

THE Signs of the Times

Sec. Gen. Conf.

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

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THE *Western American* says that "a recent effort to learn how many Protestants were among the 1,300 policemen in Chicago, resulted in showing only 225 not subject to Jesuit dictation.

THE fact that the Russian Government has ordered the suppression of the Lutheran Church in that empire, is the subject of considerable comment, especially by the religious press. It is very properly regarded as a most arbitrary exercise of unjust power, and this seems especially true as the German Lutherans, whose descendants are now living in Russia, were guaranteed religious liberty when they settled in that empire, about one hundred and twenty years ago.

THE fact that men like J. G. Wood, the great naturalist, die destitute, speaks volumes regarding the taste of this age. Few men have done more to enlighten their fellowmen in those respects which (aside from true religion) have the tendency to refine and humanize mankind, but he died penniless. Had he invented some foolish game or some instrument of destruction, or had he been a great "bruiser," he might have been wealthy and renowned. But he did much more, though his work was appreciated only by the few. He died in poverty, his death scarcely mentioned by the popular press.

SAYS our Saviour, "Every plant, which my heavenly Father hath not planted, shall be rooted up." Matt. 15:13. And these words were spoken in connection with the law of God and the motives which actuate men. There was an outward show of devotion in that tradition by which the self-righteous Pharisees made void one of the commandments of God. And in that devotion to tradition, which seemed to the superficial and worldly to honor God, they were accounted very pious. Their hearts were selfish, and the words of Jesus offended them. But the Teacher does not modify or apologize. He can give his life for them, but he cannot compromise God's truth. Their tradition was not planted by God; it will be rooted up.

And his words are just as applicable to any other like tradition. Will our readers weigh the words of Jesus and their bearing on the Sabbath question, now so much agitated? Here is the seventh-day

Sabbath, originating and supported by positive acts, and injunctions, and precepts in the word of God. Here is the Sunday-sabbath which has not one single precept of the Bible for its support, not one single evidence that God regards it as sacred. Which of the two will you choose? Jesus says, "Every plant, which my heavenly Father hath not planted, shall be rooted up."

GOD has given man the right of free choice. He can serve God or not as he will, and he must decide this for himself. That sacred circle of free-will even Deity will not enter. "Choose ye," is the language of the Lord to us. We may say that we will decide neither for him nor against him. We *must* decide; and taking so-called neutral ground is deciding against God. Said Jesus, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. 12:30.

GOD does not command men to do anything which he will not give them grace to perform. Or, to put it in another way, he has strength awaiting the call of faith that will enable them to obey his will. This, all will admit, or else hold God to be unjust. But God is not unjust. In this light consider the following: "Stand fast therefore in the liberty wherewith Christ hath made us free." Gal. 5:1. From what has Christ made us free?—"Being made free from sin." Rom. 6:18. Whom the Son makes free, is "free indeed." John 8:36. If then we *stand fast* in this liberty from sin, we will not serve sin; in other words, we will keep the law of God, its righteousness will be fulfilled in us. 1 John 2:6; Rom. 8:4. But we will do this, not in our own strength, but in the strength of Christ, freely vouchsafed to all who believe.

THAT professed Christians do live at a "poor, dying rate," is true. Oftentimes they confess, "The evil that I would not, that I do." Is this sinning necessary? or, in other words, can it not be avoided or overcome? Is the grace and power of God so limited that, after it has completely covered the sins of the past, and given us a heart that hates evil and loves good, it can go no farther? or if it does continue with us, it is to be only an occasional helper? Is it for this that Christ died? Are his children to never quite overcome sin? Is it to be ever thus? No; a thousand times, no! Christ gave himself to redeem his people from *all* iniquity. He will not fail in the attempt. He is able to keep us from falling and to present us faultless before the presence of his glory. Jude 24. He is able to do exceeding abundantly above all that we ask or think (Eph. 3:20), and he desires that we may "be filled with all the fullness of God." Verse 19. Then be of good courage, brother; "the Lord is faithful, who shall stablish you, and keep you from evil." 2 Thess. 3:3.

OUT OF THE DEPTHS.

As one who climbs, at dawn, some dewy hill,
And in the fresh and sweet and quiet air
Makes high resolves, and feels to do and dare,
While hope and courage all his being thrill;
And yet—and yet, when crossed is his will,
When galls the burden, blinds the midday glare,
He goes the old wrong way in weak despair—
He is the same poor, stumbling mortal still.

So, often—O how often!—have I stood
On spiritual heights, and seemed to rise
O'er earth and self, until the very skies
Longed for the day nor more than I for good . . .
But when the night has come, with tears and sighs,
Out of the depths I've cried for Jesus' blood!

—James Buckham, in *Lutheran Observer*.

THE GOSPEL FOR BOTH JEWS AND GENTILES.

(Concluded.)

THE people of Israel had been taken out of idolatry, to become the depositaries of sacred, ever-living truth. The knowledge of the one true God was given to them. They were greatly blessed with divine revelations, enshrouded in symbols and ceremonies, until type met antitype in the death of Christ. Everything in both their private and their public life was connected with a revealed religion. The law of God was given by Christ, and specified so plainly the duties of private, social, and public life, that none needed to err. One God, the Creator of the heavens and the earth, was brought to view in the fourth commandment, and his will was to be their will. Those who worshiped the one true God were strengthened in moral power, and developed strong and symmetrical characters, while those who worshiped other gods grew more and more debased, because they exalted human passions and sanctioned vice in their religious services.

The religion of Israel was a living light from Heaven, that flashed its rays into all the broad ways and byways of life. Says the psalmist: "He showed his word unto Jacob, his statutes and ordinances unto Israel. He dealt not so with any nation, neither had the heathen knowledge of his laws." They were taught not only that the Lord was to be worshiped, and his holy law obeyed, that its principles were to govern them both in private and public life, but that their religious services were in anticipation of a better service. Their faith was directed to Him who was to come. By faith their hearts reached forward to the great antitype. They were constantly looking forward

for the appearance of the Messiah foretold in prophecy.

Satan was not inactive during the Mosaic dispensation. He continually tempted God's people and led them into idolatry. At the foot of the very mount where the glory of God had been displayed in wonderful majesty, he led them to worship the golden calf, and again and again they fell into the grossest idolatry, because they cherished an evil heart of unbelief. Pride, love of display, love of pomp and pleasure, had a controlling influence upon them.

When Christ came into the world, Satan had so filled the minds of men with falsehood in regard to the object of his coming, that those who had been so thoroughly instructed in regard to the long-promised Messiah did not recognize the Son of God as the divine Saviour. He did not come as their proud hearts had imagined he would come. Their superiority to other nations consisted in the light which Heaven had given them; but when they refused to walk in it, they were no better, but rather worse than other nations. Their own selfish ambitions and disregard of God's commandments dragged them down from the spiritual eminence on which God had set them. They fell into envy, jealousy, hatred of all that was pure and holy in character. They despised the divine One who stood among them, who was able to save to the uttermost, or destroy utterly. But their crime reached its height when Jesus was rejected and crucified.

In the days of Paul there were men who professed the truth and who held it in unrighteousness. There were those who claimed to be keeping the law when they were transgressors of the commandments of God, and thus, by precept and example, they made of none effect the holy precepts of Heaven. The apostle points out the iniquity of those who despised the Gentiles because they had no knowledge of the law, when they themselves, who had been blessed with so much light, were ungodly, and insensible of the mercies of God. They departed from the known precepts of the law, and their foolish hearts were so darkened by the practice of iniquity that they did not realize their own inconsistency. Professing themselves to be wise, they became so self-sufficient, and so corrupt of heart that God gave them up to their own foolish imaginations.

Those who have a knowledge of the law of God, and become proud of that knowledge, despising others who are more ignorant, are not doers of the law. While the apostle admits that the Gentiles were as dark and sinful as the Jews represented them, still he urges home upon the Jews their own defects of character. He says, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things." Those who acknowledged God, and condemned the practices of the Gentiles, thereby condemned themselves, as they were guilty of similar practices. He asks, "Thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest

thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?"

The Gentiles are to be judged according to the light that is given them, according to the impressions they had received of their Creator in nature. They have reasoning powers, and can distinguish God in his created works. God speaks to all men through his providence in nature. He makes known to all that he is the living God. The Gentiles could reason that the things that are made could not have fallen into exact order, and worked out a designed purpose, without a God who has originated all. They could reason from cause to effect, that it must be that there was a first cause, an intelligent agent, that could be no other than the eternal God. The light of God in nature is shining continually into the darkness of heathenism, but many who see this light do not glorify the Lord as God. They do not permit reason to lead them to acknowledge their Creator. They refuse the Lord, and set up senseless idols to adore. They make images which represent God and worship his created works as a partial acknowledgment of him, but they dishonor him in their hearts.

God bestows upon them favors and blessings constantly. They are partakers of the rich bounties of Heaven, yet they are not thankful for the mercies and blessings that speak to them of God. They do not appreciate the knowledge and grace and forbearance of their heavenly Father. They do not try to establish themselves in truth, and their sinful imaginations lead them away into paths of darkness. When truth is forsaken, the mind fastens upon error, the foolish heart is darkened, and men, professing themselves to be wise in not acknowledging God, become fools, and worship the images of beasts and creeping things, and the works of their own hands.

USE OF PARABLES.

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see; and your ears, for they hear." Matt. 13: 15, 16.

It sounds as if those who needed light most were to get least of it, and as if the parabolic form was deliberately adopted for the express purpose of hiding the truth. No wonder that men have shrunk from such a thought, and tried to soften down the terrible words. Inasmuch as a parable is the presentation of some spiritual truth under the guise of an incident belonging to the material sphere, it follows, from its very nature, that it may either reveal or hide the truth, and that it will do the former to susceptible and the latter to unsusceptible souls. The eye may either dwell upon the colored glass or on the light that streams through it; and, as is the case with all revelations of spiritual realities through sensuous mediums, gross and earthly hearts will not rise above the medium, which to them, by their own fault, becomes a medium of obscuration, not of revelation. This double aspect belongs to all revelation, which is both a savor of life unto life and of

death unto death. It is most conspicuous in the parable, which careless listeners may take for a mere story, and which those who feel and see more deeply will apprehend in its depth. These two-fold effects are certain, and must therefore be embraced in Christ's purpose, for we cannot suppose that issues of his teaching escaped his foresight, and all must be regarded as a part of his design. But may we not draw a distinction between design and desire? The primary purpose of all revelation is to reveal. If the only intention were to hide, silence would secure that, and the parable were needless. But if the two-fold operation is intended, we can understand how mercy and righteous retribution both preside over the use of parables; and how the thin veil hides that it may reveal; and how the very obscurity may draw some grosser souls to a longer gaze, and so may lead to a perception of the truth, which, in its purer form, they are neither worthy nor capable of receiving. No doubt, our Lord here announces a very solemn law, which runs through all the divine dealings, "To him that hath, shall be given; and from him that hath not, shall be taken away even that which he hath."—A. McLaren, D. D.

RIGHTEOUSNESS AND LAW.

(Concluded.)

THE idea held by many who are unconverted is that they are able to do everything that is right, without divine help. This has already been shown to be impossible, on account of the exact obedience required by the law. This obedience can never be rendered by mortals in their present sinful state, however much they may think so. The law by which we are judged is not to be interpreted according to the standard of our poor, fallible opinions of right and wrong, but according to the mind and judgment of Jehovah himself. It is his law, represents his own character, and, in its infinite scope, condemns everything which God himself, under any circumstances, could regard as sin.

The erroneous views of morality which many hold to-day, are causing their lives to end in failure here, with a prospect of more terrible failure hereafter. The apostle says, "the carnal [or natural] mind . . . is not subject to the law of God neither indeed can be." Rom. 8:7. And as all men are sinful by nature, it follows that it is morally impossible for them to render that perfect obedience to the law which its perfection requires. They are, therefore, driven by its very perfection to find some other means by which they may be justified, or accounted righteous, before God.

This is found alone in Christ, the only begotten Son of the Eternal Father. "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

We cannot, however, entertain the thought that, even at conversion, a man is at once brought to that position where he lives strictly and absolutely in obedience to the law of God. Not that he is necessarily bound to

willfully transgress; far from it. He may live in harmony with it as far as he can see, and may not, in his own mind, be guilty of violating its least principles; but, as we have seen, its scope is as infinite as the mind of God, and unconscious mistakes will continually occur in the lives of those who think they are walking in perfect obedience. But let none obtain the idea that this gives men license to sin. No, no; the very fact that it was necessary that the Son of God should come to this world to die, in order to save men from condemnation, and redeem them from all iniquity, shows the heinousness of sin.

Christ took upon himself our human flesh with all of its failings and sinfulness, and by divine power lived above sin, keeping the law of God in all of its requirements. And he is the only one having a human nature who ever did do this. In him was "no sin, neither was guile found in his mouth." 1 Peter 2:22. Being thus perfect, he was enabled to make a perfect offering for the transgressions of the law, and by virtue of his own relation to the law, became a divine substitute for man, the human transgressor. Thus it was that he became sin, or was accounted sinful for us, that we, who are naturally sinful, might be justified, or accounted righteous, through him.

This is how it is that the "righteousness of the law" is fulfilled in those who, through faith in Christ, "walk not after the flesh but after the Spirit." Instead of imputing our sins to us, God imputes to us the righteousness of the Lord Jesus Christ, and looks upon us with the same feeling that he looks upon his own dear Son. And although mistakes may mar our work on account of our human imperfections, they are forgiven, and the perfection and immaculate purity of Christ is attributed to us so long as we believe in him. The fact that God accepted him in our stead is evidence of the love he has for us, and shows us that he will, and does, accept us the moment we avail ourselves of this sacrifice of Christ by faith in his atoning blood. Well may we say with the apostle, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

J. W. SCOLES.

EVILS OF PRIESTLY INFLUENCE.

THE following from the *Examiner* (Baptist) shows the evil of allowing a priesthood to have political influence in any country:—

"It is said by those who are, or ought to be, acquainted with Russian affairs, that the real reason why the Czar does not prevent the persecution of dissenting Christians in his dominions is that he does not dare to anger the priests. In the present state of his dominions, the Greek Church is the one strong power on which he can rely. The civil service is undermined by Nihilism, and recent events have shown that the army has been seriously affected by the conspirators. The priesthood stand by him to a man thus far, but were he to make enemies of the priests by opposing them and granting a real measure of toleration to dissenters, he would lose his best friends. The Czar is personally in favor of toleration, and would grant it if he felt strong enough to do so, but the exigencies of

the political situation compel him to wink at the persecutions set on foot by the priesthood. This is, at any rate, a plausible explanation of facts that are notorious, including the Czar's failure to keep his pledges of toleration even when informed of their violation by deputations especially waiting on him for that purpose."

SINAI AND CALVARY.

THERE are two mountains hallowed
By majesty sublime,
Which rear their crests unconquered
Above the floods of time.
Uncounted generations
Have gazed on them with awe,—
The Mountain of the Gospel,
The Mountain of the Law.

From Sinai's cloud of darkness
The vivid lightnings play,
They serve the God of vengeance,
The Lord who shall repay.
The Lord who shall repay.
Each fault must bring its penance,
Each sin the avenging blade;
For God upholds in justice
The laws that he hath made.

But Calvary stands to ransom
The earth from utter loss,
In shade than light more glorious,
The shadow of the cross.
To heal a sick world's trouble,
To soothe its woe and pain,
On Calvary's sacred summit
The Paschal Lamb was slain.

The boundless might of Heaven,
Its law in mercy furled,
As once the bow of promise
O'er-arched a drowning world.
The Law said—As you keep me
It shall be done to you.
But Calvary prays—Forgive them,
They know not what they do.

Almighty God! direct us
To keep thy perfect Law!
O blessed Saviour, help us
Nearer to thee to draw;
Let Sinai's thunders aid us
To guard our feet from sin,
And Calvary's light inspire us
The love of God to win.

—John Hay.

MOURNING IN ZION.

ANOTHER cause of mourning is when we see the holiness of the visible church beclouded. I trust I am not given to finding fault where fault there is not; but I cannot open my eyes without seeing things done in our churches which thirty years ago were not so much as dreamed of. In the matter of amusements, professors have gone far in the way of laxity. What is worse, the churches have now conceived the idea that it is their duty to amuse the people. Ah, sirs! there may have been a time when Christians were too precise, but it has not been in my day. There may have been such a dreadful thing as Puritanic rigidity, but I have never seen it. We are quite free from that evil now, if it ever existed. We have gone from liberty to libertinism. We have passed beyond the dubious into the dangerous, and none can prophesy where we shall stop.

Moreover, we see in the church that her sacred ardor is cooling. There is still fervor in certain believers, and fervor of the best kind, for the divine Spirit has not utterly departed from us. We have around us Christian men and women who will do and dare anything for Jesus, and bear witness for him in

the open street. Thank God for such! They are a standing protest against a lukewarm age. And we have still our gracious young men who will give their lives to bear the name of Christ among the heathen, amid the fevers of the Congo River. Still, things are not in Israel as we could desire. Very seldom are believers now-a-days charged with being fanatical, nor even with being too enthusiastic; and this is a sign that we are below the right heat. There is cause to grieve over many churches and individuals, that they are neither cold nor hot. Let us be personal and practical, and see whether we have not cause to grieve over ourselves in that respect.

There is grave cause for mourning in Zion, because the services of God's house are neglected. In certain large places of worship, which once were crowded to the door, I hear that there are more pews than people. Where the gospel is gone from the pulpit, listeners soon go from the pews. This is lamentable. How has it come about? I fear that it is very much the case, because if the people did go to many places of worship they could not understand what they would hear; and, what is worse, if they did understand it, it would not be of much use to them. The criticisms of modern thought are of no value to the workingman. If the old gospel is brought to the front in all its simplicity, and preached with fervor, we may hope to see the people back again to hear it; but the task of calling them back is not an easy one. Reverence is dying out; and as surely as it dies, *we shall see a fierce attempt at anarchy.*

The evil over which I mourn is not only prevalent among the outlying masses, but it taints Christians themselves. Look at your half-Sunday professors, content with only one service, and weary of that! How is it with many Christian people as to meetings for prayer? Prayer-meetings are the very soul of church work, and they bring down the blessing upon all our spiritual agencies; yet they are despised by our high-fliers. This is not only bad in itself, but it is a sign of something worse. Men who can pray to edification are in some directions becoming rare. One pastor told me, the other day, that out of a considerable congregation he found it hard to make up a prayer-meeting at all, because he had so few praying men. It is a dreadful impeachment against the churches, but faithfulness compels me to state it, before things grow still worse. You can get a crowd to a concert, but hardly a dozen to prayer! If there had been a magic-lantern, or a penny reading, or a recitation with comic songs, the pious people would have strained a point to be there; but to pray is much too dull for novel-reading, theater-haunting professors.—*C. H. Spurgeon.*

A CARPENTER who is at work on a lofty scaffold does not keep looking downward, measuring with his eye the distance to the earth, and imagining the dreadful consequences of a fall. If he did, he might soon become dizzy and lose his balance; but no, he goes quietly about his work, occupying his mind with its details without the thought of falling. It should be so with the Christian. He should not be constantly examining his own spiritual moods, but should engage heartily and steadily in Christian work, which is the best cure for spiritual hypochondria.—*Edward Judson.*

CHRIST IN THE HEART.

WHEN the soul that is really drawing strength from Christ, meets some powerful temptation, it not only conquers, but there comes, with the victory gained, a sweet realization of a vivifying power flowing into the very life currents of the being. There comes a consciousness of new strength to meet and turn away from evil which once overcame us. And with this blessed consciousness there comes a vivid, clear conception of the truth that this strength is ours only so long as we abide in Christ. That "it is not by might or by power,"—of our own—but by the Spirit of God dwelling in us, that we have thus become strong where once we were weak.

This being true, it is of the utmost importance that we clearly understand how we may have "Christ in us the hope of glory." Paul prayed for the Ephesians, "That Christ might dwell in their hearts *by faith*;" and John tells us, "This is the victory that overcometh the world, even *our faith*." Yea, this is the victory that triumphs over the allurement of the world, even our faith in Christ. Nothing else can do it; but this will, every time. Take it home to your heart, struggling, desponding one. Say it over and over; make the thought which these words convey, your daily food: "This is the victory that overcometh the world, even our faith."

Do not say you cannot overcome. There is no such word as cannot to him who has driven every idol from the soul temple, and given the heart to Christ. I care not how weak *you* are; if Christ is formed within, the hope of glory, the sweetest morsel of sin becomes so repugnant to the soul that, though the senses may clamor in unison with the tempter, you *will* stand triumphant.

Instead of sinking down beneath the power of the tempter, and giving him a chance to paralyze what strength you have, the trial may be a means of increasing your strength. If you are drinking from the wells of salvation, feeding on the word of God, you will be "strengthened with might by his Spirit in the inner man." Strengthened thus, though the tempter may come with ten-fold the power of the past, his coming will only be a means of drawing you closer to Christ. Realizing, as you will, that your strength is only weakness, your heart will cry to God with such intense desire for his help, that a deliverance will come to you which you would not have thought possible. Then you will realize how "out of weakness" you can be made strong. Just a moment before, you trembled beneath the temptation, and felt that you could not resist; your soul went up to God for help, *your faith took hold upon him*, and in answer has come a vivifying power by which you are enabled to face the enticing evil, and know that it finds no response in your heart.

Then you can say: "In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul." "Thou hast enlarged my steps under me, that my feet did not slip." "It is God that girdeth me with strength, and maketh my way perfect." Then also with Paul you can say, "Most gladly therefore will I rather glory in my infirmities, that the *power of Christ may rest upon me*." Oh, to feel his power resting upon

the soul, we may well glory in the *need* that brings it.

When we have come to realize the blessedness which comes from victory, we cannot ask to have the temptations removed, but, realizing our weakness, we shall pray to be "strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." It will take patience and long-suffering to bring the joyfulness of triumph over sin. But he who has made a full surrender to Christ, will experience daily the joyfulness of having Christ dwelling in the heart *by faith*. He will know "the love of Christ which passeth knowledge,"—a love words cannot describe,—and "be filled with all the fullness of God."

Living thus, temptations will only reveal to the Christian his constant need of Christ, of being united to the Living Vine, that the life-giving current may flow continually into his soul. Thus his life will testify that God "is able to do exceeding abundantly above all that we ask or think, *according to the power that worketh in us*. Oh, that this power may rest upon us, and work in us continually, that we may ever say, "Unto him be glory in the church by Jesus Christ throughout all ages, world without end. Amen."

MRS. M. J. BAHLER.

GIORDANO BRUNO.

THIS eminent philosopher of the Italian Renaissance revolted from Roman Catholicism, became a reverent but independent thinker—what we now term a theist—and lectured and wrote with distinguished success in France, England, and Germany; but at last was seized in Venice by the Papal Inquisition, and, after seven years' imprisonment in Rome, was excommunicated on February 9, 1600, and on February 17 was burned at the stake. On June 9, of this present year, a statue of him was unveiled in the same city with imposing ceremonies. As many as 30,000 persons marched in the procession, including deputations from all parts of Italy. The national and most of the municipal officials attended, and Deputy Bovier delivered an oration, in which he declared that the occasion marked the birth of a new religion of free thought and liberty of conscience, which would be worse for the Papacy than the loss of the temporal power.

The Pope is reported to have been greatly depressed. He ordered the doors of the Vatican to be closed during the ceremonies at the monument, caused the sacrament to be exposed in expiation of the deeds of the citizens, and, refusing to see anyone, passed three days at his devotion in his private chapel. He had good reason for his depression, for the popular demonstrations so general, so deliberate, and so successful, meant that the power of the Papacy has lost much of its hold upon Italy, and still is losing it steadily. But his manifestations of feeling, however natural and consistent, were exceedingly impolitic, and can but injure his own interests. They meant, and are certain to be interpreted as intended to mean, that he and the Papal Church, of which he is the head, still indorse the execution of Giordano Bruno, and gladly would put similar modern thinkers to death because of their opinions, were it safe to do so.

Let Americans recognize the real nature of Roman Catholicism, as thus revealed, and let us be careful how we yield it any broader footing among ourselves! We must be fair toward it, but also firm. It always and everywhere has proved itself to be the same in essence and purpose. If we are beguiled into believing it more trustworthy and less dangerous here than it has been elsewhere, we shall deserve the fate which we shall bring upon ourselves.—*Congregationalist*.

SLAVERY IN AFRICA.

OVER fifty years ago Great Britain took a great step in advance, by abolishing slavery throughout her dominions. A little over half that number of years ago, the United States, under very different circumstances, it is true, followed in her wake. The closing years of the century witness a call upon these two nations, as well as others which are actuated by philanthropic motives, to exert their influence, and, if need be, their physical strength, to put an end to the traffic in human flesh still carried on in Africa—a traffic far more inhuman, far more degrading, than it ever was as practiced in England or America. Will they rise to the occasion?

That such a horrible traffic can exist at the present day appears almost incredible, and we might well question its reality, were it not that we have the testimony of reliable witnesses. Professor Henry Drummond, who recently visited the Dark Continent, has given us some account of the terrible character of the slave trade, and has quoted a number of other well-known travelers, including Stanley, in support of his statements. From these we learn that the mortality, during the slave march from the interior to the coast, amounts to fully fifty per cent., and the stories told of the horrible cruelties inflicted upon the poor creatures almost exceed belief. So terrible is the destruction of life, caused by the atrocities of the slave-drivers, that it is said truly that if a traveler lost the way from equatorial Africa to any of the towns on the coast, where slaves are sold, he could easily find it by the skeletons of the negroes with which the roads are strewed. Settlements have been completely depopulated, children torn from their parents, or parents taken from their children, the latter being knocked in the head or left to die, and deeds of cruelty perpetrated of so revolting a character as to call loudly for effective remedy. The number carried off or butchered on the way, during the past quarter century, reaches into the millions, and in a single month not long ago, according to Cardinal Lavigerie, no less than 45,000 were added to the number of those who appeal to us to deliver them from a condition worse than death itself. Stanley tells of five expeditions to one district, in which only 5,000 slaves were obtained at the expense of 33,000 lives! Including the value of the ivory secured, he places the net profit at from one to two per cent., a miserable return indeed for an investment involving such waste.

One of the worst features of this nefarious traffic is that it is on the increase. The English consul at Zanzibar writes to the Marquis of Salisbury, that it is growing under the protection of the French flag. The Germans, who are rapidly obtaining the supremacy on

the east coast of Africa, if they do not actually encourage it, certainly connive at it. The Archdeacon of Magila, in a recent article, based on his own personal observations resulting from a prolonged residence in the country, tells us how, up to five years ago, East Africa was gradually becoming civilized and Christianized under the administration of the Sultan of Zanzibar, directed and influenced by the English authorities. But evil times have come. Germany, which up to five years ago did not possess a single interest in East Africa, has, by a system of arrogant assumption on the part of her representatives there, obtained control of a large part of the coast, as well as of the interior. The British missions are being broken up, the industrious and peaceful occupations of the people interrupted, property destroyed, and a general feeling of disturbance and unrest engendered. All this is encouraging to the slave trade, which thrives on anarchy and confusion. The lethargy shown by England in the matter is unaccountable. Why she should stand listlessly by and see herself crowded out is remarkable in the light of her traditions, for she has always been ready to defend her rights as well as to show herself the friend of the oppressed.

What remedy, then, is to be applied to the horrible slave traffic carried on by the Arabs? Drummond advocates police, rather than military administration. The Archdeacon of Magila tells us it will be necessary to teach the natives a higher morality by Christian education, for the system of slavery is part of their very nature, and while they suffer such atrocities at the hands of the Arabs, they in turn are slave-holders, in will if not in deed. He sees a further remedy in introducing the appliances of civilization to such an extent as to make men too valuable to sell. Of course, to make any remedy effective, an end must be put legally to the status of slavery.

Philanthropists in England are moving in the matter. Meetings are being held and the question discussed. The church, the noble men and women of the country, are interested. The cause of humanity, the cause of Christianity, demands that the traffic must and shall be put down.—*J. J. Bell, in Interior.*

OUR HOPE.

ON Jesus hangs all our hope of the future. A great change has come over thought on the immortality of the soul. There were many, almost within memory, who held fast to that, though they rejected the distinctive doctrines of Christianity. In the life of Reid, the great Scottish philosopher, there is a letter which puts this with striking force. All that is fast disappearing, not so much because of battles won or lost in the field of argument, as because of the overpowering silence of the dead. Just as the faith in miracles would disappear if it were not for the continued miracle-working of the living Jesus, so the longer the dead are silent, the harder it is to believe that they live. So we come back to our fortress, the empty tomb of Christ. He rose; he ascended; and for all who have been partakers in the power of his resurrection there is the promise of a life beyond the grave. Now we lay our dead to rest, and lie down in peace when our own time comes, in the expectation of the

coming to this sunlit vale of tears, of Jesus Christ with his holy angels, remembering the mighty word which has comforted so many humble and fearing souls: "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—*British Weekly.*

SOLID CERTAINTIES IN CHRIST.

AMID all the disappointments of this world, no one was ever yet disappointed in Jesus Christ. Our cisterns of enjoyment often become broken cisterns; our little rills dry up and vanish away. But who ever saw the fathomless ocean run low? Oh the depth of the riches of wisdom and knowledge and grace in Jesus! "Of his fullness have all we received," said that favorite disciple who leaned on his bosom at the feast of love. John was never disappointed in his Master; nor was Paul when he found himself filled unto all the fullness of God. There is a fullness of power in him who is able to save unto the uttermost, and a fullness of love in him who loveth his own ransomed flock unto the end. All the needy sinners in the universe cannot exhaust the infinite supply which Christ hath in store for us.

We cannot ask too much or too often from Christ. Nay; he must take it ill that we ask so little, and then with such a hesitating faith. "Open your mouth wide, and I will fill it." " whatsoever ye shall ask in my name, that will I do." These are imperial promises; and the only limitations are in the infinite wisdom which decides just what he ought to give, and what he ought to withhold. Christ must wonder at our feeble faith and stammering hesitations, in presenting requests to him who "loveth to be inquired of." Pint-cup praying brings only pint-cup blessings.

It is good to carry a large cheque-book, and inscribe on it, "My soul, wait thou only upon God, for all my expectations are from him." Paul realized his own splendid heirship, and drew large drafts on the inexhaustible treasury. "I know whom I have believed" gave backbone to Paul's faith, and kept the sunshine of assurance playing on the old furrowed face. After he had tested his Lord for more than thirty years, he summed up his glorious experience in these words, "I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the righteous Judge shall give me in that day." The veteran apostle had never been disappointed in Christ's service—its joys, its toils, or its rewards; he knew that he never would be. He felt just as certain of Heaven as he did of the rising of the morrow's sun.

So should we, if we have given ourselves to Christ, and aimed to follow him honestly in the spirit of obedience. Salvation is not guesswork. If I have given myself into the hands of Christ, I ought to feel confident that no man—or devil—can pluck me out of those omnipotent hands. I confidently expect that through faith I shall be kept by the power of God unto salvation. I expect that when I walk through the valley of the death-shadow, his rod and his staff will comfort me. I look forward to an hour when—poor, imperfect sinner as I am to-day—I shall become like HIM, and shall see him as he is. I have not

seen anybody who has seen Heaven, any more than I have seen anybody who has seen next week. But they are both coming. I feel sure that if I hold fast to Christ, he will bring me into his Father's house, and show me its indescribable splendors. I confidently expect to find there a joy that shall be to me a "harp," and a triumph that shall be to me a "palm," and a reward that shall be as an "unfading crown." Whether the words used by the inspired John are figurative or not, makes no difference. If they are figures of speech, they represent *solid certainties*.

Our knowledge of that life is small,
The mortal eye is dim;
But 'tis enough that Christ knows all,
And we shall be like him.

—*Theo. L. Cuyler.*

MORTALITY AND IMMORTALITY.

How forcible a proof of the true doctrine of immortality is the empty tomb of Christ. How perfectly in accordance with the teaching of the Holy Spirit is the fact that it is his resurrection from the tomb that illustrates the way and means by which we are to attain to immortal life, or incorruptible being. Death is abolished, and life and immortality are brought to light—illuminated, illustrated—through the gospel. 2 Tim. 1: 10. Our Saviour not only shows that eternal life is dependent upon, and through the resurrection at the last day—John 6: 39, 40, 41, 54,—but has also given us an object lesson as to the way of entering this life by his own resurrection. It is an empty grave that demonstrates that Christ has triumphed over death, and dieth no more. Rom. 6: 9; Heb. 7: 10; Rev. 1: 18. And the saints' triumph will come when they emerge from their graves, and leave them as empty as the tomb of Christ. It is at the resurrection that this corruptible shall put on incorruption, and this mortal shall put on immortality; and it is then, and then only, that the triumphant saints can exclaim in rapturous joy, "O death, where is thy sting? O grave, where is thy victory?" Thanks be to God, there is one grave empty, and thanks be to God that a great many more will be empty before very long. And thanks be to God, too, "who giveth us the victory through our Lord Jesus Christ."—*The Restitution.*

THE SECRET OF POWER.

EDWARD PAYSON'S memory is fragrant and strong. An exchange says:—

"When I was in Portland, having an hour to spend, I sought out the sexton of the old church where Edward Payson preached, and said to him:—

"Where is the house in which Mr. Payson died?"

"There are the remains of it," he replied, pointing to a house, partly torn down.

"Is it true," I asked, "that they found the boards in the floor beside his bed worn by his knees where he had prayed?"

"The old sexton said, 'It is true.'

"Morning and evening the man of God prayed there so long that the very boards felt the impress of his knees. When Payson lived, and when Payson died, he shook the State of Maine, and he shook New England. There was no man in all New England that had the power over men that he had."

The Signs of the Times.

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

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OAKLAND, CAL., SECOND-DAY, AUGUST 12, 1889.

RIGHTEOUSNESS OF LAW AND FAITH.

THAT which reveals and condemns sin must necessarily reveal righteousness. The law of God is the righteousness of God. Ps. 119:172; Isa. 51:6, 7. It is God's revealed will. Ps. 40:8. Sin is only the negation of righteousness, or the transgression of God's law. Did not the law reveal righteousness, we should not know its negation, sin; for the sin is shown in its being the negative, or the exact opposite of that which the law requires. Therefore if the law does not reveal to us its requirements, which is perfect righteousness, it cannot reveal to us the opposite of its requirements, which is sin. But by the law is the knowledge of sin (Rom. 3:20); therefore the law reveals to us righteousness. "The testimony of the Lord is sure, making wise the simple." "The commandment of the Lord is pure, enlightening the eyes." Ps. 19:7, 8. "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Prov. 6:23.

But although sinful man may find righteousness in God's holy law, he cannot obtain it there. The prize is revealed, but it cannot be grasped; the jewel is before his eyes, but he cannot lay hold of it by any means which he possesses. But to him who hungers and thirsts after righteousness, God will reveal the way to obtain it; in a more abundant way than he can ask or think, the hungerer will be filled. This way is our Lord Jesus Christ, or the way of the gospel. "For therein [in the gospel] is the righteousness of God revealed from [by] faith to faith." Rom. 1:17. Righteousness is revealed as obtainable. Faith grasps it; it is obtained. The prize is grasped. What man could not obtain in the law because of the sinfulness of the flesh, he has obtained in the gospel by faith in Christ. And, while he gets the righteousness of God by the gospel in a different way than he could the righteousness of God by the law, it is the same righteousness; for it is witnessed, or proved, or attested, by the law. Rom. 3:21.

That this is true may be shown in other ways. He who is made righteous through Christ, who walks not after the flesh, but after the Spirit, in him is fulfilled the righteousness of the law. Rom. 8:4. That is, the righteousness received by faith is identical with the righteousness required by the law. And he who walks in this faith, through the Spirit fulfills, or fills up, or keeps, the righteousness demanded by the law. The proof that he has received the righteousness of God by faith is shown in the fact that he keeps the commandments of God. 1 John 2:3.

Again: The righteousness of God imputed to us through the gospel is termed justification, or accounting righteous. That is, believer in Christ are accounted righteous, as righteous God; for they are clothed in the righteousness God. But "the doers of the law," those who have never transgressed it, are likewise justified, or accounted righteous, before God. Rom. 2:13. The believer and doer are equally just. The angels are doers of God's law. The righteousness of God is fulfilled in them. The law is to them righteousness and life. Faith in our Lord Jesus Christ is righteous-

ness and life to fallen man. That is, faith in Christ brings pardon and peace for all past sins; faith in Christ enables him to obey God's law; and the keeping of that law is the righteousness of faith. M. C. W.

EXPOSITION OF 2 COR. 3:7-11.

(Concluded.)

Now let us briefly outline the new covenant. Paul says that this was established upon "better promises." Its terms are found in Heb. 8:8-12, which reads thus:—

"For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

We find here the same condition as in the old covenant,—the people are to obey the law of God. But this covenant is established on "better promises" than the first, in that the Lord promises to forgive their sins, to write the law in their hearts, and to remember their iniquities no more. These things are all accomplished by virtue of Christ, who is the mediator of the new covenant. Heb. 8:9 9:15. "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7), by securing the remission of past sins (Rom. 3:24, 25), and enabling us to walk in harmony with the law. Gal. 2:20; Eph. 2:10; Heb. 13:20, 21.

The law, then, is the basis of both covenants; hence it could not be done away with the old covenant, else there could be no new covenant. The terms of the new covenant leave no doubt on this point, and Christ's connection with it brings the fact out still more clearly. Thus Christ is the minister of this new covenant (Heb. 8:1, 2), and is now performing the ministration in the true sanctuary in heaven. Heb. 9:24. His ministration has reference to the law, for he came to save sinners (1 Tim. 1:15), and he is offering his blood to save men from sin. Rom. 3:24; 1 John 1:7; Matt. 1:21. This redemption we get through faith (Rom. 3:24), and faith establishes the law. Rom. 3:31. The law itself, having been violated, brings death; Christ redeems us from its curse (Gal. 3:13), and thus becomes our life. Col. 3:4.

Now note the contrast between the two covenants. The first had the ministration of death, because everything connected with it tended to death; the violated law was death to the sinner, and the earthly ministration freed no one from that condemnation. The second covenant has the ministration of the Spirit, because "the Lord is that Spirit" (2 Cor. 3:17), and where the Spirit of the Lord is, there is liberty and life. Gal. 6:8. But although there is no death in the second covenant, there is in the rejection of it, for the law is still death to sinners, and all who are opposed to Christ are sinners, and condemned to death; so Paul says that the letter of the new covenant kills. The reason is that holding the mere letter of the new covenant,—the performance of the gospel ordinances while not receiving Christ in the heart,—is really a rejection of Christ. Of the Lord's Supper, Paul says that he who does not discern the Lord's

body, eats and drinks damnation to himself. 1 Cor. 11:29. He is in the same condition as though he had never heard of the new covenant. But in every case, whether of the sinner under the old covenant, or of one who rejects the new, it is the law that causes his death.

In the text under consideration Paul contrasts the two ministrations as to glory. If the ministration which could not cleanse from sin, was glorious, the ministration of the Spirit, which gives freedom from sin, must be more glorious. "If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." And so much more glorious is the ministration of the second covenant than that of the first, that in comparison the first covenant seems to have had no glory. Why the ministration of the second covenant should be so much more glorious than that of the first, is because it is established upon "better promises," and Christ is its minister.

"For if that which is done away was glorious, much more that which remaineth is glorious." 2 Cor. 3:11. Now what was done away? The answer must be that it is that which was glorious. Verse 9 states that it was the ministration of condemnation that was glorious. Then it must be the ministration of condemnation that was done away; that which remains is the ministration of the Spirit. By no possibility can verse 11 be made to refer to the law, because it contrasts something done away with something that remains. And we have found that the law is the basis of both covenants, and therefore it cannot have been done away; but the ministration of the old covenant as well as the covenant itself was done away, as was indicated by the fading glory upon the countenance of Moses. But it needs no abstract reasoning to show that it is the tabernacle service, and that alone, to which the apostle refers in verse 11 as being "done away," for he says, "if that which is done away was glorious," showing by the "if" that he had before called attention to something glorious; and the only thing which he has so designated in this connection, is the ministration of death. Verse 7.

We think that any reader who carefully follows this brief exposition will be able to see for himself, on reading 2 Cor. 3:7-11 that the apostle is simply contrasting the glory of the service of the two covenants, and that the law of God is not under consideration at all, except by an incidental allusion which goes to show its permanent character.

E. J. W.

A JUDICIAL DECISION.

ANOTHER illustration of the difficulty of administering Sunday laws is furnished in the recent decision by Judge Armster of the Cincinnati Police Court. According to this judge, ice-cream is not a luxury but a necessity, and its sale on Sunday is legal. Notwithstanding this judicial decision, there may be some people who will insist that ice-cream is not absolutely necessary to existence, nevertheless it can be sold in Cincinnati on the first day of the week without subjecting its vender to arrest. This reminds us of the decision made not long since by an Indiana court to the effect that cigars are a necessity and may be sold on Sunday. We believe also that a like decision was rendered in Pennsylvania, and that a similar decision is likewise on record in Massachusetts. But in all these States, as in Arkansas, persons would be liable to fine or imprisonment or both for doing such ordinary work as digging potatoes on Sunday. As a matter of fact, one man was fined in the last-mentioned State for digging potatoes for his Sunday dinner, and we suppose that the same thing might be done in any of the States that have Sunday laws, unless the persons doing the work happened to belong to one of the exempted classes.

It is impossible to prohibit all kinds of labor upon Sunday; there must always be some exceptions. For instance, "works of necessity and mercy" are always excepted, and it follows that some court must decide what are "works of necessity and mercy." Ice-cream may be exceedingly refreshing on a hot Sunday afternoon, and a "good" cigar may be very soothing, but that either of them is necessary in any proper sense of the word, is beyond the comprehension of ordinary mortals. But such decisions are valuable in this, that they go to show that Sunday observance is not a proper subject for legislation.

C. P. B.

EVENTS OF THE MILLENNIUM.

IN past numbers, it has been shown that the day of the Lord began at the close of probation, that at that time the seven last plagues began to be poured out, and that in connection with the last plague, the Son of God appears in glory with all his holy angels. At the presence of Christ, the "remnant of the wicked are slain, the righteous dead are raised incorruptible, the righteous living are made immortal; and, together with Christ, escorted by an innumerable company of angels, the faithful ascend to the city of God.

The time between the pouring out of the first plague, when the day of wrath begins and probation closes, and the last trump, when Christ appears, is called in the prophecy of Rev. 18:8 "one day," or a literal year. The coming of Christ, the resurrection and translation of the just, the slaying of the wicked, and the desolation of the earth, mark the beginning of the thousand years. Here the Bible millennium begins, not in glory, but so far as regards this earth, enshrouded in darkness.

Where are the saints during this period? We have before shown that they were taken to the "Father's house," the city of God in Heaven. Here, associated with Christ, they judge the wicked dead; here they live and reign with Christ a thousand years. Rev. 20:4.

Jesus told his disciples, who had forsaken the world, who were condemned by that chosen nation of Israel, that nation which had rejected God, that they should sit on twelve thrones, judging the twelve tribes of Israel. Matt. 19:28. The tables would then be turned. Those condemned on earth by the greater part of the professed people of God, would in the future judge those apostate tribes; not in revenge, however, but in sorrow and strict justice. Paul admonishes the Corinthians to "judge nothing before the time, until the Lord comes" (1 Cor. 4:5), from which it may be legitimately inferred that at that time the saints will judge. And this is what Paul expressly states further on. In chapter 6:1 he reproves them for going to law before the unjust, and not before the saints. Surely those who have been in some measure enlightened by the Spirit of God, ought to be able to judge between brethren of the same faith. "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge [evil] angels? how much more things that pertain to this life." It is the fulfillment of this prediction by Paul that John sees, as recorded in Rev. 20:4. This reign is therefore in Heaven, not on the earth.

"But do the saints judge the wicked?" asks one. We answer, Yes, why not? The Bible expressly declares it, and why not believe it? Abraham, the father of the faithful, asked the question, "Shall not the Judge of all the earth do right?" Gen. 18:25. That question will be answered to the faithful. They have believed God without always seeing the why and the wherefore. God will reveal to them that their faith was not misplaced; he will demonstrate to the redeemed host the wisdom of all his decisions.

Therefore holy angels are commissioned to keep infallible records of men's lives, with the motives which actuated their deeds. See Ex. 32:32; Ps. 139:16; Matt. 12:36; Ps. 50:21; Dan. 7:10; Mal. 3:16, *et al.* God in his infinite knowledge does not need these records, but his people need them. And during the thousand years those who have died out of Christ come in review before God and the saints, in their records, and their deeds are weighed, and their sentences apportioned accordingly. Rev. 20:12. The question of Abraham is then answered, and with one acclaim the saints raise the song, "Just and true are thy ways, thou King of saints." Rev. 15:3.

As before shown, under the seventh plague the earth shall be "utterly emptied." Isa. 24:3. Thus the prophet speaks of the death of the wicked under the fearful judgments of God:—

"And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days they shall be visited." Isa. 24:21, 22.

The wicked are punished by the plagues. Under the burning glory of Christ's coming they die, and are gathered into the vast charnel-house of the dead, this desolate earth. But this death is not eternal. After *many days* they shall be visited again. John tells us how long a period these many days are. "But the rest of the dead [the wicked] lived not again until the thousand years were finished." Rev. 20:5. This is conclusive. If the righteous dead, the blessed and holy, are raised, and the saints are all taken to Heaven, if the "remnant" of the wicked are slain (Rev. 19:21) and those who were dead remain so, there is not one wicked human being alive during the thousand years, and there is not one human being either good or evil alive upon the earth.

Upon this desolated earth Satan is confined. Rev. 20:1-3. The word translated "bottomless pit," in verse two, is *abussos*, the Greek word which corresponds to the Hebrew word *tehom*, translated "deep" in Gen. 1:2. In the Septuagint *tehom* is translated *abussos*. They both refer to the empty and desolated earth. Here Satan is confined to ponder over the ruin he has wrought. He cannot leave for other worlds, and the dead are beyond the reach of his power.

It seems evident, however, that there will be animal life on the earth during this period, but not human life. The most graphic picture of the earth in this frightful loneliness is found in the double prophecy of Isaiah, referring to Idumea and to the earth as the antitype of Idumea:—

"And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it forever and ever. But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it; and he shall stretch out upon it the line of confusion, and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be a habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screechowl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow; there shall the vultures also be gathered, everyone with her mate." Isa. 34:9-15.

The earth is waste, empty, and desolate. The palaces of emperors, the courts of kings, the halls of legislation, know no sound of life save the scream of the wild fowl or the fierce growl of some beast of prey, which has sought these ruins as shelter from the fierce blasts of fiery heat which sweep over the

sin-ruined earth. The hoarse wind howls its dirges over the dead; and Satan and his minions in remorseful despair contrast the result of their hellish work with their former home in Heaven. It is the Sabbath of the earth. Palestine was deprived of the Jewish nation for seventy years till the land had enjoyed her sabbaths (2 Chron. 36:20, 21), so the earth is desolated of all her inhabitants. Those who have rejected God are dead, the righteous are in Heaven, and the earth is worn out and at rest, and this condition remains till the close of the thousand years.

Certainly the millennium, so far as this earth is concerned, is not to be desired. The pall of death will hang over this world at that time, where men, in the boasting of error, predict life and peace and joy. Would that their prediction were true, if it were God's will. But the "sure word of prophecy" has drawn another picture in order that the world may be warned of the evil to come. There is life and peace, but it is in the presence of God in Heaven. Infinite Mercy has set before us life and death; therefore choose life "before the day of the Lord's fierce anger come upon you."

M. C. W.

THE NEED OF SUNDAY LEGISLATION.

THE *Examiner* (Baptist), of New York, has an article in its issue of July 25 on "The Need of Sunday Legislation," in which some ideas worthy of notice are advocated. The article is a review of a paragraph or two from an article in the *Twentieth Century*. The sentiment expressed by the *Century*, and to which the *Examiner* takes exception, was that no laws should be made in regard to Sunday, and that consequently everybody should be left to do as they please about observing it. This, the *Examiner* thinks, would be utterly destructive to all Sunday observance. That paper admits, however, that "no laws should be made enforcing the religious observance of Sunday." Just what those who say they are in favor of Sunday laws, but not in favor of enforcing the "religious observance" of the day, mean, we do not know. Sunday is purely a religious institution. It is observed because it is a religious institution, and how any observance of it whatever can be enforced without enforcing a religious observance, is more than we can understand. It is true that no law can compel anyone to have a real regard for Sunday, and possibly the advocates of Sunday laws would regard nothing short of that as religious observance; but any law that prohibits secular occupations on Sunday, compels people to act as though they had a sacred regard for the day, and what is that but religious observance as far as it goes?

The *Examiner* argues that Sunday laws are necessary in order to afford those an opportunity to rest who desire to do so. To prove this, it cites the case of the Saturday half-holiday in New York. It says:—

"For several years, by a concerted action, some few large firms in the same lines of business adopted a system of early closing during the summer, but the practice was by no means general, and it had no sure basis until a statute made Saturday afternoon a legal holiday. When all banks and public offices closed at noon on Saturday, it was found not only practicable to close private offices and shops, but of little use to keep them open, and so the half-holiday became assured as a summer institution, and is more and more generally observed with every year."

But instead of proving the necessity of Sunday laws, this proves conclusively that no such laws are required further than to make Sunday a legal holiday. There is no law in New York forbidding work upon Saturday afternoon; the law simply makes Saturday afternoon a legal holiday, and banks and public offices and courts must of necessity suspend business, because business done at

that time would not be legal. But this would not satisfy Sunday-law advocates. This is exactly the case now with Sunday in California. It is a legal holiday, and yet Sunday advocates say that California has no Sunday law, and they are demanding that a Sunday law be enacted in this State. The truth is, that that which they want is a statutory recognition of Sunday as a sacred day. And that, they say, would not be religious legislation!

C. P. B.

WAS MOSES RESURRECTED?

A CORRESPONDENT quotes the following from the "Spirit of Prophecy," Vol. 1, p. 342: "Michael or Christ, with the angels that buried Moses, came down from Heaven, after he had remained in the grave a short time, and resurrected him, and took him to Heaven;" and asks us to harmonize this with John 3:13, which reads thus: "And no man hath ascended up to Heaven, but he that came down from Heaven, even the Son of man which is in Heaven."

There is no lack of harmony between the above quotations. We cannot harmonize what is not in harmony. We will try, however, to show our querist the harmony existing between them.

His first objection to the raising of Moses is that "no man hath ascended to Heaven." But we reply that Enoch was translated and did not see death. God took him to the heavenly mansions. Gen. 6:24; Heb. 11:5. Elijah, the type of the forerunner of Christ at both his first and second advents, was also translated without seeing death. "And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire and parted them both asunder; and Elijah went up by a whirlwind into Heaven." 2 Kings 2:11.

This is positive Bible testimony therefore that two men at least were taken up into Heaven, and if two could be taken to Heaven, three could as well; and three being taken there would no more contradict John 3:13 than would one. Therefore any objection against the raising of Moses and the "Spirit of Prophecy" stands equally strong against the cases of Enoch and Elijah and the Scriptures noted above.

But none of these conflict with John 3:13 when rightly understood. Nicodemus asks concerning the new birth, "How can these things be?" Jesus answered, "Art thou a master of Israel and knowest not these things?" They have been manifested often in Israel, and yet Nicodemus is incredulous. Jesus continues: "We speak that we do know and testify that we have seen; and ye receive not our witness. If I have told you of earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" Then follows the passage in question, before quoted.

What did our Lord mean by this? He meant this: 1. The message which he brought to earth came direct from God. His communion with the Father was so uninterrupted that he could be said to be in Heaven. Verse 13. 2. If this testimony of Christ could be rejected, what hope could there be for him who rejected it. Jesus gave what he knew and had seen. If Nicodemus would not accept of what he had said of the earthly change, how could he believe if Christ told him of the heavenly? 3. And then our Lord positively states that his message is the only hope. "No man hath ascended up to Heaven [to learn this message and bear it to the world] but he that came down from Heaven." Belief in him and his mission alone would avail aught for the proud Pharisee. Verses 16, 17. This interpretation is in harmony with the context, does no violation to the text, and is in accord with all the Scriptures. Christ is the only one who received the message of life from God for the world; in no one else could any hope.

No one had ascended for the purpose of receiving such a message, no one had come from Heaven with such a message but Christ. See John 5:33, 38, 57, 62; Eph. 4:9, 10.

That Moses was raised from the dead is clearly evident from the Scriptures. 1. Jude tells us that Michael the Archangel disputed with the devil about the body of Moses. Verse 9. The Archangel is Christ. Compare 1 Thess. 4:16 and John 5:28, 29. The voice of the Head over all the angels, and the voice of the Son of God are the same. Satan caused death through sin. James 1:15; Heb. 2:14. He claimed Moses as his lawful captive. Christ is the life-giver; he takes from the captor his prey. In such a contention, we know that Jehovah would rebuke the enemy, and the body of Moses would be given life.

2. In confirmation of the above position is the appearance of Moses on the Mount of Transfiguration fifteen hundred years after his death. Moses and Elijah appeared with Christ. The one was as really and truly Moses as the other was Elijah, and both were as real as Jesus and the disciples. Matt. 17:1-9. As Moses died he must have had a resurrection from the dead, in order to appear at this time. In further proof of this, take Peter's reference to this experience in his second epistle, chapter first. He had not "followed cunningly devised fables" in making known the power and coming of Christ. He had been an eye-witness of his majesty on the glorious mount. The transfiguration was a miniature representation of the coming kingdom of Christ. In that kingdom the subjects will be made up of two classes: those who have been raised from the dead, and those who are translated without seeing death. Moses was the type of the former class, Elijah of the latter.

The above scriptures are certainly sufficient to prove to a candid believer in the resurrection that Moses was raised from the dead. In fact the presence of Moses on the mount proves this, and the purpose for which he was there, as shown by Peter, confirms that view; and both scriptures explain and are strengthened by the testimony of Jude.

But as objections to the resurrection of Moses, our correspondent brings Acts 26:23; Col. 1:18; and 1 Cor. 15:23. The first text says, "That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." The second text refers to Christ as "the first-born from the dead;" and the third reads, "Christ the first-fruits."

The above texts cannot mean that the resurrection of Christ was first in point of time; for Elijah raised from death the widow's son (1 Kings 17:17-23), Elisha raised to life the Shunammite's son, long before the raising of Christ (2 Kings 4:32-37); and Jesus raised from the dead the son of the widow of Nain, and Lazarus. It may be said that these resurrections were not to immortality, and this is true; but the power of death was broken by them just as veritably as though they had been resurrections to eternal life. Paul knew of all these cases. He certainly did not contradict what Inspiration had before recorded.

The true idea of Acts 26:23 is that Christ was the first to rise from the dead and show light, by his resurrection, unto the people. Others had risen, but they had no more light to give to the people afterward than before. Christ was the first to rise and give light. The Revised Version reads, "How that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles." Other translations give the same idea. His resurrection proclaimed to the world that Satan and death were conquered, and that life and immortality were assured to the race.

First-born and first-fruits do not always refer to priority of time, but to preëminence, or position. So

it is said of Christ prophetically, as the seed of David, "I will make him my first-born, higher than the kings of the earth." Ps. 89:27. That is, he would have the preëminence. Ephraim is said to be the first-born (Jer. 31:9), though Manassah was older. Israel is said to be the first-born (Ex. 4:22), though Esau was older. So Christ is the first-born and the first-fruits in importance and preëminence. In fact, it was by virtue of his resurrection that all were raised from the dead, or will be raised. In the great scheme of redemption, in the promise of God, Christ was both first and preëminent.

That the dead are taken to Heaven at the coming of Christ, is shown in the article on the "Day of the Lord," in the SIGNS of August 5, of the present volume. That they receive their great and final reward upon the earth is also evident from many scriptures. The promise which God made to the fathers was that they should be heirs of the world (Rom. 4:13), which will be the earth made new. Of this the land of Canaan, the promised land of Israel according to the flesh, was the type. Moses saw the type. He has not, nor have others, entered upon their eternal reign; nor will they till the faithful of all ages ascend with Christ to the new Jerusalem, the capital city of the regenerated earth. In this glorified state they will abide forever; for *abiding* refers not to place, but to continued existence. And all this knowledge comes through Him who revealed it to us from Heaven. All of the power to do God's will comes from the power of his resurrection.

M. C. W.

CATHOLIC INFLUENCE IN ROME.

REV. M. M. FISHER, D. D., now in Rome, has a letter in the *Interior* of July 25, in which he gives some interesting though alarming facts relative to the power of Catholicism in the city of the Cæsars. He expresses the opinion that upon the whole "the Papacy is losing ground in Italy," but the facts which he states certainly do not warrant the conclusion. Dr. Fisher says:—

"Catholics are far from acknowledging that their glory and influence in Rome are things of the past. Every attempt is made to show that the hearts of the masses are still in sympathy with the church, and that the supremacy of King Humbert is only in appearance and will soon vanish. In support of their claims and policy, three things have been effected, with an energy and success worthy of a better cause.

"(1) The increase of seminaries for training priests. Up to the year 1870 there were only five of these seminaries in the city of Rome; now there are forty-one; fifteen Italian, two French, three American, one Armenian, one Bohemian, one German, one Greek, two English, one Irish, two Scotch, one Polish, one Asiatic, one Oriental, one Belgian, one Illyrian, two Teutonic, and five Jesuit. From this large number of seminaries, and from the large number of priests that go forth from their walls, the stranger might be led to infer that the Eternal City is yet the capital of the Catholic world. A personal acquaintance with many of the young men in these schools justifies the statement that among them are some of the most gifted intellects of the age. Unquestionably, some of the most brilliant talent is found in the ranks of the Catholic priesthood.

"(2) The great increase in monastic orders. In 1877 there were, for both sexes, in Rome, only twenty-two monastic houses; now there are 128; eleven of the regulars, twenty-four of the congregationalists, twenty-eight ecclesiastical corporations, and sixty-five of the mendicants. Here is an increase of 102 monastic houses within the brief space of twelve years in one city.

"(3) Increase of schools. Nineteen years ago there were in Rome only nine clerical schools. Now there are 117 entirely under the control of priests, friars, and nuns. In this connection, too, it should be remembered that the national schools are free and splendidly managed. Last December the population of Rome was 405,336. Of this number 45,555 were children in school—26,428 in the communal schools; 18,743 in Catholic schools, and 384 in evangelical and Jewish schools. No comment is necessary here. These figures tell elo-

quently that the Catholic Church is basing its future on the training of the rising generation."

Mr. Fisher thinks there is ground for hope in the education of the masses even in these papal schools, but the fact remains that those who are educated in papal schools are Papists and not Protestants; and so it would seem that instead of losing ground in Rome the papal church is really gaining, and that rapidly. And this is just what the word of God teaches us to expect, for just before the end "all that dwell upon the earth shall worship him [the Papacy], whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8.

MISSION OF FLOWERS.

THE following extract from the *Christian at Work* of July 25, concerning the Avery Flower Mission, is most pathetic:—

"A charity which is prolific in dispensing happiness is that of distributing flowers among the sick and poor. Poor children enjoy flowers when they can get them. Rev. J. F. Avery, pastor of the Mariners' Temple, 1 Henry Street, which is in the midst of a large tenement-house district, speaks of one little boy who asked him, 'Please give me a flower, I never had a flower of my own, sir.' A good many children could truthfully say the same; they have never had a flower of their own. Mr. Avery continues: 'I said, Come along, and it was a study to note the pattering of the bare, grimy feet. He grasped his flowers and made a rush for the door, followed by some thirty or more other little ones, to whom we gave the ferns, ox-eyed daisies, and other flowers. It is hard to say they are all gone, and to see them grab up the remaining stalks and refuse. Some may say, but to what practical benefit, if they do not come to your school, etc.? Where's the gain? As Carey, the wonderful missionary, said, 'It is as sure as the promises of God can make it.'"

It is difficult for those who live in the country, and indeed, for those who live in the cities in California, to realize that some children never have a flower of their own, but it is undoubtedly true not only of New York but of other Eastern cities; and while the idea of supporting a mission for the purpose of distributing flowers may appear trivial, it is certainly a worthy object. We can only wish that every child in New York who would appreciate such a gift, might have flowers of his own not simply once a year, but many times each year.

C. P. B.

THE UNIVERSAL SUNDAY MOVEMENT.

THE following from the *Interior* of July 25, shows how widespread is the movement for the more strict observance of the Sunday-sabbath:—

"Sabbath observance is undeniably gaining ground, and is showing itself in some very practical results, both in America and abroad. It has been announced that on various railroads in this land Sunday freight trains will for the future be discontinued. This is really a great move, as it is far easier for platform advocates of Sabbath observance to talk about it, than for a complicated railroad system to put it into operation. But even at the risk of disobligeing some of their connections, the roads have determined on this much-needed reform. Even in France, with its notorious "Continental Sunday," a movement in the same direction is noticed. At a recent meeting of the shareholders of the Paris-Lyons Railway, one of the most powerful French corporations, some very strong speaking in favor of doing away with Sunday trains took place. The manager of the railway was especially disposed to favor the reform, and said that the company would grudge no expense it might entail. Another good sign is that there is a movement to get the foreign exhibitors at the great exhibition to close their sections on Sunday, and so, as the circular that requests this co-operation puts it, "teach our French brethren one good lesson." It is much to be hoped that this proposal will meet with general support, as its adoption would be a sign of respect for the Lord's day which even Parisians could not ignore. All these indications point to a growing sense of the need of the day of rest being made what its name implies.

This widespread agitation is most wonderful, especially when we consider the fact that this so-called Sabbath is without a vestige of divine authority. This general movement in behalf of Sunday is, however, just what the Scriptures lead us to expect in the last days, and thus it is a sign of the soon-coming end.

INCREASE OF CRIME.

THE New York *Observer* publishes the statement that the number of murders committed in the United States during the first half of 1887 was 867; of 1888, 941; of 1889, 1547. During the first week in July in this year, ninety people were stricken down by murderous hands. The *Observer* remarks:—

"This is an awful record for a Christian country, and it is due in great measure to the fact that the legal punishment due to murderers is so long delayed and so frequently remitted entirely."

It is not a little strange that in the face of such a record there are many who insist that the world is steadily growing better, in fact, that we have almost reached the fabled millennium. It must be that such forget the words of the apostle:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:1-5, 13.

The Scriptures certainly do not teach that the time will ever come when the world will be any better than it is now, but rather that it will grow worse until the end. C. P. B.

CONTINENTAL SUNDAY.

MUCH is said by National Reformers, and others who are eager for strict Sunday laws, about "the Continental Sunday." English churches are fearful that their Sunday will become "Continental" in character, and American religionists are fearful that "the American Sunday" will become "Continental" in character. And we ask, Why not? The original Sunday, so far as being a church day, is "Continental." It originated in the apostate church, which based her injunctions on expediency and the Sunday law made by the pagan Constantine in 321 A. D., who made his law in honor of the sun. Sunday is a child of pagan birth, adopted and brought up by the pagan-papal church. It attained its full typical growth in the halcyon days of its foster-mother, in the Dark Ages. But during that period Sunday permitted all sorts of pleasure, sports, and games, and even in the churchyards in "Merrie England," markets were held in the afternoon. All these things were preceded by attendance at church or mass in the morning, in order it may be supposed, to sanctify the sports of the afternoon. All these things were permitted in the faithful down to the time of Charles I. in England.

But the friends of the now aged child of the sun think that he ought to be reformed in his old age. There is no reason to hope that he will of himself reform; for the bad blood of his antecedents, his long association with immorality, the theft of the sacred habiliments of the Sabbath of Jehovah,—the commands of God,—the falsehoods still maintained, that they are his, though these falsehoods are transparent to all right-minded people, render all hopes of his reform futile. Therefore he must be compelled to become a saint in his old age, and the people must be compelled to respect his saintship. But all this will not change his character. Man may clothe him in the gaudy garments of human glory, and place underneath him the basis of human law, but in a little from this he will be covered with eternal and universal infamy, and his end will be destruction. M. C. W.

The Sabbath-School.

Notes on the International Lesson.

SAUL REJECTED BY THE LORD.

(August 18, 1 Sam. 15:10-23.)

THE events of the present lesson are separated from those of the last by quite an interval of time, during which Saul was gradually developing the character which caused him to be finally rejected as king over Israel. On at least one occasion previous to the present instance, Saul had directly transgressed the will of the Lord in presumptuously offering sacrifices for the people. 1 Sam. 13:8-14. Because of this the Lord told him, through Samuel, that his kingdom, or rule, should not continue, and his subsequent departures from the paths of rectitude, culminating in the disobedience and rebellion described in our lesson to-day, show us that Saul was no longer worthy of the position which he occupied.

THE commission given to Saul to utterly destroy the Amalekites came directly from God himself, and was in direct harmony with his will. The cup of their iniquity was at last filled up and mercy could no longer be extended to them. It was therefore just that, since they had abused his compassion, their punishment should fall upon them in full force. And inasmuch as Saul had been commanded to slay them utterly, there was no excuse whatever for his failure to comply with God's wishes.

AT the first thought, it might seem a matter of wonder, that such a wrong motive could have possessed Saul as to lead him to save any of the spoil; but we must remember that the Lord required sacrifices at the hands of his people, and they doubtless reasoned that if they could preserve the herds and flocks of the Amalekites from destruction, these animals would take the place of their own for purposes of sacrifice, and thus their property could remain in their own possession.

ONE object of the offerings which God required of his people was that they might show their loyalty to him by willingly making a sacrifice of a portion of their possessions. So that, even if the Lord had said nothing whatever about the disposition of the property of the Amalekites, it would not have been an acceptable sacrifice to the Lord in behalf of the children of Israel. But, under the circumstances, the thing was doubly wrong. The whole proceeding shows covetousness, selfishness, and disobedience in the highest degree, on the part of both king and people.

REBELLION may be said to be "as the sin of witchcraft" not only on account of its heinousness, but because it is so deceptive in its influence over us. It makes us think that we are walking in the counsel of God, when, in reality, we are only following our own course. Although directly transgressing the requirements of God by taking the course he did, Saul may have thought in his own mind that he was carrying out the spirit of the command which had been given him. But his so-called obedience was nothing but disobedience and rebellion against the Lord after all.

How many there are to-day who are imitating Saul's example. It is so much easier to do the things which are convenient, so much nicer to follow their own plans, than to walk in the paths of God's choosing, that thousands are turning to their own devices, and walking in their own counsel, persuading themselves perhaps, like Saul, that they are doing the will of the Lord, only to find

in the terrible future that they have deceived themselves, have been rejected of God, and are lost forever.

It is neither right nor expedient to walk contrary to God's express commands. Disobedience of his requirements to-day is just as much sin as it was three thousand years ago. His divine law, the ten commandments, is the basis of his government as much as it ever was; and, although we may think it makes no difference what God's law says, just so we do what we think it means, let us remember that this is the very point where Saul made his mistake. All such worship as this is will-worship; that is, it is following our own will instead of the word of the Lord. If the Lord says, "Thou shalt have no other gods before me," he does not mean that we shall let our position or our possessions be exalted above him or his will in our minds. If he says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc., he does not mean that we shall do our hardest labor on that day, and then worship him upon some other day which he has never commanded. And so on, all the way through. God *means* what he *says*. "Behold, to *obey* is better than sacrifice, and to hearken than the fat of rams."

If we are trampling any part of God's law beneath our feet, either willingly or unknowingly, may we have our minds turned to behold the "wonderful things" therein; may we be enabled, by God's grace, to so repent of our transgressions and turn away from them, that we may take hold upon the precious promises of the blessed Lord and Saviour Jesus Christ. In his strength we may march onward to certain victory over sin, with the blessed assurance that a crown of rejoicing lies at the end of the race, and that in our Father's house where the "many mansions" are, we shall behold his face in righteousness, and be satisfied in his presence forever. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates, into the city." Rev. 22:14. J. W. SCOLES.

Tithes and Offerings.

GOD'S PROMISES.

(Lesson 8, August 24, 1899.)

1. WHOM does God love?

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. 9:7.

2. What is necessary on our part in order that God may accept the gift we make?

"For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8:12.

3. How will liberality affect the soul?

"There is that scattereth, and yet increaseth; and there is he that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11:24, 25.

4. Upon what principle should man always give?

"As God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2, last clause.

5. How much of a man's possession does God sometimes require?

"Then Jesus beholding him loved him, and said unto him, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, take up the cross and follow me." Mark 10:21.

6. Does the Saviour notice the smallest gift in the Lord's treasury?

"And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain

poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all." Luke 21:1-3.

7. Upon what principle did this widow give more than all the rich?

"For all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had." Verse 4.

8. What encouragement is here given to those who do all they can?

9. What church contributed to the apostles while in Thessalonica?

"Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity." Phil. 4:15, 16.

10. Why did the apostles encourage them to give?

"Not because I desired a gift; but I desire fruit that may abound to your account." Verse 17.

11. To what extent was their liberality?

"For to their power, I bear record, yea, and beyond their power they were willing of themselves." 2 Cor. 8:3.

12. How did God regard such sacrifices?

"But I have all, and abound; I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well pleasing to God. But my God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:18, 19.

13. In what manner can we lend to the Lord with the assurance that he will repay?

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." Prov. 19:17.

14. What special promise does the Lord make to those who consider the poor?

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." Ps. 41:1-3.

15. To whom should we not give?

"He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want." Prov. 22:16.

16. What words of Christ did the apostle's life exemplify?

"Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts. 20:34, 35.

17. What is the effect of the love of money?

"For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6:10.

18. Is it a desirable thing to be rich?

"But when the young man heard that saying, he went away sorrowful; for he had great possessions." "And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Matt. 19:22, 24.

19. To what are riches compared?

"Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven." Prov. 23:5.

20. In view of these things, what is true wisdom for the child of God?

"And having food and raiment, let us be therewith content." 1 Tim. 6:8.

"Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." Prov. 30:8, 9.

NOTES.

THE Lord does not wish a forced obedience or service; for such is not true service. It is prompted by selfish motives. If we attempt to serve God through fear of punishment, our motive is selfish; for we simply do one thing unpleasant to save ourselves from something more unpleasant. If we attempt to serve God thinking that we shall be thereby prospered, the motive is wholly selfish; for we do that which is irksome in some respects for the purpose of getting gain. Such service is not acceptable to God. It is just as truly selfish as is the life of him who makes no profession, whose entire existence is spent in the service of self.

"God loveth a cheerful giver." A cheerful giver will possess "a willing mind," or a *ready* mind. The mind will not need urging, or coaxing, or compelling; it is ever ready; and an ever-ready mind makes a cheerful, glad, or joyous giver. He gives not because others do, but he gives because he loves to give. He considers it a privilege so to do. Such a mind actuated the poor widow who cast in all her living. But such a mind is not natural to man; how can it be obtained?

"We love him," says the apostle "because he first loved us." All love springs from God. God so loved a sinful world that he gave his only begotten Son; and that Son so loved the world that he "gave himself." Through that gift came all the blessings which men enjoy. In him, dwelleth all fullness. Had it not been for that, evil and evil only would have reigned. But God showed his hatred of sin and love for man by giving his Son to die. This goodness of God is designed to bring men to repentance by revealing to them God's holy character and wonderful compassion, and in contrast with this their own imperfect natures, made so by sin.

THOSE who long for the pure and the good, will seek God for it in God's own way, and those who *desire* and *will* thus to seek God, will find his wisdom, sustaining grace, and mighty power manifested at every step. Sin will be revealed till the heart left to itself would despair, faith will be confirmed by answers to prayer, strength will be given to put away sin, and the hard, selfish heart of stone will be taken away and a yielding, teachable heart of flesh will be given; the sins will be pardoned, and the love of God shed abroad in the heart by the Holy Spirit. Rom. 5:1-5. All these blessings wrought by his Spirit can be had for the asking. God is more willing to give them than an earthly parent is to give good gifts to his children. Luke 11:9-13. But we must not ask in words alone, but in heart, and he who seeks God with all the heart will not be disappointed.

THUS he becomes a child of God. He loves God supremely. His highest object of pursuit will be the success of God's cause. He will do for it, not grudgingly, or of necessity, but with a cheerful heart, counting it a privilege to do. He knows by faith in God's promises that every investment in the work of God is sure. Faith and love and love and faith are the main-spring of his actions. Faith will not be feeling; it will be exercised, and will shine brightest when feeling is absent and circumstances are forbidding. Love will not be an evanescent, intermittent emotion, but an abiding, active principle.

LIBERALITY freely and constantly exercised toward worthy objects helps to crucify self and develop unselfishness or love. In fact, love is active unselfishness, while all sin, the opposite of love, has its root in selfishness. The selfish are never happy. Pride, envy, hatred, strife, and all the foul

brood of sin, exist within their hearts. There is no peace to the wicked, or selfish. Supreme happiness results from supreme unselfishness. Nothing brings so much real enjoyment as entire forgetfulness of self and kind carefulness for others' welfare. This explains why it is more blessed to give than to receive. It makes us more unselfish, more like Christ, and consequently brings us greater returns in peace and joy in the Holy Spirit. But the giving must be unselfish; and true gratitude to God for his unspeakable gift to us will make it so. We will love him because he first loved us.

EARTHLY riches are but a bubble. Even though they could be possessed throughout man's earthly life, they soon pass away forever; and in their possession for their own sake, they are always more of a burden than a blessing. The true pilgrim and stranger will not seek them for themselves. He will show by his life, by the expenditure of the means which God places in his hands, by his liberality, by his sacrifices, that he is seeking a better country, that is a heavenly.

In a little while from this the last message of mercy (Rev. 14:6-11) will close. Oppressive and apostate powers will issue decrees of confiscation of goods, imprisonment, and death, against the faithful, as traitors to human governments, because they dare serve God. Those who cling to their riches, and by any means hold their integrity, will see the riches swept away by inexorable law. Those who fear God and believe his promises will transfer all earthly wealth to the Bank of Heaven by yielding all to God now, to be used as he may by his providence indicate. But those who so love their riches as to retain them to the last, will so love them then that they will yield the truth; for if they cannot trust God now, how will they trust him when the day of trouble comes upon them?

The Missionary.

SHALL I GO?

SHALL I go to the camp-meeting? This question, I presume, some of our people are considering at this time. During the next three months, as may be seen by the notice on last page of the SIGNS OF THE TIMES, we expect to have four camp-meetings in California. Every consistent effort ought to be made to attend these meetings. There are but few of our people so situated that they cannot attend at least one of them.

Do not say, "It is inconvenient, and the Lord can bless me just as well at home." It is the Lord, not ourselves, that makes the terms and defines the conditions upon which we may receive blessings. Anciently the people were required to make frequent journeys to Jerusalem to worship the Lord and receive his blessing. During the feast of tabernacles they were to go out of their houses, repair to the woods, gather boughs, and construct booths and dwell in them. Suppose some one had said, "If the Lord has a blessing for me he can give it to me in my house just as well as in a booth, and I will not go to so much trouble." It may be the Lord could have done that if he had chosen to, but all must see that the Lord chose the way, and the man refusing to comply would not receive a blessing. When the Saviour anointed the eyes of the blind man and sent him to the pool to wash, he returned seeing. It is not for us to say that Jesus could not have opened his

eyes without sending him to wash, but he chose that way, and if the man had not gone he doubtless would have remained blind.

All through the history of the race God has appointed special times and places for blessing his people. In the days of Job they assembled "to present themselves before the Lord." Job 1:6.

The Lord requires this under the new covenant, as well as under the old. Hebrews 10:25 says: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." From this we learn that, as we get nearer the end, we ought to assemble together, and exhort one another, more than formerly; and the manner of some will be to neglect this. Brethren, can you afford to neglect to go where God will be pleased to come and meet with you?

Those people who went up to Jerusalem did not go merely out of curiosity to see the people and the city, they went to worship, and to meet the Lord of Hosts.

At these camp-meetings there will be chances for receiving light, and learning more of the way of life. When our cases come up in the Judgment, there will be a record of our works (Rev. 20:12), our words (Matt. 12:36), our thoughts (Malachi 3:16), and then will be considered our opportunities (Deut. 30:19). If we can attend these meetings and do not, we certainly will be the ones to lose by neglect.

I wish to say a few words especially to our people in Southern California, some of whom have never attended a camp-meeting of our people. I am confident that every Sabbath-keeper in that part of the State is in need of the very light and blessing that may be had at the San Diego camp-meeting. The neglect of one opportunity may be the means of losing eternal life. The strength that could be obtained there, some will fail to get, and in some hour of trial will come that much short and fail. Come, bring your family, bring your friends, and ask the Lord to go up with you, and let us seek the Lord together, and he will be found of us. W. M. HEALEY.

UPPER COLUMBIA TRACT SOCIETY.

THE ninth annual session of the Upper Columbia Tract and Missionary Society was held in connection with the camp-meeting at Colfax, Wash., May 22-29. The first meeting was called by the President, Elder H. W. Decker, May 23, at 2:30 p. m. Elder Fero offered prayer. The minutes of the last yearly meeting were read and approved. The President named for committees, the following: On Nominations—J. Bartlett, Wm. Jones, J. O. Beard; on Resolutions—F. S. Hafford, E. L. Stewart, G. W. Colcord.

Voted, that E. L. Stewart audit the Secretary's accounts.

Adjourned to call of chair.

SECOND MEETING, MAY 26.

The Auditor reported that he found the Secretary's books correctly and nicely kept, and his report was accepted.

The Committee on Resolutions presented the following:—

Resolved, That we express our gratitude to God for the privilege of laboring through another year; for increase of work, and prosperity in many ways.

WHEREAS, The Bible requires Christians to be ready to intelligently answer all who ask for the reason of their hope; and,

WHEREAS, The "Spirit of Prophecy" plainly declares that we are soon to witness a continued struggle which will involve the risk of imprisonment, loss of property, and even life; that worldly policy will urge an outward compliance with the laws of the land; that misapplications of scripture will be made for the same purpose; therefore,

Resolved, That we express our thankfulness to the Lord for light, arguments, and directions in reference to said struggle as furnished in "Testimony No. 33," "Civil Government and Religion," and other works lately published; and,

Resolved, That we recognize our duty to faithfully study these publications, and earnestly endeavor to disseminate the light contained therein among our own people and the world at large.

Resolved, That we push forward the work of securing names to the petitions which oppose the enactment of a National Sunday law.

WHEREAS, We believe our Conference ought to hold an institute for training laborers in canvassing and other departments of the work; therefore,

Resolved, That we recommend that such an institute be held sometime the coming year, at such time and place as the Conference Committee may determine.

The resolutions were considered separately, and called out remarks from Elders Loughborough, Decker, Colcord, Rogers, and others, and all seemed to feel the necessity of pushing forward the work as never before. A comparison sheet was read, showing the increase in the work accomplished by the Society this year above that of last year.

The resolutions were unanimously adopted.

On motion, a committee consisting of G. W. Colcord, Wm. Jones, and D. T. Fero, was appointed to re-district the Society.

THIRD MEETING, MAY 28.

The Committee on Nominations being called, recommended for President, Elder H. W. Decker; Vice-President, Elder G. W. Colcord, and that the Conference Committee appoint a Secretary. Directors: District No. 1—W. V. Davis, Moscow, Idaho; No. 2—T. L. Ragsdale, Milton, Or.; No. 3—Wm. Russell, Heppner, Or.; No. 4—L. D. Cargill, Boise City, Idaho. The recommendation was accepted, and each elected to the office designated.

The report of labor was read, as follows:—

No. of members,	- - - - -	214
" " added,	- - - - -	16
" " dismissed,	- - - - -	6
" missionary visits,	- - - - -	2,955
" letters written,	- - - - -	830
" pages tracts distributed and sold,	- - - - -	266,226
" subscriptions obtained,	- - - - -	225
" periodicals distributed,	- - - - -	14,220
" " in clubs,	- - - - -	243
" Bible-readings reported,	- - - - -	921

TREASURER'S REPORT.

Cash on hand April 1, 1888,	- - - - -	\$ 855 16
" received during the year,	- - - - -	5,108 54
Total,	- - - - -	\$5,963 70
Cash paid out during the year,	- - - - -	5,403 31
Cash on hand April 1, 1889,	- - - - -	\$ 560 39

RESOURCES.

Due from various sources,	- - - - -	\$1,238 04
Value of stock, etc.,	- - - - -	913 14
Cash on hand,	- - - - -	560 39
Total,	- - - - -	\$2,711 57
Liabilities,	- - - - -	897 90
Balance in favor of Society,	- - - - -	\$1,813 67

Adjourned sine die.

H. W. DECKER, Pres.

Mrs. L. A. FERO, Sec.

WHERE Christ brings his cross, he brings his presence.—E. B. Browning.

The Home Circle.

MOULDING THE CLAY.

WITHIN their tiny hands my children hold
A ball of yielding clay,
And, as they try some dainty form to mould,
I hear them softly say,
"What shall we make? an apple or a vase?
Some marbles, or a fan?"
One little boy, a smile upon his face,
Says, "I shall make a man."
Straightway, with lengthened face, he at his task
Begins, and 'neath the hands
Unskillful, weak, and yet too proud to ask
For aid, a form expands,
Crude, and yet not too poor to show the man
Hid in the maker's thought,—
How different yet if some skilled artisan
The ball of clay had wrought.

To-day within my hands my children lie,
I shape them as I will,
And seek for aid from Him that is on high,
That he may with his skill
Teach my weak, willing hands to rightly mould
The clay that I have sought,
That in true forms of beauty may unfold
The Maker's highest thought.

—Transcript.

AUNT MARY'S SUGGESTION.

"JOHN THOMAS!" Mr. Belknap spoke in a firm, rather authoritative voice. It was evident that he anticipated some reluctance on the boy's part, and therefore assumed in the outset, a very decided manner.

John Thomas, a lad between twelve and thirteen years of age, was seated on a doorstep. A slight movement of his body indicated that he heard; but he did not lift his eyes from the book, nor make any verbal response.

"John Thomas!" This time the voice of Mr. Belknap was loud, sharp, and imperative.

"Sir," responded the boy, dropping the volume in his lap, and looking up with a slightly flushed and sullen face.

"Didn't you hear me when I first spoke?" said Mr. Belknap, angrily.

"Yes sir."

"Then why didn't you answer me? always respond when you are spoken to. I'm tired of this ill-mannered, disrespectful way of yours."

The boy stood up, looking now dogged, as well as sullen.

"Go and get your hat and jacket." This was said in a tone of command, accompanied by a side toss of the head, by way of enforcing his order.

"What for?" asked John Thomas, not moving a pace from where they stood.

"Go and do what I tell you. Get your hat and jacket."

The boy moved slowly, and with a very reluctant air, from the room.

"Now don't be all day." Mr. Belknap dropped his paper, and going hastily to the bottom of the stairs, called out:—

"You, John! John Thomas!"

"Sir!" came a provokingly indifferent voice from one of the chambers.

"Didn't I tell you to hurry—say?"

"I can't find my jacket."

"You don't want to find it. Where did you lay it when you took it off last night?"

"I don't know. I forget."

"If you're not down here with your jacket

on, in one minute, I'll warm your shoulders well for you."

Mr. Belknap was quite in earnest in this threat, a fact plainly enough apparent to John Thomas in the tone of his father's voice. Not just wishing to have matters proceed to this extremity, the boy opened a closet, and singularly enough, there hung the jacket in full view. At the expiration of the minute he was standing before his disturbed father, with his jacket on, and buttoned up to the chin.

"Where's your hat?" now asked Mr. Belknap.

"I don't know, sir."

"Well, find it, then."

"I've looked everywhere."

"Look again. There! what is that on the hat rack, just under my coat?"

The boy answered not, but walked moodily to the rack, and took his hat therefrom.

"Ready at last! I declare I'm out of patience with your slow movements and sulky manner. What do you stand there for, knitting your brows and pouting your lips? Straighten out your face, sir! I won't have a boy of mine put on such a countenance."

The lad, thus angrily and insultingly rated, made a feeble effort to throw a few rays of sunshine into his face. But the effort died, fruitless. All was too dark, sullen, and rebellious within his bosom.

"See here!" Mr. Belknap still spoke in that peculiar tone of command which always stifles self-respect in the one to whom it is addressed. "Do you go down to Leslie's and tell him to send me a good claw hammer, and three pounds of eight-penny nails, and go quickly."

The boy turned off without a word, and was slowly turning away when his father said sharply:—

"Look here, sir."

John Thomas paused and looked back.

"Did you hear me?"

"Yes, sir."

"What did I tell you to do?"

"To get a claw hammer and three pounds of eight-penny nails."

"Very well. Why didn't you indicate in some way that you heard me? Haven't I already this morning read you a lecture about this very thing? Now, go quickly; I'm in a hurry."

For all this impatience and authority on the part of Mr. Belknap, John Thomas moved away at a snail's pace; and as the former, in a state of considerable irritability, gazed after the boy, he felt strongly tempted to call him back and give him a good flogging in order that he might clearly comprehend the fact of his being in earnest. But, as this flogging was an unpleasant kind of business, and had on all previous occasions been succeeded by a repentant and self-accusing state, Mr. Belknap restrained his indignant impulses.

"If that stubborn, incorrigible boy returns in half an hour, it will be a wonder," muttered Mr. Belknap, as he came back into the sitting-room. "I wish I knew what to do with him. There is no respect or obedience in him. I never saw such a boy. He knows that I'm in a hurry; and yet, he goes creeping along like a tortoise, and ten chances to one that he forgets his errand altogether before he is half way to Leslie's. What is to be done with him, Aunt Mary?"

And Mr. Belknap turned as he spoke, to an elderly lady, with a mild, open face, and clear blue eyes from which goodness looked forth as from an angel. She was a valued relative, who was paying him a brief visit.

Aunt Mary let her knitting rest in her lap, and turned her mild thoughtful eyes upon the speaker.

"What is to be done with that boy, Aunt Mary?" Mr. Belknap repeated his words. "I've tried everything with him; but he remains incorrigible."

"Have you tried—"

Aunt Mary paused, and seemed half in doubt whether it were best to give utterance to what was in her mind.

"Tried what?" asked Mr. Belknap.

"May I speak plainly?" said Aunt Mary.

"To me?" Why, yes. The plainer the better."

"Have you tried a kind, affectionate, unimpassioned manner with the boy? Since I have been here I notice that you speak to him in a cold, indifferent, or authoritative tone. Under such treatment, some natures that soften quickly in the sunshine of affection, grow hard and stubborn."

The blood mounted to the brow and cheek of Mr. Belknap.

"Forgive me if I have spoken too plainly," said Aunt Mary.

Mr. Belknap did not make any response for some time, but sat, with his eyes upon the floor, in hurried self-examination.

"No, Aunt Mary," said he, "not too plainly," as he looked at her with a sobered face. "I have needed that suggestion, and thank you for having made it."

"Mrs. Howitt has a line which beautifully expresses what I mean," said Aunt Mary, in her gentle, earnest way. "It is —

'For love hath readier will than fear.'

Ah, if we could all comprehend the wonderful power of love! It is the fire that melts; while fear only smites, the strokes hardening or breaking its unsightly fragments. John Thomas has many good qualities that ought to be made as active as possible. These, like goodly flowers growing in a carefully-tilled garden, will absorb the latent vitality in his mind and thus leave nothing from which inherent evil tendencies can draw nutrition."

Aunt Mary said no more and Mr. Belknap's thoughts were too busy with a new train of ideas to leave him in any mood for conversation.

Time moved steadily on. Nearly half an hour had elapsed, in which period John Thomas might have gone twice to Leslie's store and returned, yet he was still absent. Mr. Belknap was particularly in want of the hammer and nails, and the delay chafed him considerably, the more particularly as it evidenced the indifference of his son to his wishes and commands. Sometimes he would yield to a momentary flash of anger, and resolve to punish the boy severely the moment he could get his hands on him. But quickly would come Aunt Mary's suggestion, and he would again resolve to try the power of kind words. He was also a good deal strengthened in his purpose by the fact that Aunt Mary's eyes would be upon him at the return of John Thomas. After her suggestion and his acknowledgment of its value, it would hardly do for him to let passion so rule him as to act in open violation of

what was right—to wrong his son by harsh treatment when he professed to desire only his good.

The fact is, Mr. Belknap had already made the discovery that, if he would govern his boy, he must first govern himself. This was not an easy task. Yet, he felt it must be done.

"There comes that boy now," said he, as he glanced forth, and saw John Thomas coming homeward at a very deliberate pace. There was more of impatience in his tone of voice than he wished to betray to Aunt Mary, who let her beautiful, angel-like eyes rest for a moment or two, penetratingly, upon him. The balancing power of the look was needed, and it performed its work. Soon after, the loitering boy came in. He had a package of nails in his hand, which he reached, half indifferently, to his father.

"The hammer!" John started with a half-frightened air. "Indeed, father, I forgot all about it!" said he, looking with a flushed countenance, in which genuine regret was plainly visible.

"I'm sorry," said Mr. Belknap, in a disappointed, but not angry or rebuking voice; "I've been waiting a long time for you to come back, and now I must go to the store without nailing up that trellis for your mother's honeysuckle and wisteria, as I promised."

The boy looked at his father a moment or two with an air of bewilderment and surprise; then he said earnestly—

"Just wait a little longer. I'll run down to the store and get it for you in a minute. I'm very sorry that I forgot it."

"Yes—yes," he murmured, half aloud. "Mrs. Howitt never uttered a wiser saying." Quicker than even Aunt Mary, whose faith in kind words was very strong, had expected, John came in with the hammer, a bright glow on his cheeks and a sparkle in his eyes that strongly contrasted with the utter want of interest displayed in his manner a little while before.

"Thank you, my son," said Mr. Belknap, as he took the hammer; "I could not have asked a prompter service."

He spoke very kindly, and in a voice of approval. "And now, John," he added, with the manner of one who requests, rather than commands, "If you will go over to Frank Wilson's and tell him to come to work two or three days in our garden, you will oblige me very much. I was going to call there as I went over to the store this morning; but it is too late now."

"Oh, I'll go father—I'll go," replied the boy, quickly and cheerfully. "I'll run right over at once."

"Do, if you please," said Mr. Belknap, now speaking from an impulse of real kindness, for a thorough change had come over his feelings. A grateful look was cast, by John Thomas, into his father's face, and then he went off to do his errand. Mr. Belknap saw and understood the meaning of that look.

"Yes—yes—yes," thus he talked with himself as he took his way to the store. Aunt Mary and Mrs. Howitt are right. Love hath a readier will. I ought to have learned this lesson earlier. Ah! how much that is deformed in this self-willed boy might now be growing in beauty."—*Yankee Blade*.

Health and Temperance.

KILLED BY TRICHINÆ.

JOSEPH PALMI, a laborer, died recently at Bellevue Hospital, New York, of that fortunately rare but extremely painful disease, trichiniasis. This disease may be described to the non-technical reader as the propagation and infinite multiplication of minute living worms in the muscles of the entire system. It usually arises from the use of raw or partially cooked pork.

According to the *New York World*, he was at first supposed to be suffering from inflammatory rheumatism when brought to the hospital, but from the description of the approach of the symptoms, the resident physician decided that it must be trichiniasis. Palmi at first denied that he had been eating pork, but finally admitted that about a week before the pains appeared he had purchased some pig's feet of a butcher on Mulberry Street, near his residence. His wife and children had eaten the food with him.

The man suffered terribly; and the physician was compelled to administer opiates, both internally and hypodermically, to ease the excruciating pain caused by the myriads of worms invading every muscle of his writhing body. Though the patient was able to take slight nourishment, he continued to grow weaker day after day until death finally put an end to his sufferings.

"Although I have not yet completed my diagnosis," said Dr. Williams, "I have no doubt that the case is one of trichiniasis. Palmi acknowledged having eaten pig's feet during the last week in May, but he must have eaten other kinds of pork, for pig's feet contain very little muscle, being principally composed of tendons, cartilage, and gelatinous matter. According to his statement his wife had a slight attack of abdominal spasms, which are the first symptoms of the disease. She, however, seems to have recovered, though I should not be surprised if the woman was brought here in the same state as her husband was. Trichiniasis consists of the breeding of minute worms in the muscles, and they go on multiplying until the entire system is filled with them. Being in the muscles of the pork, which has not been properly cooked—and it must be submitted to a heat of 255 degrees to kill the worms—they are taken into the stomach. Here they begin increasing and produce the abdominal spasms which are the initial symptoms; then following the intestinal track, they finally pass through the abdominal wall and so enter the lymphatic organs. From that moment the patient is doomed, unless he is so constituted that his system can resist the trichinæ when they become encysted and die. If they are too strong for resistance they go on living in the muscles until the latter decompose and death ensues very quickly.

"When Palmi was first brought here I took a piece of muscle from his forearm and discovered that he had previously suffered from the disease, because there were encysted worms visible in it. After he died portions of the muscles in the calf and shoulder were removed, and these we intend examining under the microscope just as the portions are, and then

they will be hardened and their transverse sections prepared for further examination. But there is no doubt that our diagnosis is the correct one. One of the symptoms is an intense thirst and agonizing pain, both of which were present in this case. Usually trichiniasis is developed from pork which is eaten raw, and people frequently have it who are in the habit of eating raw Westphalia hams and bologna sausage. But pork is not the only meat which is capable of developing trichinæ, for they are found in the muscles of dogs and cats, rats and mice, and even moles, all of which animals eat pork. The origin of trichinæ is unknown, and they may be inherited for all we know."

Palmi came to the United States in 1885, and he was thirty-four years of age. His wife is also a native of Italy, and they had three children. So far as could be learned the children of Palmi have not suffered any of the symptoms which were developed by the father, and Mrs. Palmi seemed to be in good health, though in terrible grief over the death of her husband.—*S. F. Examiner, July 15, 1889.*

ALCOHOL, MUSCLE, AND BRAIN.

WE put a drop of alcohol into a man's eye. It poisons it. We try it upon the lining of a living stomach. Again it poisons it. We study after death the stomachs of drinking men, and find that alcohol produces in regular stages, redness, intense congestion, morbid secretions, deeper hurt, destruction of parts, utter ruin. We study its influence upon the health and strength of sailors and soldiers, and find it helps to freeze them in the Arctic regions and exhaust them in the tropics. We watch two regiments on a long march in India, one with and the other without grog, and are driven to the conclusion that even moderate quantities of alcohol weaken the muscles and break the endurance. We visit the training grounds of oarsmen, pedestrians, and prize fighters, and learn everywhere the same lesson—alcohol is a poison to muscle and brain.—*Dio Lewis.*

M. Mosso of Turin, having carried out a series of experiments with the blood of eels, finds that it possesses marked poisonous properties. Even to the tongue it has an insupportable acidity, and a very small quantity of the serum is sufficient to kill a dog. Half a cubic centimeter injected beneath the skin of a dog weighing thirty-five pounds killed it in four minutes. At this rate, an eel weighing five pounds would contain enough poison to dispatch ten men. The blood of animals thus poisoned cannot be made to coagulate, just as after the bite of serpents. Fortunately the blood is inert when introduced *via* the stomach, and it loses its toxic properties when heated.

A FAMOUS physician has said that the people of the United States drink more ice-water in one year than the rest of the world use in ten years. Whether this is exaggeration or not, it is a fact that the American people have more stomachic troubles than any other people, and they are in part chargeable to what Dr. Hammond has termed "the mischievous ice pitcher."—*Sacramento Record-Union.*

News and Notes.

RELIGIOUS.

—Rev. Horatio Bonar died at Edinburgh, Scotland the 31st ult.

—There are about 3,000,000 Protestants in the Russian Empire.

—It is officially stated by the United States Minister in China that there are resident within that empire 1,022 American citizens. Of them 506 are missionaries.

—The *Missionary Herald* for August says that for the first ten months of the financial year the receipts of the American Board were over \$44,000 less than for the corresponding months of last year.

—The American Bible Society is doing a large work in foreign lands. Within a year it has distributed in other lands, no less than 509,782 copies of one or both Testaments or portions of them.

—A call has been issued for a general congress of the Catholic laity of the United States, to be held at Baltimore, November 11 and 12, to celebrate the centennial anniversary of the establishment of the Catholic hierarchy in this country.

—An organized band of fifty men has determined to put a stop to the fanaticism existing among the colored people in Georgia. It is said that four people have gone raving mad, and over three hundred have had their minds unbalanced as the result of the teachings of Bell and his successors.

—The British and Foreign Anti-Slavery Society will send a deputation to the conference called by Cardinal Lavigerie for the suppression of the slave trade. Among the topics to be discussed are, "The Support of Missions," "Introduction of Legitimate Commerce," "Prohibition of the Importation of Arms and of Spirituous Liquors," etc.

—The present membership of the Christian Endeavor Society is not known, but it is said to exceed more than a quarter of a million. It is extending itself at the rate of nearly one hundred new societies, per week. Nor is this all; in some denominations which have not yet adopted the name, similar organizations have been formed known as leagues and guilds. These owe their existence to the same impulse.

SECULAR.

—The debt of New York City is now \$132,000,000 and the legal limit is \$157,000,000.

—George S. Ladd, a prominent electrician of San Francisco, died in London July 29.

—There are 150,000 carbons burned daily in the electric lights used in the United States.

—Of 26,000 criminals arrested in Paris during the past year, 16,000 had not attained the age of twenty.

—Work on the Nicaragua canal is going steadily forward, and two thousand men are at present actively employed there.

—Evaristo Carazo, the President of the Nicaraguan Republic, died the 1st inst. Doctor Sacasa will succeed to the presidency.

—Grain fires in the vicinity of Santa Barbara, Cal., recently destroyed buildings, fencing, orchards, etc., to the extent of \$100,000.

—It is officially stated that smallpox is raging in Lower Egypt. All foreign rags will be excluded from this country unless disinfected.

—The street-car stables of Richmond, Va., were fired by lightning and completely destroyed the 1st inst. Sixty horses were burned.

—Fire on the morning of the 2d inst., at Ripley, Ohio, destroyed every manufacturing establishment in the city. The loss is \$200,000.

—A machine gun exploded on board the training frigate *Couronne*, near Paris, the 31st ult. Eight persons were killed and seventeen injured.

—Five persons were instantly killed by an explosion of giant powder in a mine at Marquette, Mich., the 2d inst. All the victims were torn to shreds.

—Scheppers Brothers, of Philadelphia, doing a business of \$750,000 annually, failed on the 1st inst., on account of the recent failure of Lewis Brothers.

—Advices from South America report that half the population of Belijoke, Venezuela, are dead from yellow fever, and the isolated survivors are starving.

—Two trains collided with each other near Odessa, in Russia, the 1st inst., and as the result, eight coaches were demolished, and many persons killed or injured.

—A gigantic trust has been formed in Hungary, by the heirs of the great Leidesdorff estate in San Francisco. The amount in litigation is estimated at \$100,000,000.

—The Navy Department has been notified that the new war cruiser *Baltimore* will be ready for her official trial the 15th inst. She will be of 10,500 horse-power.

—Five hundred men have recently been discharged from the shops of the Southern Pacific Railroad Company at Sacramento City, Cal., an account of a lack of work.

—The Standard Oil Company of New York has bought up all of the white lead companies in the United States. Their estimated value amounts to \$60,000,000.

—The treasure of \$200,000 recently lost on the Steamer *Granada*, which went ashore near Manzanillo, Mexico, has been recovered. The vessel, however, is a total loss.

—An epidemic of dysentery prevails at Warsaw, Ill. One hundred and eighty cases are reported, of whom fifteen have already died. The people of the vicinity are terror-stricken.

—The owners of the Conemaugh dam at Johnstown, Pa., have been sued for \$50,000 damages by one of the survivors of the Johnstown disaster. Other suits will undoubtedly follow.

—The German gun-boat *Wulf* left Samoa, June 27, for the Marshall Islands, for the purpose of bringing King Malietoa and three chiefs who were deported there by the Germans two years ago.

—It is reported that the flow of naphtha from the Russian oil wells at Baku is diminishing, and it is feared that the supply will soon be exhausted. These are the largest oil wells in the world.

—The great Cheng Chou dyke of the Yellow River, which recently gave way, cost 12,000,000 taels (about \$18,000,000) and the labor of 70,000 men; it was one and one-third miles long and 335 feet wide.

—Destructive storms, accompanied by lightning and heavy rains, swept over Arkansas, July 29. Several residences were struck by lightning, and railroad tracks and bridges were badly damaged.

—The Prince of Wales is head over heels in debt, despite the fact that he receives from the English people about \$285,000 a year. London bankers, it is said, quietly fight shy of his paper, even when proffered by him.

—The Ute Indians are again off their reservation in Colorado, and are creating havoc in the western part of the State. Settlers threaten a war of extermination unless the marauders are kept upon their own territory.

—In New York the savings-bank continues to lead as the medium of accumulation of the savings of the masses. There are 125 savings-banks in the State, with 1,362,852 depositors, and deposits to the amount of \$523,677,515.

—The Grand National Monument in memory of the Pilgrim Fathers was dedicated at Plymouth, Mass., the 1st inst. Elaborate ceremonies, in which thousands of visitors took part, made the occasion one of unusual interest.

—A London paper states that all the people now living in the world, or about 1,400,000,000, could find standing room within the limits of a field ten miles square, and by aid of a telephone could be addressed by a single speaker.

—A cyclone swept over several thousand square miles of territory in Hungary, Transylvania, and Bukovina, July 28. Hundreds of persons were killed, crops were destroyed, and enormous damage was done to houses and churches.

—Recent dispatches from Yokohama, Japan, state that a terrible earthquake has recently occurred on the western portion of the Island of Kinshiu. One town was completely destroyed, thirty people being killed and over eighty injured.

—Major A. P. Patrick, a Canadian land surveyor, has discovered rich deposits of coal oil in the Rocky Mountains, near Crow's Nest Pass. Samples show 96 per cent. of pure oil. The field of the discovery lies principally in British Columbia.

—A severe earthquake shock lasting several seconds occurred throughout central California on the morning of the 1st inst., followed a few minutes later by a lightershock. No special damage, however, was done, although the earthquake was the heaviest known for many years.

—Much surprise has been created by the announcement that the National Bureau of Engraving, one of the most extensive lithographing and engraving establishments in the country, is on the brink of failure. The plant is advertised to be sold to satisfy the claims of the creditors.

—After a lapse of fifty-eight years since the death of Stephen Girard, the Philadelphia millionaire, his will is to be contested by French heirs, on the ground of alleged infraction of some of its provisions.

—Woman suffrage is rapidly becoming a vital issue in British statesmanship, and women are more engaged in politics in Great Britain than in any other constitutional country. Mrs. Gladstone, Lady Salisbury, and Lady Randolph, are devoting considerable attention to the subject.

—Hostilities in Egypt still continue. The latest report is to the effect that the Egyptian cavalry have just defeated the dervishes near Toski. After seven hours of hard fighting, the dervishes were completely routed, with a loss of over fifteen hundred killed, and many wounded.

—Citizens of St. Louis, Mo., have entered a protest against the prospective World's Fair being held in either New York or Chicago, and have decided to put forth every effort possible, to secure it for their own city. A committee of one hundred has been appointed to engage in effective work on the subject at once.

—The gas well at Ruthven, Ont., with a flow of ten million feet per day, was fired recently by incendiaries. The heat was so great that no one was able to approach nearer than two hundred feet, until a man named O. H. Marvin, clothed himself in asbestos and performed such work at the mouth of the well as enabled the owners to extinguish the fire.

—The most destructive storm ever experienced in New Jersey, passed over the cities of Newark and Plainfield, the 30th ult. On account of the giving away of several dams, the latter city has been inundated. The country above, for a distance of five miles, has been swept by the rushing waters and damage has been done to the extent of at least \$250,000.

—Intense excitement exists in Canada, over the seizure of the British sealer *Black Diamond* by the United States revenue cutter *Rush*, while cruising in the Behring Sea, recently. Considerable war talk has been indulged in by prominent citizens of the Canadian Government, but it is probable that the matter will be settled by arbitration without further trouble.

—A contractor who furnished ice for the Mare Island, Navy Yard, California, was compelled recently to have his bill accompanied by 168 vouchers and the signatures of 744 heads of the different departments of the Government. This clearly shows that the circumlocution required by some of the rules and regulations of our Government is fully equal to that of the most approved foreign methods.

—King William of Germany, landed in England the 2d inst., for the first time since his accession to the throne. He was saluted very impressively by all the vessels in the harbor, and was cordially welcomed by Queen Victoria, with whom he dined the same evening. Unfortunately, however, the great naval review which was to have occurred the next day in honor of the Kaiser's visit, was prevented by a heavy storm and had to be postponed.

—Prince Bismarck's scheme to bring about a meeting between the three emperors of Russia, Austria, and Germany, bids fair to be foiled by the sullen reticence which the Czar of Russia manifests in regard to the matter. The ominous outlook on the Servian-Bulgarian frontier, where both Governments are massing their troops, the rising of insurgents in Crete, and the concentration of Russians around Kais, all go to show that the visit of the Czar would be nothing but formality at any rate, and it is probable that he desires to avoid this as much as possible under the circumstances.

—There is a sudden revival of war rumors from Southeastern Europe. From Belgrade we are told that all three of the military classes of Serbia have been ordered to muster on Monday, the reason assigned being that the Bulgarian troops have been ordered to mass on the frontier on that day and that Serbia desires to be prepared. From Constantinople comes the report that 80,000 Turkish reserves have been called out, that work is proceeding at the dock-yards with feverish activity, that Crete is in anarchy and that the Sultan is determined to put down the insurrection there at any cost.

All this may not be the beginning of the great war, but it is precisely the way in which the war is likely to break out when it comes. There are not likely to be long public diplomatic debates. The trains were laid years ago. When they are fired it will be done in a flash. If Serbia is arming against Bulgaria it is by Russian instigation. If Turkey is calling out troops it is because she sees a life and death struggle ahead. The situation in Crete is serious enough, but it is not such as to call for 80,000 Turkish reserves. Undoubtedly, if Turkey should interfere actively in Crete she would need an army to keep Greece in order, but it is likely she has knowledge of something more dangerous to the northward.—*S. F. Examiner.*

Publishers' Department.

AGENTS WANTED.

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M. L. Huntley, secretary International Tract Society, Battle Creek, Mich., is general agent for all that territory lying south of Pennsylvania and the Ohio River, and east of the Mississippi River. Persons desiring to canvass in any State included in that territory will please apply to the secretary mentioned above.

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SABBATH-SCHOOL LESSONS.

At the last session of the International Sabbath-school Association, the following resolution was adopted:—

Resolved, That the Executive Committee be requested to have a series of lessons prepared upon the subject of Tithes and Offerings, to begin in July, 1889.

In accordance with the above resolution, a series of thirteen lessons on the above-named subject has been prepared for use in the Senior Division of our Sabbath-schools, commencing July 6 and continuing through the quarter.

These lessons will be issued in pamphlet form as No. 8 of the *Bible Student's Library*, size of page about 4½ by 6½ inches, a convenient size to be carried in the coat pocket. Our object in issuing these lessons in connection with the *Bible Student's Library* is so that we may avail ourselves of the pound rate of postage.

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By J. H. WAGGONER.

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The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, AUGUST 12, 1889.

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

REMAINING CAMP-MEETINGS FOR 1889.

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

*Kansas, Downs,	August	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, Pittsfield,	"	20-27
*West Virginia, Grafton,	"	20-27
Michigan (Eastern) Saginaw,	Aug. 27 to	Sept. 3
*Texas, Garland,	" 27 to	" 3
Vermont, St. Albans,	" 27 to	" 3
California, San Diego,	" 29 to	" 9
*Colorado,	Sept.	10-17
Canada, Fitch Bay, P.-Q.	"	3-10
*Illinois, Bloomington,	"	3-10
*Nebraska, Fremont,	"	17-24
*Indiana, Kokomo,	"	17-24
*Tennessee, Guthrie, Ky.,	" 24 to	Oct. 1
*California (general), Oakland,	" 25 to	" 7
California, Arroyo Grande,	Oct. 22-29	

RECENT letters from London inform us that Elder S. N. Haskell sailed for Cape Town, South Africa, Friday, July 19. We expect some interesting reports from him soon concerning the work in the African field, which will be duly given to our readers.

A CORRESPONDENT of the *New York Times*, who has been investigating prohibition in Kansas, and feeling the public pulse on the subject, has come to the conclusion that if prohibition were the issue at the polls this fall, it would be affirmed by at least 100,000 majority. Kansas is an agricultural State, and the evidence goes to show that the vast majority of the farmers there are prohibitionists first, last, and all the time.

WE publish this week a report of the proceedings of the Upper Columbia Tract Society, which we received almost too late for insertion in this number, but as it was already long past the time that the report should have appeared, we have made a special effort to print it at once. These reports are of interest to very many and should be published, but we wish that those who are charged with the responsibility of preparing them would be a little more prompt.

A CORRESPONDENT of the *Truth Seeker*, an infidel sheet published in New York, says:—

"The Spiritualists and the orthodox agree that after death the spirit continues to live. If the spirit can live without the body, it is reasonable to suppose that it would prefer to live in this world, where it is better acquainted than it would be in some other world."

Certainly, from the "orthodox" standpoint, nothing can be more reasonable than the doctrines of Spiritualism. If the dead are in fact more alive and more free than when in the body, it is no doubt reasonable to suppose that about everything claimed by Spiritualists is true; but from the Bible standpoint, nothing is more unreasonable or farther from the truth than the claims of Spiritualists. The Bible declares expressly that "the dead know not anything," and warns us against communicating with spirits, declaring that they

are the spirits of devils. Rev. 16:14. And in reference to this very thing we are exhorted by the prophet in these words: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? to the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:19, 20. Modern Spiritualism and ancient witchcraft are identical, and both are forbidden by the word of God because utterly subversive of the truth of God.

It is stated that the most reliable estimate of the loss of life in the Johnstown flood is now put at over 10,000. The total relief already afforded the sufferers in the Conemaugh Valley is said to be about \$2,200,000. The number of persons to be fed has varied from a maximum of 31,950 to the present commissary roll of 7,000. Considering the number of sufferers, the loss of life, and the utter destruction of property, the amount contributed was not large. The contributions in money to Chicago, immediately after the great fire, from all parts of the United States and from the rest of the world, amounted to five million dollars.

FIFTY years ago Mr. Gladstone, then a member of Parliament from Newark, wrote a small book entitled, "The Religion and its Relation with the State," in which he advocated the idea that it was the duty of a government of the country as a government, to adopt and propagate whatever form of religion the majority of the people believed to be true. But Mr. Gladstone has lived long enough since writing his book to entirely change his views in regard to Church and State, and is now an avowed advocate of disestablishment in Scotland and Wales; and, indeed, in England also, as soon as the people shall be ready for such a step.

THE following from an English journal, the *Christian Commonwealth*, shows to what extent accredited ministers of the gospel in Protestant churches accept of the records of divine revelation. It seems to us that it would be much easier to deny that such a man as Moses ever existed, or that such an exodus from Egypt ever took place. Here is the item:—

"Wonderful expositions will never cease. The pillar of cloud which accompanied the Israelites is described by Canon Taylor in *Good Words* as a sandstorm. He recently saw one in Egypt. As it approached, the black column blotted out the sun like a pillar of darkness, and then, as it passed behind, it was like a column of fire, illuminated with the lurid light shining through the haze. Moonlight would produce a similar illumination at night, and thus the pillar of fire of the exodus may be accounted for. What is puzzling is, how Moses could have been so much sillier than Canon Taylor as not to know cloud and fire from sand and moonshine."

A REMARKABLE change is taking place among the Jews. Rabbi Joseph Krauskopf, D. D., in an article on "Intermarriage," in the *Jewish Times and Observer* of April 19, says that Judaism of today differs from that of some centuries ago, and continues:—

"We have ceased to look upon ourselves as the exclusively God-appointed and God-anointed *chosen people*, as the sole depositaries of religious truth. We do not like to be excluded, nor do we wish to be exclusive. We recognize truth in all creeds, and look upon all human kind as the creation of God, nor do we regard anybody inferior to us, for having been so unwise as to select non-Jews for his parents. We have gone back to the pure and simple Judaism of the prophets, the religion that has for its aim the establishment of the common fatherhood of God and the common brotherhood of man, and a Judaism with such views, and with such a creed, cannot, without exposing itself to the charge of inconsistency, interpose barriers in the way of intermarriage, which

is one of the most effective means for the establishment of the fraternization of human kind."

And what will the end be? Does not the concession savor more of weakness and lack of religious vitality than it does of real fraternal feeling? The Judaism of the prophets was really but the Christianity of Christ.

REFERRING to a lot of youthful criminals recently sent before the courts of San Francisco, the *Chronicle* of that city says:—

"Doubtless if these youths who were sentenced on Saturday had been asked to give the cause of their downfall, nine-tenths would have answered, Opium. This drug, which may be bought at scores of places in Chinatown and at nearly every drug store, is responsible for most of the petty crime in this city, which sends young men to San Quentin or the House of Correction for the first time. Its baleful influence is recognized by all penologists as well as by the police, but the influence of those interested in its sale seems too powerful for the law; and thus far it has received no material check."

There is probably much truth in what the *Chronicle* says, though it is probable that alcohol in some form or other is responsible for fully as much of the crime as is opium. The sale of both alcoholic drinks and opium ought to be prohibited under such severe penalties that only the most reckless would dare to vend them. But the secular press of this State dare not say a word against the liquor traffic. They are bold in denouncing opium, for the traffic in that is largely in the hands of Chinamen, and they don't vote, but the gentlemen who own and run saloons and breweries have the ballot and know how to use it against those who would interfere with their "business."

SAN DIEGO CAMP.

IT is now arranged that Elder A. T. Jones will be with us in the San Diego camp-meeting. We trust all of our people in that southern field will make an earnest effort to attend the meeting, and to bring as many of their friends as possible with them to share the benefits of this annual gathering.
CAL. CONF. COM.

OAKLAND CAMP-MEETING COMMITTEE.

WE hereby appoint as the committee for our general camp-meeting, the following persons: G. D. Hager, G. A. Baker, G. W. Mills, and J. W. Bond. Work will commence upon the ground Monday morning, September 9. This is necessary in order to be ready to open the worker's meeting on the morning of the 18th as appointed. Let such of the churches as can furnish able-bodied men have them on hand by Monday, the 9th.
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TENTS FOR THE OAKLAND MEETING.

LET those wishing to rent tents for the Oakland camp, or who have tents of their own to pitch, report at once to Elder J. N. Loughborough, Pacific Press, Oakland, Cal., stating the size of tents desired. The prices for rent are as usual: 14x19, \$7.00 each; 12x16, \$6.00 each; 10x12, striped, \$5.00 each; 10x12, white, \$5.00. We have two tents of smaller size for \$3.00 each. Let the orders come in as rapidly as possible that the plot of camp may be arranged in good time.
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