince Rubemfrè, drunkenness is seizing with a terrible grip the working population of Belgium. Belgium is only surpassed by Bavaria in the consumption of beer, 240 litres a year being credited to each inhabitant; while Russia and Denmark alone surpass Belgium in the consumption of spirits, the average in Belgium being 13 litres a year per inhabitant, or about 50 litres per adult. Dr. Petithan stated at Leige in 1886 that there were 100,000 persons in Belgium who drank half a litre of gin a day, and no less than 50,000 who drink a whole litre. [A litre is about one quart.] Such infatuation seems scarcely credible in civilized countries; but alas! civilization is not at all inconsistent with folly. The number of public houses is very large. The outlook is very bad for Belgium if the State can do nothing to check this degrading vice. But we are not in a position to throw stones.—*London Lancet, January, 1889*.

ALCOHOL IN NATURE.

"Does alcohol exist in nature?" is a question that we have steadily answered in the negative, claiming that it is always the product of fermentation. In the face of this oft-repeated assertion, one of our juvenile workers was met by a startling quotation from a book entitled "Sea and Land: an Illustrated History of the Wonderful and Curious Things of Nature Existing Before and Since the Deluge." The extract reads as follows: "The wine-tree, found in Mauritius Island, is only more wonderful than the pitcher-plant in that it distills an excellent quality of wine instead of water, corresponding to old Concord. The natives are exceedingly fond of this natural intoxicant, and abuse its use like wine-bibbers throughout the world; but it is said that its effects are not so pernicious on the system as fermented wine."

"Can this be true?" is the question that came to the W. T. P. A. editorial rooms. Of course we said, "We don't believe it," but that was not enough in the face of the written evidence. So the quotation was sent to our good friend, Mr. Wm. T. Hornaday, author of "Free Rum on the Congo," who is connected with the Smithsonian Institution, with the request that he would investigate the matter. He turned the question over to Prof. F. H. Knowlton, Assistant Curator of Botany in the National Museum, and the writer of the botanical definitions for the new "Century Dictionary."

Professor Knowlton replies as follows: "So far as I know, and my knowledge of authentic sources that would be likely to mention a fact of this kind is fairly extensive, from my dictionary work, there is no plant that produces free alcohol as a normal sap. There are, as it is of course well known, many plants that produce violently intoxicating juices after fermentation. The wine-palm of New Granada is a well-known example. The natives cut it down, 'scoop' out a part of the inside, and in three days it is filled with a 'toddy' upon which they become intoxicated. It is only

the sap, but in three days it has had ample time to ferment, and it cannot, therefore, be called a natural alcohol. Numerous other instances might be enumerated, but the evidence all goes to show that the juice has been fermented.

"I never heard of the wine-tree. From the title of the book in which it occurs, the publishers and all, I should put very little dependence in any of its statements that I did not know to be authentic. Should expect to find it stated that swallows hibernate in mud at the bottom of ponds and lakes, and that migrating birds visit the moon, in a book like that. I may do it injustice, however."

If there is any higher authority to be produced we do not know of it, and it is certainly safe to leave to the writer of a book that takes into its small compass the whole history of the world, the producing of evidence to prove our ablest botanical investigators in the wrong.—*Alice M. Guernsey, in Union Signal*.

DIETARY LAWS OF THE BIBLE.

TIME and again, during all ages, the Jewish dietary laws of the Bible and of the rabbis have been awarded encomiums by men of science. Adherence to these laws has been among the most remarkable means of the preservation of the Jews, and their freedom from diseases loathsome and dangerous. The Jewish method of slaughtering animals for food, and the strict examination enjoined, before the meat is rendered fit for use, or *Cosher*, has often been commended. And every day almost brings new proofs of the entire excellence of the Jewish system, and the reasons why it ought to be universally adopted. Last week, Dr. George Strawbridge read a paper before the Philadelphia College of Physicians, in which he demonstrably showed that those persons who partake of the flesh of animals afflicted with tuberculosis, or who even drink of their milk, can contract that terrible disease. Dr. Strawbridge may have startled people, when he asserted that twenty per cent. of the milk sold to Philadelphia contained tuberculous matter. Such a subject requires at once, careful investigation. This condition of things would not be possible were the capital Jewish method adhered to and insisted upon among all peoples. Such animals as referred to are immediately declared *terefa*—prohibited,—as though they were "torn,"—from being eaten. Those laws of superhuman wisdom proclaimed in our Bible, and upon which our rabbis have based their code, have never yet been, nor will they ever be, excelled; and were they rigidly enforced, under penalties, individuals and communities would be alike benefited therefrom to an immeasurable degree.—*Jewish Exponent*.

TOBACCO.

CONCERNING the use of tobacco, a French writer has thus gathered the opinion of various of his literary countrymen. M. Dumas found that tobacco, after awhile, made him giddy, the giddiness disappearing six months after he ceased smoking. Of it he says: "Tobacco, in my opinion, together with alcohol, is the most formidable enemy of intelligence." Augier and Feuillet, Dumas declares, have almost died of smoking. Taine smokes cigarettes, and says it is a bad habit.

News and Notes.

SECULAR.

—There are 10,000 telephones in Berlin.

—A water-spout destroyed the town of Chilapa, Mexico, July 15.

—There are 140,825 people on the Government pay-rolls, in addition to those in the army and navy.

—One-half of the town of Djarkend, in Semiretchinsk, Russia, has been destroyed by an earthquake.

—The National Grange, or Patrons of Husbandry, will meet in Sacramento, Cal., sometime during the coming fall.

—The latest thing in the way of trusts is a salt trust recently formed in New York, with a capital of \$15,000,000.

—Two severe earthquake shocks were felt July 19 in Covington, Ky. Memphis, Tenn., also experienced a similar sensation.

—Asahel M. Cole, the founder of the Republican party, died at his home in Wellsville, N. Y., July 15, aged sixty-eight years.

—A regular line of sailing vessels has been established to run direct between the ports of San Francisco and Genoa, Italy.

—The street car stables of Lowell, Mass., burned July 17, at a loss of \$150,000. Forty cars and 120 horses were consumed.

—Two men were killed and twenty seriously injured on a miner's train which was wrecked near Shamokin, Pa., July 17.

—The Grand Duke Constantine, uncle of the Czar of Russia, has been stricken with paralysis, and has lost the power of speech.

—The Governor of Tripoli has issued a decree abolishing the slave trade. Violation of the decree is attended by severe penalties.

—Owing to a collision between a freight and passenger train at Grenoble, France, on the 15th inst., 20 persons were killed or injured.

—A still exploded in a chemical laboratory in Jersey City, N. Y., July 20, wrecking the building and causing \$300,000 worth of damage.

—A cigar seller in Brooklyn, N. Y., was recently fined fifty dollars under the new law prohibiting the sale of cigarettes to children. Good.

—A girl in Maitland, Pa., recently attempted to start a fire by using coal oil. The can exploded as usual, fatally burning her and two of her sisters.

—Recent advices from Constantinople stated that the Porte would send several battalions of troops to Crete, on account of the threatened uprising there.

—John E. Burton of Gogebic, Wisconsin, some times known as the "iron king" of that section, has made an assignment to Milwaukee parties for \$825,000.

—Four children were poisoned near Star City, Ark., July 16, by arsenic placed in their food by some unknown person. Three of them died from its effects.

—During the first seventy years of the Government but fifty-five patents were allowed to women; but in 1887 alone, 188 were issued, and the total is over 2,000.

—The Supreme Court of California has reversed the decision of the lower courts in the celebrated Sharon-Terry case, and has denied the validity of the marriage.

—Fire broke out in the jail at Jacksonville, Oregon, July 12, and through the neglect of the prison officials, all of the prisoners, three in number, perished in the flames.

—Forty women armed with horsewhips, switches, etc., assaulted a saloon keeper named Lewis, at Fossil, Colorado, July 16, and gave him a terrible flogging for beating his wife.

—After a struggle of eight years the French law has sanctioned cremation. The advocates of this method for disposing of the dead are to hold a Congress on the 4th of August.

—The prospects for anything like a reasonable crop of wheat in foreign countries this year is decidedly discouraging, and the market bids fair to be controlled by the United States.

—King Charles of Wurtemberg was prostrated by lightning while watching a thunder-storm on the 14th inst. He remained unconscious for several minutes, but was not seriously injured.

—There are 15,000 photographic establishments in the United States, furnishing employment to about 50,000 people. Less than fifty years ago there was not a photographic camera in the world.

—Heavy thunder-storms accompanied by much destruction were reported from Dakota, Illinois, Ohio, and Michigan, July 19. Several deaths occurred and many dwellings were burned by lightning.

—A new steamship mail line from New York to Brazil is being arranged for. A company has been formed in New York City, having this object in view, and \$1,000,000 has already been paid in.

—William Burnley, a Pennsylvania farmer, has just been awarded a patent on a combined telegraph and telephone instrument which enables both operations to be carried on over one wire at the same time.

—Fourteen criminals under the age of twenty-one were all arraigned in one day before a court in San Francisco recently. There may be some cities which can beat this, but it is an unenviable record at the best.

—The total length of the submarine cables at present in use is given by an Austrian paper as 113,031 miles. Of this length, 102,531 miles belong to the various cable companies, and 10,500 miles are Government property.

—Walla Walla, W. T., was visited by an army of grasshoppers on the night of the 20th inst. They flew through the city by millions during the night, but by morning all had gone in the direction of Puget Sound.

—The New York anarchists have been denouncing Herr Most for his mild utterances through his paper, the *Freiheit*. They declare against his controlling the sheet any longer, and claim that he is a traitor to the cause.

—At a colored camp-meeting near Ripley, Ohio, recently, the minister stopped his discourse long enough to chastise a drunken rough who was making things unpleasant in the vicinity. He then went on with his sermon as usual.

—The Veterans of the Grand Army of the Republic are very indignant over the refusal of the railroads to allow them a rate of one cent per mile, and threaten to refrain from attending the grand annual encampment soon to be held at Milwaukee, Wisconsin.

—The National Educational Association at Nashville, Tenn., held its final session the 19th inst. A marked feature of this year's meeting was the unusual interest taken in kindergarten work. It was voted to hold the meeting next year at St. Paul, Minn.

—A steamer with five hundred colored excursionists aboard ran into a closed drawbridge near Savannah, Ga., the night of the 20th inst., killing two women and injuring twenty-eight other persons, some of whom were expected to die at last accounts.

—The entire town of Princeton, Ohio, consisting of 28 houses, a sawmill, and the public school building, was swept away by a terrific wind-storm July 14. No lives were lost, but considerable damage was done to property by the storm, which extended over a large territory.

—An aeronaut named Hogan went up from New York City, July 16, in an air-ship of new construction, which became unmanageable at an elevation of 5,000 feet, and he was carried out into the open ocean. It is probable that he was drowned, as nothing has since been heard from him.

—Lord Salisbury, of England, in a recent speech, took a very pessimistic view of the Irish question, and seemed to think it was no nearer solution than formerly. He also expressed himself as believing that the colonies would never become a distinct federation like the United States.

—London is much agitated over the renewal of the Whitechapel murders. The latest victim, the eighth in number, was found weltering in her own blood early in the morning of the 16th inst. It is thought Jack the Ripper is the author of the crime. The police have no clue to his identity.

—One of the most remarkable men in the country is Sydney Bartlett of Boston, who though ninety years old, is still in active practice as a lawyer, and is almost daily engaged in complicated cases, showing all the mental alertness of a young and vigorous man. His practice is said to be worth \$10,000 a year.

—Five war ships of the German navy landed at Tonga on the Zanzibar coast the 10th inst., and bombarded the town fiercely for several hours. The town of Pangani was similarly treated a day or two before. Inasmuch as no Germans were killed during the recent outbreak there, it seems as if such ruthless destruction was unwarranted.

—Minnesota has a new law providing that all legal executions shall take place between the hours of midnight and daylight, that no person representing a newspaper shall be present, and that publication in any newspaper of anything more than the general statement that the execution was performed according to law shall be a misdemeanor.

—Grand Master Powderly, of the Knights of Labor, has issued an address to that organization through the columns of its official journal, in which he makes a strong plea for reform through the ballot and not by violence. He is much in favor of a secret ballot law, as this will prohibit corporations from controlling the votes of their employes.

—Parnell, the Irish leader, has withdrawn from the Commission of Inquiry appointed some time ago in London to examine into certain affairs connected with the Irish question, and virtually declines to make any further presentation of his case. He of course, however, will remain subject to the jurisdiction of the court. The investigation, meantime, will continue.

—Several large snow-sheds have been recently burned on the Union Pacific Railroad. The brakemen are compelled to stand on the top of the cars while passing through the snow-sheds on the road, and several have met their death by being knocked off the cars recently. They petitioned for a reversal of this rule, but were refused, and it is thought they fired the sheds out of retaliation.

—Manual training, as a part of the course of instruction in public schools, is steadily growing in favor. New York has been making some experiments in this direction, and they have been so well received that a committee of the Board of Education of that city has recommended the extension of the system to nearly all its schools. Boston, Chicago, and other cities have been experimenting with the same end in view.

—The most disastrous calamity that ever befell West Virginia occurred on the 18th inst., when the Little Kanawha Valley was completely flooded by a cloud burst. Several counties were included in the area swept by the destroying elements, and bridges, mills and steamboats shared in the general destruction. Some villages were almost entirely swept away, and scores of dwellings in other places were wrecked. It is not definitely known at the date of this writing just how many lives were lost. Nearly twenty victims are already included in the list and others will doubtless be found. The damage to property is immense, and it is stated that the losses will run up into the millions.

—July 4 constitutional conventions assembled in North and South Dakota, Montana, and Washington Territories, and at this writing have not yet completed their work in either of the soon-to-be new States. It is said that in Washington Territory the Committee on Bill of Rights has agreed upon a report. The preamble is the briefest on record. The name of God does not appear in it. Absolute freedom of conscience in all religious matters is guaranteed, but polygamy is prohibited. There are to be no religious exercises whatever in the public schools, and no public money can be used for religious purposes. In Montana a representative of the National Reformers asked that God be recognized as the source of all authority in civil government. A memorial was also presented asking that no legislation be enacted enforcing the observance of a Sabbath, but that everybody be left free to choose their own day for worship. It seems probable that in both North and South Dakota the fullest religious liberty will be guaranteed.

Obituary.

PRICE.—Died, of consumption, at Farmington, Wash., Sept. 30, 1888, Elva L., daughter of Charles and Harriet Price, aged 13 years and 1 month. Elva was a good girl, and had many friends in the Sabbath-school, of which she was an earnest member. Although not belonging to the church, she had voluntarily taken part in family prayers for more than a year before her death. We trust she sleeps in hope, and will meet her friends with rejoicing when the Life-giver comes. J. W. SCOLES.

HIGHBERGER.—Died at Boise City, I. T., June 6, 1889, of inflammation of the bowels, Mrs. Catherine A. Highberger, aged 66 years and 29 days. Sister Highberger came to this place in 1887 an earnest, devoted Christian, a member of the Dunkard Church. But she soon learned that there was more light for her on the Scriptures, and gladly accepted present truth through the labors of Eld. D. T. Fero. Her Christian experience dates back to early life, but her last days were her best, and about two weeks before her death, she said she was very happy, that she had cast all her care on Jesus, and left it there. She leaves an only son, upon whom the blow falls heavily. His wife and four children, and a large circle of friends, also mourn their loss. But we trust she has not long to rest before the voice of the Archangel will call her forth to enjoy the bliss of Heaven. The funeral services were conducted by Rev. G. W. Gowan (Baptist). D. P. KISTLER.

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The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, JULY 29, 1889.

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REMAINING CAMP-MEETINGS FOR 1889.

[A star (*) indicates that the meetings thus marked will be preceded by a worker's meeting.]

*Ohio, Mount Vernon,	Aug.	2-13
North Carolina, Lenoir,	"	6-13
*Kansas, Downs,	"	9-19
Virginia, Luray,	"	13-20
Michigan (S. W.) Kalamazoo,	"	13-20
*Missouri (general), Kingsville,	"	13-20
California, Ferndale, Humboldt Co.,	"	15-22
*Arkansas, Rogers,	"	20-27
Maine,	"	20-27
West Virginia, Grafton,	"	20-27
Michigan (Eastern),	Aug. 27 to	Sept. 3
*Texas, Garland,	" 27 to	" 3
Vermont, St. Albans,	" 27 to	" 3
California, San Diego,	" 29 to	" 9
*Colorado,	Sept.	3-10
Canada,	"	3-10
*Illinois, Bloomington,	"	3-10
*Nebraska,	"	10-17
*Indiana,	"	17-24
*Tennessee,	" 24 to	Oct. 1
*California (general), Oakland,	" 25 to	" 7
California, Arroyo Grande,	Oct. 22-29	

WHEN the inspiration of the Holy Scriptures is called in question by men high in authority in the Protestant church, it is good to know that there are some who still hold to the paramount authority and plenary inspiration of the word of God. The doctrine of the Scriptures on inspiration is simple, easily comprehended, and the only safe and tenable ground to occupy. Reasons for holding to this are well set forth in another column in an extract entitled, "Five Reasons for Verbal Inspiration," from an essay on "The Testimony of Scripture to Itself." This essay with others of the same character, make up the "Inspired Word," a book published by Anson D. F. Randolph & Company, Philadelphia. While we are not able to endorse the teachings of the work as a whole, it is a remarkable symposium to the truth and inspiration of the Bible, which is worth reading.

THE *Workers' Bulletin* is the name of a new four-page weekly paper published in Des Moines, as the organ of the Iowa Tract Society. Its editor is L. T. Nicola. It "is designed to serve as a ready and convenient means of communication between the workers of different grades, and the members in general of the denomination of Seventh-day Adventists in Iowa. In setting forth the object of this paper the editor says:—

"Our people have been well supplied with the best religious literature published, yet we have had no paper that has fully met our local interests. Many matters of immediate interest to our brethren in Iowa are of no value in other localities. Much of real concern to us has been left unnoticed because we have not felt free to use the columns of our regular papers, necessity confining them to the more general interests of the entire field."

On the same subject the Iowa Conference Committee says:—

"The *Bulletin* cannot take the place of any of our denominational periodicals; yet, at the same time, it may fill a place in our State work that none of them have ever been able to fill or can fill. There should not, for any reason, be any decrease of effort in behalf of our regular periodical literature; but, on the other hand, there should be shown an increased interest in the work by more frequent articles and reports, and by a subscription patronage commensurate to their great value, and to our ability to aid."

It appears from this that the *Bulletin* is to be purely local, and we doubt not will fill a long-felt want. We trust it will be a success, which it may be if it receives the hearty support of those who are interested in the spread of the truth in that Conference. The general appearance and make-up of the *Bulletin* is creditable, and the matter it contains interesting, especially to those in the Iowa Conference. The new paper has our best wishes.

"WHAT about the new birth, or being born again?" we hear many professed Christians asking in these days of unsettled questions. "The New Birth" on page 450 with its plain propositions well backed by forcible texts of Scripture, will prove a help to all those who are seeking to understand this important, though to many, dark question. We trust that it will be read by all, as well as the article entitled "Conversion," on the same subject. If these articles are carefully perused they will certainly prove helpful.

CARDINAL GIBBONS has an article on religious instruction in the public schools in *Public Opinion* of July 13, in which the usual Catholic arguments are presented. He claims that religious education is more important than secular, and that the public schools can only afford the latter. All this is true. But the public school is not designed to impart religious instruction; it is not in its province; it cannot from the nature of the case do this unless there is a union between the Church and State. Religious instruction is demanded; but that belongs to the home and the church. If parents and churches were faithful to their duty, there would not be the cry for religious instruction which we now hear. Such duties cannot be performed by proxy, or through State-paid institutions. They belong to those organizations which originated with God, and which have no connection with the State.

THAT part of Indian Territory which soon hopes to be the Territory, and then State, of Oklahoma, has a population almost sufficient for statehood now. The chief town, Oklahoma City, has a population of about six thousand already. But what we wished to note is this: With laws sufficiently strict and comprehensive, with executive officers faithful to duty, prohibition does prohibit. This is the case in Oklahoma. The editor-in-chief of the *Advance* has been making a tour through the Territory, and in his issue of July 11, he bears the following testimony:—

"In Oklahoma absolute prohibition is a fact. And it does prohibit. The laws are most severe and the United States officials are most watchful. Everybody is emphatic in declaring the beneficence of the law. They shudder at the very thought of what would be without it. As a man at Guthrie remarked, 'It's our salvation; without it there would be a murder every day.' And this after all is the fact of supreme interest about this altogether phenomenal settlement of Oklahoma—the fact, so conspicuous as an *object lesson to all the land*, of the *beneficent effect of actual prohibition*."

THE *California Christian Advocate* publishes the following:—

"In 1885 a census of Saturday-night drinking was taken over certain parts of London. The results were startling. Two hundred public houses in St. Pancras, North Bow, the neighborhood around the 'Elephant and Castle,' and selected districts in the West—the statistics being literally gathered from all points of the compass—were watched from nine to twelve o'clock on the Saturday night. In those three hours the 200 public houses were entered by 48,800 men, 30,784 women, and 7,019 children, or a gross total of 86,603 persons. If the average expenditure on each visit was 3d., and it is scarcely likely to have been less, the sum of £1,082, 10s, 9d was taken in those houses in three hours. A similar census of the

city of Bristol, taken in 1881, showed that in four hours 12,000 children entered 900 drink shops."

The *Advocate* makes a specialty of demanding, professedly in the interest of temperance, a law closing all places of business on Sunday; but, according to its own showing, there is now more liquor sold Saturday night than for the same number of hours on any other day; then why does not our contemporary call for a law forbidding business on Saturday night in order that the saloons may be closed? It looks just a little as though that which the *Advocate* wants is to exalt Sunday first and close the saloon second.

THE grace of the Lord Jesus Christ is not designed to control acts in and of themselves alone. It does not take the impure water from a loathsome fountain to filter and then dispense to the earth. It cleanses the fountain. It not only gives power to "mortify the deeds of the flesh," but it casts down all "imagination, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:5. It mortifies the deeds by controlling the thoughts. It can be done no other way; for if the thoughts be allowed to run uncontrolled, it is accounted sin. Matt. 5:28. 1 John 3:15. The grace of God can control the thoughts. Do not many Christians limit its power in this respect?

CONDITION OF ROME.

IT seems from Catholic papers that the city of Rome is in a sad state of moral decay. Instancing this fact, the *Catholic Review* reminds several prominent Protestant editors of some of their utterances at the time that Victor Emanuel occupied Rome in 1870, and says that it "takes pleasure in calling their attention to the fact that their beloved atheistic municipal Government of Rome, like their dear atheistic Government of Italy, is practically bankrupt." The *Review* continues:—

"The Italian king is, as his father was, a scrofulous profligate; the Italian Prime Minister is bankrupt politically and financially; the evangelical mission at Rome has 500 children in its schools to 22,000 in the State and 19,000 in the clerical schools; and municipal Rome goes begging to the embarrassed Government for money to pay its corruptions. Moreover, in the city where Christianity once held sway under a decent civil government, the abominations of atheism are multiplying, and the enthusiastic haters of the Pope will soon erect a statue to the free-thinker and libertine Giordano Bruno."

This is certainly a dark picture, but we doubt if Rome is any worse, or as bad, as it was under the rule of the Pope. Certainly it is no worse than when visited by Martin Luther previous to the Reformation, nor as bad as when sacked by the Germans and Spaniards, in 1527, at which time, according to Vettori, its people were emasculated and effeminate, "proud, avaricious, envious, luxurious, and hypocritical," and then it was ruled solely by the church. All the moral rotteness described by the *Catholic Review* was present in Rome before the change in Government; it now simply has opportunity to show itself. It is the legitimate result of Catholicism gone to seed.

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