

THE Signs of the Times

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

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The Signs of the Times.

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CHARACTER is higher than intellect. A great soul will be strong to live as well as strong to think.

THE Lord is "thy keeper," but not thy jailor. His keeping—it is protection. When you commit your ways to him, he does not abridge your liberty; he only defends you against evil.

NEVER swerve in your conduct from your honest convictions. Decide, because you see reasons for decision; and then act, because you have decided. Let your actions follow the guidance of your judgment, and if, between them both, you go down the falls of Niagara, go! It is the only course worthy of a man.—*Horace Bushnell.*

It is impossible for man to do better than he is. What is not in him will not come out of him. A bramble bush will not bear grapes. Man has no power within himself to raise himself above himself. The result of every effort of this kind is summed up in the words of one of the strictest of men, outwardly: "For to will is present with me; but how to perform that which is good I find not." Rom. 7:18. Paul found no uplifting power within himself.

It is when man realizes his utter weakness (and only then), that the strength of God is given in answer to faith in Christ. The Lord sometimes allows men to fall that they may realize their weakness, not that they may despair, but that they may take hold on his strength. "For when we were without strength [or being still without strength], in due time, Christ died for the ungodly." All are "without strength," all are ungodly; but to him who realizes this, the gracious invitation is, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me."

IMMORTALITY is God's seal of perfect righteousness. None but righteous beings are made immortal. God only hath inherent immortality. Man was created capable of both righteousness and immortality, but his immortality is made to depend upon his righteousness. As "the wages of sin is death," and "sin when it is finished bringeth forth death," so righteousness, when perfected, bringeth

forth life. Says the wise man: "In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28. "He that followeth after righteousness and mercy findeth life." Prov. 21:21. So those that have been made righteous by faith in Christ, will be crowned with immortality at his coming. It is the eternal seal of their righteous character. Would we have the eternal life? let us then follow after righteousness and mercy.

THE words of men are often empty. Belief and faith are used in empty, meaningless ways many times. A general sort of belief in Christ is thought by many to be all that the Bible requires. But belief and faith according to the Bible must be effectual. "Belief on the Lord Jesus Christ" means effectual belief. "Faith toward our Lord Jesus Christ" means effectual faith. And effectual faith is always *personal* faith. It will not only accept Christ as Saviour of the world, but as a personal saviour from sin and sinning. Faith is nothing if it falls short of this.

THE child of God is born of the Spirit of God. This birth does not take place after some experience in the Christian life, or, in other words, after the man has overcome; man is born of God in order that he may overcome. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." 1 John 5:4. What is here meant by the world is shown in the second chapter, verses 15-17. The very fact that one does overcome the world and all it implies, is a proof that he is born of God; for only the children of God are overcomers. They are not children of God because they are overcomers, they are overcomers because they are children of God.

"JESUS" is the Greek word corresponding to the Hebrew word "Joshua;" that is "Joshua" in Hebrew was called "Jesus" in Greek. Both words mean "saviour." Said the angel of our Lord, "Thou shalt call his name 'Jesus;' for he shall save his people from their sins." Matt. 1:21. Bear the meaning of the word in mind; it will be help in time of need. And such a Saviour! He is "able to save to the uttermost." Heb. 7:25. He not only saves from past sins; he also saves from sinning. "Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14. Redeemed from iniquity is redeemed from lawlessness, or transgression of law; and he who does not transgress God's law is "zealous of good works." This is the mission of Jesus to the world. Is this what he is doing for you? If not, to you he is not Jesus—a Saviour. Effectual faith makes him an effectual Saviour; one who saves us from sin, who keeps us from falling.

RIGHT & MIGHT.

OH stand for the right, though alone you are waiting,
While hope has grown weak in the cause you would gain,
Still hold your ground firmly with faith unabating,
For nothing is lost which the Lord will sustain.

Undaunted, unmoved, let no compromise enter,
And try not with evil to compass the right.
In Him and for Him every action to center,
Shall build up the truth in the strength of his might.

With face to the foe give no quarter, nor falter;
Be true to your colors whatever avail;
Be steadfast while raising to Heaven your altar;
The right is the might that with God cannot fail.
—*Annie L. Holberton, in Sabbath Recorder.*

SPIRITUALISM THE MASTERPIECE OF DECEPTION.

BY MRS. E. G. WHITE.

SPIRITUALISM is the masterpiece of deception. It is Satan's most successful and fascinating delusion,—one calculated to take hold of the sympathies of those who have laid their loved ones in the grave. Evil angels come in the form of those loved ones, and relate incidents connected with their lives, and perform acts which they performed while living. In this way they lead persons to believe that their dead friends are angels, hovering over them, and communicating with them. These evil angels, who assume to be the deceased friends, are regarded with a certain idolatry, and with many their word has greater weight than the word of God. Thus men and women are led to reject the truth, and give "heed to seducing spirits."

The word of God declares in positive terms that "the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." This plain scripture directly contradicts the teaching of Spiritualism, and if it were heeded would save souls from the snare of the enemy.

Many are investigating Spiritualism simply from curiosity. They have no real faith in it, and would start back horrified at the idea of becoming mediums; but they are venturing on forbidden and dangerous ground. When they are fast in the toils of the deceiver, they find they are in the power of him who makes the most abject slaves of his servants, and

nothing can deliver them but the power of God. The only safety for us is in trusting implicitly and following faithfully the instruction of the word of God. The Bible is the only chart that marks out the narrow path which shuns the pitfalls of destruction.

It was God's purpose to deliver Israel from the abominations that wrought havoc in the idolatrous nations around them. They were not to sacrifice to Moloch, nor to make their sons or their daughters pass through the fire, nor to seek unto wizards, nor defile themselves by communion with those who had familiar spirits. The instruction of God to his ancient people is profitable to us to-day. "Sanctify yourselves therefore, and be ye holy; for I am the Lord your God, and ye shall keep my statutes, and do them; I am the Lord which sanctifieth you."

The Lord presented before his people the results of holding communion with evil spirits, in the abominations of the Canaanites; they were without natural affection, idolators, adulterers, murderers, and abominable by every corrupt thought and revolting practice. Says the apostle Paul, the "things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils." So'om had been consumed for the same crime that existed in Canaan; but could it be that the people who had been privileged to behold the glory and power of Jehovah, had need to be warned by these examples, lest they fall into the same errors and die under similar judgments? Men do not know their own hearts, for "the heart is deceitful above all things, and desperately wicked;" but God understands the tendencies of the depraved nature of man.

Satan was watching for an opportunity to lead the people of God into conditions favorable to the development of rebellion and transgression, that they might make themselves as abhorrent to God as were the Canaanites. The adversary of souls is ever on the alert to open channels for the unrestrained flow of evil in our nature, that we have not overcome; for he desires that we may be ruined, and be condemned before God.

The condition of society to-day is the same as when God presented before Israel the abominations of the heathen; and the same warnings are necessary to the remnant people. Spiritualism is advancing through the land in triumph. "The spirits of devils working miracles" are going "forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Men are seeking unto them that have familiar spirits; but the people of God cannot in any sense follow the practices of the world. They must keep the commandments of the Lord. The line of separation must be distinctly marked between the obedient and the disobedient. There must be open and avowed enmity between the church and the serpent, between her seed and his seed.

Satan was determined to keep his hold on the land of Canaan, and when it was made the habitation of the children of Israel, and the law of God was made the law of the land, he hated Israel with a cruel and malignant hatred, and plotted their destruction. Strange gods were introduced through the agency of evil spirits; and because of transgression the

chosen people were finally scattered from the land of promise.

The same experience is repeating in the history of God's people. God is leading them out from the abominations of the world to keep his law in the land of the enemy, and the rage of "the accuser of the brethren" knows no bounds. "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." The antitypical land of promise is just before us,—a land where no strange god shall ever come, no evil spirit enter; and Satan desires to destroy the people of God, and cut them off from their inheritance.

It is time to heed the Saviour's injunction as never before: "Watch and pray, lest ye enter into temptation." Trust in God, however perplexing may be your situation. Seek his counsel, and turn not after them that have familiar spirits to be defiled by them. He who has died to redeem you, has promised to guide you, and clothe you with his own righteousness, if you will but loathe sin, and purge yourself from evil by washing your robes of character, and making them white in the blood of the Lamb. ✕

What love, what wonderful love, that God bears with the perversity of his people, and sends help to every soul that desires to do his will, and forsake sin! If man will but cooperate with the agencies of Heaven, he may come off more than conqueror. Fallen creatures as we are, capable of the most revolting crimes, yet we may become victors, through the power of the grace of Christ, and have a place in his everlasting kingdom, to reign with him forevermore.

PIETY BY PROXY.

THERE is a craze for doing all duties and curing all evils by proxy. Rich Christians try to do their charity by checks and other substitutes, and poor Christians leave all the praying and teaching and working to the pastor and his appointed assistants. The theory that every man has personal duties that no one can do for him is quite exploded, and the Romish idea that the church and the priest can settle all religious matters, private and public, is popular.

As a natural result of such opinions, we find that many persons rely upon law to take their place in all public responsibility. A few men are elected or appointed to official positions, and thousands at once surrender all their interests and relinquish all their civic duties to these representatives. The claims of morality upon every individual, to use influence and force of character and self-denying effort in favor of right and justice and honesty and temperance, are ignored because there are laws to establish and enforce these claims. There are laws against all offenses, and police and magistrates to execute them, and therefore the average citizen is satisfied. If the law is broken or not enforced, it is no concern of the citizen, but only of the official. It is the duty of the individual to prevent intemperance in his family and among his servants, but instead of doing his personal duty to those dependent upon him he prefers to place this duty upon the law-makers and charges them to prevent drunkenness by prohibitory law. Law has

potency because it can punish, but it has no saving or reformatory power.

The best prohibitory laws cannot prevent a man from becoming a drunkard, but how many men have been saved by the personal influence of a devoted wife, a loving sister, or a faithful friend. What the law can never do, the unselfish, fearless and loving Christian has power to accomplish. The triumphs of the gospel of Christ from the time of the apostles have been signal examples of personal power under divine inspiration. And while we remove temptation from every pathway by legislation, and punish crime by legal enactment, we should never forget that this is not piety and cannot take the place of individual effort to save the sinner and reform the erring.

Throughout society we see this growing tendency to shirk personal duty and to shrink from individual efforts. To societies, laws, associations, and substitutes are entrusted the performance of religious, charitable, social, and patriotic duties. As a consequence, selfishness grows and perilous times are at hand.—*N. Y. Observer.*

THE RELIGION DANIEL HAD.

DANIEL must have been fully ninety years old when his jealous rivals concocted their diabolical plot against his life. Failing to find any flaw in his administration of public affairs, they attacked him through his religious convictions. The issue they made was a sharp one. Either renounce God or face the lions! The issue was as clean-cut as Martin Luther had to meet when he entered the Diet of Worms, and old General Von Froudsberg, tapping him on the shoulder, said: "My dear little monk, you are taking a step such as I or no other commander has had to encounter on the field of battle." If Daniel had been willing to play the coward, there were plenty of plausible pretexts and side-doors of escape. He might have said, "My life is of great value, and *prudence* requires that I should not throw it away to please my enemies." He might have refrained from prayer—as too many sleepy and tired-out Christians do—and relied on the efficacy of prayers already made. He might have closed the lattice and locked the door, and prayed to his heavenly Father in secret. When a man wants to dodge his duty, the devil will always show him a door of escape.

There are three things about Daniel's course that we wish young men to notice. First, the "Grand old man" did not send any apology to the king. Apologies are dangerous and belittling procedures; they take off the grace from the best actions; the fewer of them you have to make in life the better. Secondly, he did not bluster about what he was going to do. I am always rather distrustful of people who unite with the church with very loud professions; they remind me of poor Peter's boastful "Though all men forsake thee, yet will not I." Daniel neither apologized nor played the braggart. He knew all about the ferocious lions out in the royal park, and had made up his mind to face them when the time came. So he quietly went up to the chamber on the roof of his house, threw open his lattice and *fac'd his God* "just as he did afore-time." Actions speak louder than words. There the old hero is, on his knees, three times

in a day; and the very sight of him is as eloquent as Martin Luther's immortal "Here I stand; I cannot do otherwise; God help me. Amen!" Daniel did not ask God to muzzle the lions, nor was there any intimation given him that such a miracle would be wrought. Martyrs, when they make up their minds to die for the right, expect that lions will bite and that fire will burn.

There are two roads for every young man in the journey of life. He must decide which he will take. The one is a smooth, easy path of connivance and compromise, with no lions to encounter. The other is by God's air-line of everlasting right; whoever treads that path must expect to be battered, and to have his name bespattered with ridicule and reproach. There are two kinds of church-membership. In the one case Brother "Facing-both-ways" stands with one foot over in the world, and the other in the church; he is secretly despised by both. The other type of religion is that of him who comes out squarely and "separate from sinners," not as pleasing men, but God—which trieth the heart. This latter sort of religion is at a premium in these days, for there is no superabundance of it.—*Rev. T. L. Cuyler, in Evangelist.*

THE BOOKS OPENED.

THE book of Revelation is the gospel illustrated. The picture of the Judgment is graphic and impressive:—

"I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the Book of Life; and the dead were judged out of those things which were written in the books, according to their works."

These books are the things that make that hour terrible and its decision alarming. These books are simply the proofs of what we are, tested by what we do. Each one is writing a book, the transcript and picture of ourselves, our thoughts, our fancies, our words, our works; we write the book and the book is as we are. It is not a self-chosen task, but one to which we are decreed, as certain as life; to live is to write. The biographer runs parallel with the biography; they are one. The books are not open now; character is hidden, silent, shaded. Men are not what they seem; not hypocrites, but concealed; not sham, but flowing under ground. Paul says, "In the day when God shall judge the secrets of men." Our conceptions of men are partial, the facts are not all before us, cannot be. But the Judgment will have all the facts. To us the books are not open; then they will be opened, everything full, uncovered, exact. Then shall we be seen and known as we are, the veil torn from character, the light let in on human motives and history. More fearful if possible than the great white throne will these books be. For the books will give to the throne its terror—its decision made up from their lips, its Judge speaking only the sentence they had rendered. Those opened books have armed that throne with all its fierceness, kindled every flame, written every doom. These books are being written, each individual is writing secretly and openly his book. Every sensation, act, word, deed, like the pulsations of the heart, is making the record, is making the history, is writing the book. This book, the

transcript of what we are, and what we have done, is the Book of Death. But over against it the Book of Life will be opened. With what painful, trembling solicitude we will listen to the unfolding of its long roll of saints and heroes. Will our names be written there? What kind of a book are we writing? What character and eternal destiny does it bear for us under its sealed cover?—*St. Louis Christian Advocate.*

MARAH.

BY MRS. L. D. A. STUTTLE.

ONCE upon my weary journey
O'er a desert, drear and cursed,
Naught but Marah's bitter waters
There appeared, to mock my thirst,
Till I longed to see the border
Of death's mighty river wide,
And to lose my sense of sorrow
'Neath its solemn, silent tide.

ONCE my life was full of sunshine,
And my heart o'erflowed with song,
And in happy mood I mingled
With the gay and careless throng;
But the hand of sorrow touched me,
With its chilling finger tips,
And my brimming cup of gladness
Turned to gall upon my lips.

ONCE I had a hope of Heaven,
But the tempter came this way,
And I sold my precious birthright—
On a well remembered day,
Sold it for a mess of pottage,
Sold it for an honored name,
And I bartered hope and Heaven
For the shining bauble—Fame.

ONCE I heard an angel whisper,
"Careless wanderer, thou dost roam,
Following earth's bright *ignis fatuus*;
Come, and I will guide thee home;
Come, and I will be thy day-star,
Guiding thee to realms of bliss."
But I sold my hope of Heaven
For a fleeting world like this.

THEN the angel sadly left me,
And my heart grew hard and cold.
And I wandered in the gloaming,
Farther from the Shepherd's fold.
Fame and friends, and fickle fortune,
In a moment left my side,
Till by God and man forsaken,
In my agony I cried,—

"Oh for just one word of pardon,
Oh for one sweet pitying tone,
Is there—is there hope of Heaven?
Must I perish all alone?
Then my bleeding Saviour whispered,
As he drew me to his breast,
"Thou shalt be no more called '*Marah*,'
Weary soul, I'll give thee rest."

Bancroft, Mich.

SUNDAY IN PITTSBURG.

SUNDAY in Pittsburg and Allegheny City, is thus described by the *New York Times*:—

"Probably no other given community of 330,000 people in this country is restrained more by the laws governing the observance of Sunday than Pittsburg and Allegheny City. Every legalized saloon and hotel bar is closed tight, and one can get no intoxicating liquors of any kind from these. The 120 drug stores will sell nothing in their line save medicines on prescription. The traveler who may want tooth-picks, tooth-brush or tooth-powder, or any other toilet article or necessary thing, must wait until Monday. The doors of the barbers' shops are locked, and the man who has not had time for a shave on Saturday

must shave himself or go to church, or elsewhere, with stubbles on his face. The sizz of the soda water fountain is hushed, and in but three places in the two great cities is it possible to get soda, lemonade, sarsaparilla, milk, or other soft drink, to quench the thirst and cool the suffering citizen. The thousand stands and stores where cigars and tobacco are dealt in six days of the week are silent and deserted on the seventh, and the man who has forgotten to provide himself with a Sunday supply of these comforts must do without or borrow from his neighbor.

Children can get no candy in Pittsburg on Sunday, housewives no groceries or meat, lovers no ice-cream, readers no newspapers unless they catch a boy in the forenoon, for the news stands do no business on Sunday. Only the street cars, the newspapers, the hotels and restaurants, and the churches carry on their affairs unobstructed. The hotels and restaurants serve meals, but do no bar business, and sell no cigars even for after-dinner smoking."

THEIR REAL OBJECT.

WE learn from the *Denver News* of June 3 that an effort is being made to create public sentiment there in favor of Sunday laws, ostensibly for the purpose of closing saloons on Sunday. We are in full sympathy with any movement which will be effective in reducing drunkenness; but our observation has not led us to attach much importance to Sunday closing laws. It is probable that more people are idle on Sunday than on any other day of the week, and possibly some engage in drinking on that day who do not indulge to any great extent upon other days; but we believe it to be a fact that there is more drunkenness from six o'clock Saturday night until twelve o'clock than during the entire day Sunday. Moreover, we cannot forget that the repeal of the Arkansas exemption clause, some two years since, was in response to a demand for the Sunday closing of saloons. Neither can we overlook the fact that while the saloons were not closed under the law, and while no effort was made to close them, good, and otherwise law-abiding citizens were fined and imprisoned for doing ordinary farm and other quiet work upon Sunday, after having conscientiously observed the seventh day of the week according to the letter of the fourth commandment.

We cannot believe that the ministers of the various churches are as disinterested in clamoring for Sunday-closing laws as might at first sight appear. Our conviction is that their object is the exaltation of Sunday rather than the restriction of the liquor traffic. This conviction is strengthened by the history of events already referred to in Arkansas, and also in other places. It was only recently that a man in Jersey City was sentenced to five months in the penitentiary at hard labor, not simply for selling liquor in violation of the law, but for selling upon Sunday. We have no sympathy whatever with the liquor traffic, we believe that it is an evil, but we do not believe that it is proper and right for the State to say that a certain act is criminal upon Sunday, and that the same thing is proper and right upon other days. If the liquor traffic is wrong, if it entails evils upon the community, and should be prohibited, then

let the prohibition extend to all days of the week; but if it is a legitimate business, one which is demanded for the good of the community, then let it be placed upon an equality with other branches of business.

But that it is not liquor selling which they wish to prohibit on Sunday, but all branches of business, is evident from the fact that while in some places their main effort seems to be directly against the saloons, in other places candy stores and other branches of legitimate business are denounced in equally strong terms. For instance, the *Philadelphia Inquirer* of May 21 contains a report of a meeting of the so-called Sabbath Association of that city, at which a resolution was passed to prosecute, under the laws of the State, a man who sells candy on Sunday. There can be no possible physical or sanitary reason for wishing to prosecute the keeper of the candy store for selling on Sunday. The sole reason must be because those who desire to prohibit candy selling on that day regard it as sacred time; that is, they have conscientious scruples against doing business on that day, and they are determined to compel others to conform, at least outwardly, to their ideas in this respect.

Another reason for doubting the sincerity of these zealous Sunday advocates, who would have us believe that they wish Sunday laws simply to close saloons, is that whereas they brand as the allies of saloon keepers all who dare to raise their voices against Sunday laws, they have no word of censure for those who advocate Sunday laws but oppose prohibition. Several religious papers, notably the *Christian Union*, have taken decided grounds against constitutional prohibition, and it is stated by the *Christian Union* that a considerable number of the Chicago ministers are opposed to prohibition; but as yet we have not seen these ministers or these papers charged with being in league with saloon keepers; while, on the other hand, the advocates of Sunday laws do not cease to class us with saloon keepers and infidels because we oppose Sunday laws as a matter of principle. We can see no consistency in this; and it does seem as though the advocacy of Sunday laws is regarded by them as the sum of all morality. Practically it amounts to about this: that those who favor Sunday laws or who observe Sunday are moral, and those who do not regard Sunday are immoral. We are not, however, prepared to admit any such conclusion.—*American Sentinel*.

CARD CONVERTS.

The following from the *Free Methodist* (Chicago) is illustrative of how many of the converts of the present day are gathered and counted:—

"We are having in this part of the country some great 'card' revivals. The converts are 'card' converts, and their religion is a 'card' religion. Near the close of the service, the evangelist passes cards through the congregation to all who will take them. The unconverted are asked to sign their names and hand them to the minister, or put them in the contribution on the following evening. That is all. Those who sign are called converted. One of these cards, now being used by Rev. C. H. Yatman, in Youngstown, Ohio, contains the following pledge:—

"I will, by the grace of God, from this day, live a true and earnest Christian life; trust in Jesus Christ for salvation, and run the race to the end.

Sign:—

"On the card some appropriate Scripture texts are printed, and some references are given. Much of the preaching is good and very instructive, and no doubt some are truly saved; but with the great majority it is merely a religion of good resolutions. Jesus did not say 'ye must sign a card,' but 'ye must be born again;' and if the people were converted the cards would not be necessary. O Lord, deliver us from such shams, and give us the genuine."

STAINED WITH CRIME.

WE are passing through a blood-stained summer. It would seem as if the voice of some death-telling seer had sounded out against it, saying: "Let darkness and the shadow of death stain it; let a cloud dwell upon it." Unparalleled as was that sudden calamity which swept thousands out of existence, yet even more significant, if not more startling, is the increase of the murderous madness which daily strikes down its victims. According to the figures furnished from the columns of current statistics, there has never before been such a "carnival of crime" in this country.

The number of murders committed in the United States during the first half of 1887 was 867; of 1888, 941, and of 1889, 1,547! This is shocking enough, but the first week in July was still worse. During those seven beautiful summer days no less than ninety people were stricken down by murderous hands. This was at the rate of nearly thirteen per day, and if kept up, the harvest month will see some 400 people put in bloody graves. At the same rate this stream of blood will sweep more people out of existence in nine months than did the Johnstown flood.

The latter sent a thrill of horror through the whole land, and through the world, because it fell upon a single hour and a single section. But this continued stroke which slays day and night, not even pausing during the holy hours of the Sabbath, and which spares not the man of gray hairs, the wife, the mother, or the little child, has not so much disturbed the public, partly because of one of its worst features, its prevalence, and partly because of one of its worst causes, indifference. But as a fact bearing upon the problem of human welfare it is far more appalling, not only because of its greater and ceaseless destruction, but because it defies our present methods of improving society, and makes a mockery of much of our seeming progress. A repetition of the flood disaster may be avoided by simply refraining from the folly of penning up a lake of water in the air and trusting to loose sticks and stones to keep it there. A sensible body of commissioners or corps of engineers ought to be equal to the protection of any community from such calamities. But this murderous passion, breaking out everywhere, rising with the general tide, increasing with the common growth, and multiplying its victims right alongside of the multiplication of schools, colleges, churches, organizations for reform and all the

means and methods for making men better, what shall we say of it? What is the cause? What is the remedy? Is it a natural part of life under "the best government that the sun ever looked down upon," a deep fault of civilization, or only a kind of paroxysm in the process of fusing diverse and antagonistic elements, not only in a new nation but also under a rapidly changing industrial system? Or is it because man is still brother to Cain?

In our attempts to answer these questions it is not difficult to point out some of the more immediate causes. It will occur to most observers that, along with this marked increase of crime during the year, there have been some notable failures of justice. And a significant feature of these trials which failed to convict was the admission that the accused had committed the deadly deed. They could be pronounced innocent only on the ground that a small pretext was sufficient justification for taking the life of a fellow-being. In one case a bad woman had killed a bad man and was acquitted as a matter of mere sentiment, and wretched sentiment at that. In another case the murderer remarked that the community was in the habit of overlooking his little indiscretions, and would probably do the same with his last one. With such sentiment life in communities, it is easy to see why murderers go unpunished. And not to punish one crime is to invite another.

Again, many murder trials fail because it is a part of the business of a class of talented, learned, and distinguished attorneys to make them fail. In the biographical sketch of a celebrated and highly honored attorney who recently died in Chicago there was a list of the noted murder trials in which he had saved his client from conviction, although there was no dispute that they had slain their fellow-men. These victories over justice were mentioned as a part of his greatness. And this estimate of such success is common, but as long as it is common the crime of murder will also be common.

It is also to be noted that here in Chicago, where the murderous disposition was so rampant during the first week in July, the daily papers had for weeks been filled with accounts of a noted crime. The coincidence is significant. There can be little doubt that familiarity with crime through its constant presentation by the press, with graphic descriptions and illustrations, is sadly demoralizing. Keeping crimes and criminals constantly in front makes criminals.

But the deeper question lies nearer the springs of human action. How much of this belongs to the pent up evil of the human heart? Has that new humanity of which we hear so much, and which is to have so little need of the strong beliefs and stern righteousness of the past, really come? If so, would it in a country like this murder a fellow-being every two hours in the day? Whatever the thinkers may think, the humanity against which neighbors have to lock their doors and guard their lives seems very much like the old humanity with which Moses and the prophets had to deal.—*Advance*.

WE trust as we love, and we trust where we love; if you love Christ much, surely you will trust him much.

"PEACE AND YET WAR."

THE International Peace Society is deserving of great credit for the persistence with which it waves the olive branch year after year, and preaches the gospel of international amity and comity, even amid the angry mutterings and the harsh clangor of multiform preparations for war. The peace society professes to believe that the era of warfare upon earth is drawing to a close, and it thinks that it is accelerating this conclusion by spending a few thousands a year and sending a score or two of peace lecturers into the field. Yet the European powers have given little heed to peace lectures. About two-thirds of the vast aggregate of the budgets of these governments is chargeable to increased armaments since the Franco-Prussian war. The erection of the German Empire has been a pretty expensive thing for Europe. It increased the national debts from \$13,000,000,000 to over \$21,000,000,000. Thus, the apprehension of war is almost as expensive as war itself.

The Peace Society, with admirable intentions, has, unfortunately, not been able to allay even the apprehension of war. The truth is, when nations make up their minds to fight, all the conferences in the world won't prevent them. About forty years ago the Peace Society, with impressive ceremonies, celebrated in London the advent of enduring peace. Yet immediately after, the costly Crimean war occurred, originating in a trivial dispute about the holy places in Palestine, and this was followed by the ambitious wars of Prussia, the Dano-Germanic, the Austro-Prussian, the Austro-Italian, the Franco-Prussian wars. The trouble is that nations are not always bent on justice, and they have lusts and passions, and in order to effectuate combativeness they have to be strong; iron and steel walled; studded with fortifications, bristling with cannon. They arm to verify their exorbitant pretensions and to rebut and muzzle the exorbitant pretensions of their next-door neighbors. This spirit is abroad to-day. The arts of peace, on exhibition, glorify Paris to-day. The triumphs of those arts delight the world, and yet French foundries and shipyards are humming with intense activity, turning out big and small guns, gunpowder, torpedoes, steel war-ships and small arms. It is so in Italy, where every energy is tending to keep army and navy in a state of war efficiency. It is so in old Spain, where the debt-burdened and bankrupt government is selling State lands to raise money to increase the naval armament. Germany is a bristling military camp, and the Krupp foundries are always in full blast, producing the material of war. England is spending more money than even on her fleet, and Russia and Austria, and every other European State are hard at work preparing as if war would break out within a few months.

On our side of the Atlantic the same spirit obtains to a lesser degree. The South American Governments are arming, and our own Government is spending a hundred millions on war vessels, and three new costly cruisers have just been ordered. The world is apparently getting ready for a bloody war. New and deadly machinery for killing men and destroying seaboard cities is constantly invented, and to-day, in our present stage of preparation, there is not a seaboard city which

could not be shelled and destroyed by a hostile European fleet. Our expenditures are justified by the general arming in Europe, for strongly armed nations with slight principle are constantly tempted to pick quarrels, and our seaboard cities must be protected. Bad management of a small affair, like the Samoan incident, might have precipitated conflict with Germany. We will have to be prepared for defense even while the Peace Society chants its millennial psalm. For the millennium is not yet.—*St. Paul Pioneer Press.*

LIFE BETTER THAN LOGIC.

FROM a helpful sermon on the "Duty of Pleasing," preached by Rev. Walter Barton of Attleboro, at the Dansville Sanatorium last October, we take this extract:—

"Lord Peterborough, a noted infidel, once visited the sweet-spirited and saintly Fenelon. But he heard no argument, such as he had expected, on the claims of Christianity. His wise and loving host let logic alone, and just lived as he was ever wont to live when no infidels were around to watch him. And, as the lord left his Christian host, he said: 'If I stay here much longer I shall become a Christian in spite of myself.'

"Christ wants Christians of that sort everywhere: Christians who let their light so shine, "Whose kind designs to serve and please Through all their actions run."

"Let us write the text over the doors and on the walls of home and shop, of school and church, and let us practice the rule until it becomes a living principle, a working instinct in us, and we please men for good, as we are bidden to give alms, without any desire or thought of trumpeting it abroad, and because we cannot help it."

THE MILLENNIUM.

THE following statistics will show at what a rapid rate our latter-day optimistic prophecies are being fulfilled concerning the coming of the millennium. The figures are compiled from reliable sources.

The increase of crime has been fearful in the past thirty years. This has been ascertained by the examination of reports from all prisons in the United States. These reports, which are matters of record, show thus:—

In 1854 there was one prisoner to every 3,448 of the whole population. In 1860, one to every 1,647; in 1870, one to every 1,162; in 1880, one to every 855.

This is a most alarming increase, and tells a fearful tale as to the future of the country. At this rate, what will the census of 1890 show? May the Lord stay the vast throng, going blindly down the broad road that leads to certain destruction!

Yes; and yet, as the modern apostate churches are so boastfully predicting, the millennium is just at the door! And the world is growing better every day! A little careful study of the Scriptures on this subject would correct these visionary dreams of the soon-coming millennium, and show the idle dreamers that the morals of the race are deteriorating at a rapid rate, and "evil men and seducers (false teachers) are waxing worse and worse."—*Good Way.*

RELIGIOUS LIFE IN GERMANY.

ATTENTIVE observers of religious life in Germany discern a singular phenomenon which is assuming more and more alarming proportions. On the one hand, statistics show that ecclesiastical habits are far from being lost, so far as concerns participation in traditional acts and ceremonies. At Hamburg, where there is the largest number of non-baptized children, it was in 1885 only 37 out of every 10,000; at Berlin, five out of every 10,000; in the whole of Germany, one; in Prussia, 14 per cent. amongst the Protestants, and 16 per cent. amongst the Catholics. In the census of 1871, those who registered themselves as professing no religion, amounted to 16,980; in 1880, to 30,249; and in 1885, this number sank brusquely to 11,075. In Prussia, in 1885, the number of religious marriages was 90 per cent.; that of mixed marriages, 12 per cent.; in 38 per cent. of the cases the husband was Protestant and the wife Catholic. No fluctuation is indicated in the ecclesiastical statistics for the year 1887, either for the number of religious burials (230,689), or for that of confirmations or first communions (293,563), or for that of communicants (5,745,771); alone the divorced persons who have demanded the nuptial benediction show an increase (1,047). There were 2,798 conversions to the Protestant church—2,023 Catholics, 240 Jews, 535 members of other communities; 254 conversions to Catholicism, nine to Judaism, 1,333 to other religious communities.

On the other hand, almost everywhere there are complaints of notable diminution in church attendance. Many churches in the towns and in the countries are three-quarters empty. At Berlin, where there are only 47 churches and 27 chapels, with 50,000 seats, for a Protestant population of nearly a million, the church service is very little attended. People go to the cathedral to hear the fine music and to see the emperor. When the liturgical service is over, there is a considerable exodus; more than half the congregation goes away; and before the sermon is at an end there is a formidable rush toward the doors in order to get good places for seeing the imperial family go out. The service ends before empty benches; and at the celebration of the holy communion, which follows, there are often not a dozen communicants.

Religion is no longer anything but a frame, or as it were, an empty vase from which the perfume has vanished. The place of religion has been taken by morality in some cases, and generally by what morality! In other cases, literary and æsthetic culture, especially music, with the exquisite joys it procures, the refinements to which it testifies, but also with its insufficiency from the point of view of inner discipline and moral hygiene, and for all that concerns firmness of principles and the strong tempering of character. For the great number religion has been replaced by the *culte* of the nation, of that nation which is in the act of bartering the treasures of science, poetry, and faith, through which it has been so great in history, in exchange for military and diplomatic glory, conquered by the sacrifices and exposed to the vicissitudes that all know, and which all prudent minds fear.—*Harper's Magazine for August.*

The Signs of the Times.

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

EDITORS,

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EXTENT OF THE SABBATH COMMANDMENT.

ALTHOUGH there is no limitation either in the Sabbath commandment as spoken from Mt. Sinai, or as recorded in Gen. 2:1-3, the fact that many claim that it was limited in its application, makes it necessary for us to consider the question, For whom was the Sabbath sanctified? or, in other words, who were commanded to keep the Sabbath holy? When we consider that the day was sanctified, *i. e.*, appointed or commanded, in Eden, there can be but one answer: The commandment was given to those then living. It is not possible that it could have been otherwise; that the account here is anticipative, and that the Sabbath was then sanctified for the use of some future generation. For to every commandment there must be two parties: the one commanding and the one commanded. A command cannot be made unless someone is present to receive it. In this case God issued the command, and Adam and Eve were the ones to whom it was directed. But they represented all who should afterward live upon the earth. See Gen. 3:20. It follows, then, that the Sabbath commandment embraces the whole world; all who have descended from Adam and Eve.

In harmony with this conclusion we have the words of our Saviour, in Mark 2:27, "The Sabbath was made for man." This can mean nothing less than the whole human race, for the word "man," when used without any limiting word, means "mankind; the totality of men." When the word is limited, it means man to the exclusion of women; and no one will claim that the women of whatever race or class of people to whom the commandment is given are not under obligation to keep the Sabbath. No one will be found bold enough to claim that the word "man" in Mark 2:27 has a different meaning from what it has in Gen. 1:27; 2:7.

It is also most evident from the Scriptures that God designed to have the Sabbath kept by all men in all parts of the world. Christ said that "the Sabbath was made for man," and the inspired apostle declared that God "hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:26. The God who made the round earth, and made all men to dwell on all the face of it, also made the Sabbath for man—all men—to keep as his holy day. What further evidence is needed to show that God designs that "all men everywhere" should keep the Sabbath.

This being the case, it is manifestly improper to speak of the Sabbath as the "Jewish Sabbath," for it belongs to no special class of men. It belongs to no man at all, but is the property of God; he claims it as his own. See the commandment, also Isa. 58:13. If men, regardless of the commandment, choose to rest on some other day, they may call it *their* sabbath, or give it any name they please; but "the seventh day is the Sabbath of the Lord." There is just as much difference between keeping man's sabbath and the Sabbath of the Lord as there is between worshiping man and worshiping God.

We see that the commandment, as given at crea-

tion and renewed on Sinai, furnishes no warrant whatever to the idea that the Sabbath was to be local, or was given simply to the Jews. Not only this, but even in the Old Testament it is expressly stated that the Sabbath was not designed for the Jews alone. Thus we read: "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. . . . Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, *every-one* that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings and their sacrifices shall be accepted upon mine altar, for my house shall be called an house of prayer for all people." Isaiah 56:2, 6, 7.

The position of the commandment in the law of God is also enough of itself to convince anyone that it is binding upon all men. Even profane persons will admit that it is wrong to take God's name in vain; and none claim that there is any privileged class who may swear with impunity. The fifth commandment is almost universally disregarded, yet no one thinks of asserting that its obligation does not extend to all mankind. The sixth, seventh, eighth, ninth, and tenth are admitted to be of universal obligation, yet they are no more emphatic than the fourth, and the penalty for disregarding them is no more severe than that for violating the Sabbath commandment.

It is true that the Sabbath rests solely on the commandment. This is urged by some as an objection. They say that it was always wrong to kill or to steal, but was not always wrong to break the Sabbath, since the Sabbath did not always exist. Hence they claim that the Sabbath is not moral. To this we reply (1) that the Sabbath has existed ever since day and night existed; (2) that God has always been the Supreme Being, and it always has been wrong to disobey him. Therefore, whenever he issues a command it is man's moral duty to obey. (3) The Lord claims the Sabbath as his own; he calls it "my holy day;" he has set bounds about it, and forbidden man to trespass upon it; he warns us not to venture to take it for our own use. Now if we violate this commandment, we take that which is not our own, and are guilty of theft, a thing which is admitted by all to be immoral. Many other proofs might be adduced to show the morality of the fourth commandment.

But although "the Sabbath was made for man," it does not thereby become his property, to do with it as he pleases. It was made for his use, not for his abuse. Paul, in 1 Cor. 11:9, says that the woman was made for the man. He does not mean that she was made to be the slave of man, who could be taken or put away at his pleasure, as in heathen lands, but that she was made as a help, a blessing to man. So the Sabbath was made *for* man, *i. e.*, not against him; it was designed to aid him both spiritually and physically. A farmer who has hired servants may, in order to lighten their labor, buy certain tools for them. But no one would suppose that the servants would have any right to sell those tools which their employer had thus purchased. All would understand that he bought them for the servants to use, and to use in his service only. On this subject the "Speaker's Commentary" uses the following forcible language:—

"On what principle of legislation can it be maintained that, because laws are imposed by the ruler for the benefit of the subject, therefore they may be dispensed with by the subject at his own convenience? This is utterly untenable as regards the laws of man; still more as regards the laws of God." E. J. W.

THE greatest truths are simplest; and so are the greatest men.

THE DAY OF THE LORD—ITS CLOSE.

In past articles we have shown the following concerning the day of the Lord:—

1. That it is the great day of God's wrath upon this earth; that in it there will be no mercy for sinful man; that, instead of affording hope for the sinner, it affords no hope whatever.

2. That the day of the Lord will begin with the close of probation, a short time before the coming of Christ. The decree of Heaven which marks its beginning is: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly, and my reward is with me to give every man according as his work shall be." Rev. 22:11, 12.

3. A warning message will precede this fearful period, entreating men to flee from the wrath to come, and find refuge in the truth of God.

4. The seven last plagues begin with the day of the Lord, in fact, the wrath of God is manifested through them. The period during which these plagues will be poured out will be about one year.

5. At the close of the pouring out of the plagues, the Lord appears in the clouds of heaven, the righteous dead are raised immortal, the righteous living changed; and all are taken to Heaven, to the New Jerusalem. The wicked are destroyed in the great battle, by the plagues, and by the brightness of Christ's coming.

6. This leaves the earth desolate of all human life. The righteous are in the courts on high engaged in judgment work, the wicked are dead, and each class remains in its respective place and condition during the thousand years. During this time birds and beasts multiply, and furnish food for the wicked when they are raised at the end of the thousand years. Satan, confined to this earth, muses over the ruin he has wrought. This is the boasted millennium of the earth in the light of Bible facts.

7. At the end of the thousand years, the wicked are raised, Satan is loosed, the city of God descends from Heaven with the saints, the wicked are deceived by Satan, and surround and lay siege to the New Jerusalem. Here they receive their sentence, and fire from God out of heaven devours them. The streams of the earth become pitch, and the dust brimstone; the fire ignites the combustibles of earth, and, with the internal fires, converts the earth into one vast sea of fire into which the wicked will be cast. Here they are destroyed, brought to ashes, utterly burned with fire. To this we were brought in our last article.

The foregoing which, to our mind, have been conclusively proved by plain, positive scripture, shows the falsity of the claim that the day of the Lord is just one thousand years long. 2 Peter 3:8 is supposed by some to teach this idea, but manifestly the text teaches no such thing. It is only a parallel to Ps. 90:4, and shows God's faithfulness in view of his never-ending existence. It may seem to us that his promise never will be fulfilled, but in God's own time, though one thousand years hence, it will be as surely fulfilled as though that time came to-morrow. All time is naught to him who is "from everlasting to everlasting." The day of the Lord begins before the thousand years, it ends after the thousand years, but just how long after we know not.

This fire not only destroys the wicked, but purifies the earth. "The elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Peter 3:10. It is God's great crucible, out of which will come only the pure. The works of sinful man, and every sin-polluted thing will be eternally purged. The alchemy of Eternal Wisdom and Power will transmute the base to the precious, will purge the pol-

lution of sin forever from the earth; for death and the grave will be cast into the lake of fire, destroying not only sin, but the consequences of sin.

This lake of fire is God's great test, "*lapis Lydius*," or touchstone, which eternally shows the claims of Satan and his followers to be false. They have claimed inherent immortality. They are put to the test of fire. Is there something in man which survives all ordeals, all destructive agencies? Satan has deceived mankind by his first lie into so believing. "Ye shall be as gods," said he; "Ye shall not surely die." The Christian's claim to life is through Christ and righteousness. It is the only way in which the boon of life is offered by the Author of life.

Unnumbered multitudes have believed the adversary; a countless throng have believed God, and have accepted of the gracious offer of righteousness and life through Christ. Here are the two classes. The one—the righteous—in the city of God; the other—the wicked—without. The fire of God falls from heaven, met by the smouldering fires from beneath. "Every man's work shall be made manifest; for the day [of the Lord's wrath] shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3:13. The earth is one molten sea; the mightiest work of men and Satan, the highest claims of men and devils, are set against the faith of Christians and the work of God. To this time the words of the prophet refer:—

"Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself. Ye shall conceive chaff, ye shall bring forth stubble; your breath, as fire, shall devour you. And the people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire. Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." Isa. 33:10-15.

Righteousness is proved to be life. Faith in Christ is vindicated. The wicked and all wicked works perish forever. The city of God, like the ark in the deluge, is borne upon the tempest-tossed, molten sea unharmed. The children of God are safe within. They can dwell amid the age-lasting burnings, they can dwell in the devouring fire. They are no longer human, but divine; no longer natural, but spiritual; no longer mortal, but immortal; for they are like Christ. No elements of destruction can harm them; for they are the partakers of his nature under whose control is the boundless universe with all its herculean forces.

Here we close. The purifying fires have accomplished their work. From the furnace test spring the "new heavens and a new earth," according to God's promise. 2 Peter 3:13. "Behold," says the Lord through the prophet, "I make all things new." Rev. 21:5. It comes once more from the hand of God, clad in its Eden beauty. The meek now inherit the earth, and delight themselves in the abundance of peace. Ps. 37:11. Their eternal reign has begun. The kingdom and dominion and the greatness of the kingdom under the whole heaven, is given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom. Dan. 7:27. The lowly Man of Nazareth, who had no comeliness pleasing to earth, a "man of sorrows," scourged and crucified by his own nation, is now reigning in his glory. He is the King in his beauty, upon whom the pure in heart can look without a dimming veil between, seeing in him their eternal friend, their gracious Redeemer, the chiefest among the myriads of Heaven, and the One altogether lovely. And in his presence, sharing his life and glory, the righteous will reign

throughout the eternal ages which measure the life of God.

Would we have a part there? Then we must seek God now. He wants us to come. "Turn ye, turn ye from your evil ways; for why will ye die?" The Creator of the universe invites you. "And the Spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." All things holy, and good, and enduring, say, Come. The city of God invites us; the earth, when "there shall be no more curse," unites in the call. Through Christ, all is yours. The day of wrath draweth on apace. Come now. "Behold, now is the *accepted time*; behold, now is the *day of salvation*." M. C. W.

HOW DO THE METHODS COMPARE?

COMPLAINT has been made by friends of the Sunday-law petitions that those who circulated the petition against all Sunday laws, have obtained signatures by misrepresentations, or in other words, have beguiled the unwary. That the individuals signed it is not denied, but it is claimed that they were unduly influenced; they were told that the petition was all right or that it was what it was not, and so induced individuals to sign it.

That there have been such instances as this may be true as claimed, but all who obtained even one signature on a false representation of the object of the petition, did so contrary to the instructions of those at the head of the work. But there is not one single individual who signed the petition against Sunday laws and legislation tending to union of Church and State, but what had the right and privilege of knowing just what the petition was and what was its object before he attached to it his name. He alone is responsible for signing the petition. We do not by this excuse wrong methods of obtaining signatures. Wrong is not right nor ever will be. God forbid that evil should be done that good may follow. But this is true, even though wrong methods were used, the individual had the right and privilege of knowing what he was signing. The wording of the petition was in no way obscure or ambiguous.

But admitting that wrong methods were used in circulating the counter-petitions to Sunday laws, contrary to instructions, which is the worst method, that, or to write the names of men, women, and children, or their equivalent, and count them all as favoring the Sunday-rest-law petition, when many of them did not know that the petition was being circulated or what it was, and others were opposed to it. In the anti-Sunday-law petition all whose names appear had both the right and privilege, at the worst, of knowing what they were giving their influence for; in the Sunday-law petitions they had the right but were not granted the privilege. A few church-members voted for a whole church, oftentimes when members of the church were opposed to the Sunday law. Representative bodies as regards *denominational* work indorsed these petitions for thousands whom they did not represent on this question any more than on the tariff question. Ministers in these various denominations have openly opposed the Sunday-law petitions, and thousands of intelligent members have, knowing what they were doing, signed the opposing petition. Many times minorities indorsed the Sunday-law petition for majorities, the vote being put at some evening prayer-meeting when but few were present.

We might continue this much farther, but this is sufficient for a comparison of the two methods of obtaining petitions to the respective sides of Sunday legislation. Further investigation will show more favorably for the anti-Sunday-law petition. Which is the better way, to grant American citizens who have the right, the privilege of know-

ing to what they are giving their influence, or to not even permit the right or privilege of knowing? Which is the more American? Which is the more Christian? How do the methods compare?

After all, are not the friends of the Sunday law magnifying before the public very small matters, at the most, in order to hide their own abnormal and unfair methods? M. C. W.

"WHAT IS THE THIRD ANGEL'S MESSAGE?"

IN a partial answer to this question given in these columns last week, we stated that that which we call the Third Angel's Message is simply the third of a series of warnings, or more properly speaking, is a part of a threefold warning which is to prepare those who will heed it, for the coming of the Lord Jesus Christ, and for the glorious change which awaits the righteous when he appears. This series of messages is found in Revelation 14:6-11, which reads as follows:—

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

The first warns the world of the second coming of Christ, for while they are not identical, the coming of the Lord and the hour of God's Judgment are so closely connected that they cannot be dissociated. The second declares the sad spiritual state of those who refuse the warning; while the third contains the most dreadful threatenings against those, who instead of giving glory to God, as the first message commands, worship the beast or his image and receive his mark in their foreheads or in their hands. It is this warning which we call the Third Angel's Message, and in which we believe the present generation is especially interested. We therefore invite the reader to go with us while we trace down one or two lines of prophecy which point to this message and give us a clue to the time when it is due to the world.

Referring first to Dan. 2:31-40 and Dan. 7:1-7, we find four kingdoms represented by symbols, namely, Babylon (Dan. 2:37, 38), Medo-Persia (Dan. 5:28), Grecia (Dan. 8:20, 21), Rome (Luke 2:1). In these texts the several kingdoms are mentioned by name with the exception of Rome. But while Luke 2:1 does not mention Rome by name, it does bring to view the emperor of Rome having dominion over all the world. In Dan. 2 and 7 four universal kingdoms are presented as covering the whole period of earth's history to the end of time, and in the book of Daniel we have the first three named. But since there are but four, and three are named, it is evident that when another universal kingdom is mentioned, it must be the fourth. The text in question brings to view such a kingdom, ruled by Caesar Augustus. So we know that his empire—Rome—is the fourth kingdom that should bear rule over the whole earth. On this point there is the most perfect agreement between sacred and profane history.

Babylon, the first of these kingdoms, continued until B. C. 538, and was succeeded by Medo-Persia,

which continued until B. C. 331; this kingdom was followed by Grecia, which as a unit and afterwards as divided into four parts (which division was represented by the four heads of the leopard), bore rule over all the earth until B. C. 168, when it yielded its supremacy to Rome, which continued as a unit until A. D. 351, when the first of the ten kingdoms was established in Roman territory.

The fourth beast of Daniel 7 was represented as having ten horns (verse 8) which, we are told in verse 24, represented ten kings or kingdoms which should arise out of that empire; and after them there was to arise another power represented by another horn. The prophet says: "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots." Of this horn it is said that he should be diverse from the first, and that he should subdue three kings, and further, that he should speak great words against the Most High, and wear out the saints of the Most High, and should think to change times and laws, and they should be given into his hands until a time and times and the dividing of time. By comparing this text with Rev. 12: 14, 6, we learn that this time was a thousand two hundred and threescore days, which, we understand to be symbolical of a longer period, namely (judging from Eze. 4: 4-6, a day for a year), twelve hundred and sixty years.

We have already seen that the little horn which came up among the ten horns was to pluck up or destroy three of the ten. On this point Dowling, "History of Romanism," book 3, chap. 6, sec. 60, says:—

"In the seventh chapter of Daniel, verse 8, &c., the papal power is represented as a "little horn," or kingdom coming up among the other ten horns or kingdoms into which the Roman Empire was divided. Before this little horn, coming up after the other ten, and "diverse from the first," three of the others are plucked up by the roots, which signifies that the papal government should eventually triumph over three of the states, or governments, out of the ten into which the ancient Roman empire was divided."

These were the Heruli, the Vandals, and the Ostrogoths. The first of these powers fell about A. D. 483, the second in 534 and the third in 538. These were all Arian kingdoms, and the power at whose behest they were overthrown was what is now known as the Papacy. Prior to A. D. 476, as indicated by the prophecy, and as before stated, Rome had been divided into ten kingdoms, seven of which acknowledged the bishop of Rome as head of the universal church. The three powers named, refused to acknowledge his supremacy and were overthrown in his interests, hence from the overthrow of the last of these kingdoms we date the twelve hundred and sixty years during which time the saints, times, and laws of God were given into his hands.

Until the last of those three kingdoms was overthrown, the Papacy did not have that power indicated in Dan. 7: 25. It is true that prior to this time the bishop of Rome had claimed supremacy, and in 533 the emperor Justinian wrote to the Pope, saying: "Therefore we have made no delay in *subjecting and uniting to your holiness all the priests of the whole east.*" "We cannot suffer that anything which relates to the state of the church, however manifest or unquestionable, *should be moved* without the knowledge of your holiness, who are the head of all the holy churches." And again the same year in a letter to Epiphanius, Justinian refers to his letter to the bishop of Rome, and, "repeats his decision, that all affairs touching the church shall be referred to the Pope, head of all bishops, and the true and effective corrector of heretics." "In the same month of the following year, the Pope returned an answer repeating the language of the emperor, applauding his homage to the see, and adopting the titles of

the imperial mandate. He observes that among the titles of Justinian, one shines as a star, his reverence for the apostolic chair, to which he has subjected and united all the churches, it being truly the head of all; as was testified by the rules of the fathers, the laws of princes, and the *declarations* of the emperor's piety."

But this decree of Justinian was for the most part inoperative until the Ostrogoths, the last of the three Arian powers, were driven from Italy five years later, namely, in A. D. 538; from which time forward for 1,260 years, the Papacy had, with only slight interruption, all the power indicated in the prophecy and in the emperor's letter, so far as it was possible for man to confer power.

Counting 1,260 years from A. D. 538 brings us to A. D. 1798, the close of the 1,260 years, at which time the Papacy was temporarily overthrown by the French under General Berthier. The facts of this temporary overthrow are thus briefly related by the historian:—

"Bonaparte now invaded the papal territories and rapidly overran them. He had orders from the directory to destroy the papal government but, on his own responsibility, he disregarded these instructions, and concluded with the helpless Pontiff the peace of Talentino on the 19th of February, 1797. "Upon the return of Bonaparte from Italy, General Berthier was ordered by the directory to carry out its instructions respecting the papal government, which Bonaparte had declined to execute. The people of the papal States were thoroughly discontented. Berthier marched to Rome and was received as a deliverer. He proclaimed the restoration of the Roman republic; made Pope Pius VI. a prisoner, and stripped him of all his property . . . and removed him to France, where he was detained in captivity."—*Pictorial History of the World, p. 756.*

In this was fulfilled the prophecy found in Revelation 13. "And I saw one of his heads as it were wounded to death. . . . He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." Verses 3 and 10.

That this prophecy relates to the same power as that brought to view in Daniel, namely, the Papacy, will be clearly shown by comparing Daniel 7: 4-8 with Revelation 13: 1, 2, and Daniel 7: 8, 25 with Revelation 13: 5-7. But this deadly wound was not to be the total end of the Papacy. Says the prophecy (Rev. 13: 3): "And I saw one of its heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast." As already stated, this deadly wound was given in 1798 when Pope Pius VI. was taken prisoner, and the Papacy was temporarily abolished by the French.

But a further consideration of this question must be left for another paper. C. P. B.

WHY NOT BELIEVE?

WHY not believe the promises of God? Are those things which are still future any more wonderful than that which has been in the past? Is not the death of the Son of God a sufficient pledge for the fulfillment of everything that God has promised? Says the apostle: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" How can anyone believe that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and not believe that the provision is ample, the sacrifice sufficient, and that Christ "is able also to save them to the uttermost that come unto God by him"? To believe the former and not the latter is certainly to be governed by caprice rather than by reason and sound judgment.

But that which is true, in this respect, of spiritual things is also true of physical things; and many as fondly contradict themselves in the latter as in

the former. Not a few who are quite ready to avow their belief that God created the world, yea, that he spoke into existence the whole material universe, find themselves unequal to the task of believing that which the pen of Inspiration has recorded relative to the destruction of this earth by fire, and its final renewal as the dwelling-place of the righteous. Thousands who believe that God placed the worlds in their orbits, and set the machinery of the universe in motion, and that he sustains it by his divine power, are staggered at the simple statement that "the holy city, New Jerusalem," is to come "down from God out of Heaven." Rev. 21: 2.

Very many accept without question the fact of the resurrection of our Lord, and yet have no faith in the final resurrection of all who "sleep in Jesus." Others have apparently full faith in the gospel narrative of the first advent of Christ, of his literal sufferings and death, and yet seem to be utterly incapable of believing the plain predictions of his second coming. The prophecies concerning his first advent they believe were all literally fulfilled; the equally plain predictions of his second advent they spiritualize and explain away till they are altogether meaningless. Surely in these facts are confirmed the words of the prophet: "The heart is deceitful above all things, and desperately wicked; who can know it?" C. P. B.

THE COMMA.

The following is from the *Good Way* of August 3, 1889:—

"Some one professes to have discovered an improved rendering of the passage in Eph. 4: 12. The verse reads: 'For the perfecting of the saints, for the work of the ministry,' etc. The better sense is found (it is claimed) by omitting the comma after the word 'saints,' making the verse read thus: 'For the perfecting of the saints for the work of the ministry,' etc. The change of a comma sometimes makes a very material difference in the sense of a sentence. Second Adventists change Luke 23: 43, so as to read, 'Verily I say unto thee to-day, shalt thou be with me in Paradise.' This transposition is made in the interest of suspended consciousness after death. Perhaps our friends, the Adventists, will agree to tolerate the change of the comma in Eph. 4: 12, if those who presume to make that change will accept the change of the comma in Luke. But we have observed in such cases, that it makes all the difference what comma is changed, and who it is that changes it."

Upon the above, we would like to say a few words for the benefit of our contemporary as well as our readers.

1. Commas are no part of the word of God. Inspiration did not place them there. They are a comparatively modern invention, as is our present system of punctuation. Therefore the removal of a comma or otherwise affects not the inspiration of the Scriptures in any way. Those who punctuated the Bible placed them where they thought they were needed, or the grammatical construction demanded.

2. In most cases it would doubtless be easy to tell by the construction of the sentence and the forms of words just how the sentence should be pointed. In other cases it is ambiguous. These cases must be decided in harmony with the concurrent agreement of other scriptures which treat upon the same subject as the one in question. An example of this is given in Matt. 19: 28. Some Bibles place the comma after "regeneration," others after "followed me." This must be settled by the teaching of the Scriptures, and not by grammatical construction.

3. Luke 23: 43 is a text which must be settled in the same way. The text reads: "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise." The common version of the Bible points as above, putting the comma after "thee." In this case the adverbial

phrase "to-day" modifies "shalt be," telling when the thief will be in Paradise, that is, "to-day." Others place the comma after "to-day," in which case "to-day" modifies the verb "say," telling when Christ said it. Here is a mere difference of opinion, and not a question of inspiration, or the integrity of God's word. One party has as much right to place the comma before "to-day" as the other party has to place it after "to-day." Which is correct? Only the Scriptures can decide. Let us briefly examine them on this subject.

1. What and where is Paradise? Paul indicates in 2 Cor. 12:2, 4 that Paradise is the third Heaven, where God dwells. A comparison of Rev. 2:7 and 22:1 will show that the throne of God is in the midst of Paradise, fast by the tree of life. Paradise, then, in the time of our Saviour, was the garden of God in Heaven, in the presence of the Father.

2. The third day after Jesus uttered these words on the cross, he says that he had not ascended to the Father. John 20:17. The thief, therefore, did not go to Paradise with Jesus that day. It is also probable that the thief did not die that day; for at its very close, almost, Pilate "marveled" that Jesus was already dead. Mark 16:44. The thieves were still living, and, according to Roman custom, their legs were broken. Men crucified in this way often lingered in agony for several days. The evidence above is sufficient to show that Jesus did not mean that the thief would be in Paradise with him on the day the words were spoken.

4. The request of the thief was, "Remember me when thou comest into thy kingdom." Jesus will receive that kingdom on his return to this earth, over which he will reign when it is renewed and brought back to its primal glory. Luke 19:12; Matt. 25:31; 2 Tim. 4:1. At his second coming, our Lord will come into his kingdom. His reign will begin in the New Jerusalem, the capital city of the new earth, the Paradise of God. Rev. 21 and 22.

5. Then the prayer of the repentant robber will be answered. The righteous dead will be raised, the sheaves will be gathered home. Matt. 13:39, 43; 24:31.

6. With the above, the placing of the comma after "to-day" is in every way consistent and truthful. Placing it before "to-day," it is in every way contradictory and erroneous. Which will we choose, truth or error? Eph. 4:12 can be settled the same way, and it is not a difficult task either.

But it is said, Of what sense is it that our Saviour said, "I say unto thee to-day." Did not the thief know that Jesus said it that day? He doubtless did. But there is a different reason why Jesus used the term "to-day." It refers not to mere time alone, but to his own condition as well.

Notice that condition. He was in the hands of the powers of earth, a seemingly powerless captive. He had been deserted by his friends and disciples. He had been condemned a malefactor, guilty of treason, and of blasphemy. He was dying between robbers and thieves. What power had he to lift up the fallen or give life to the dying, or fulfill any promise? Seemingly none. And yet he was the Son of God, the Saviour of the world.

One of the thieves dying by his side, after his paroxysm of curses had subsided, looks upon him again. He notes the righteous face where not one sin or vice has left its impress. He remembers the godlike bearing, the heavenly forbearance, through all the trial. He goes back in his mind to scenes by the lake side, or at the mountain base where multitudes hung upon the words of the innocent one now dying beside him, and he, bold robber, was mingling in that throng perhaps for plunder. He listens once more to such teachings as the parable of the nobleman who went away "to receive for himself a kingdom and to return;" to such teaching as "The good shepherd giveth his

life for the sheep;" "I lay down my life that I might take it again," and very much more is recalled in the hours of agony upon the cross. He knows that "Jesus of Nazareth, the King of the Jews," is more than man, and his whole being longs to be like him, to be with him. His faith triumphs. And while the multitude mock and deride, while Christ's own disciples are absent or in despair, while the thief's own companion in crime is cursing and blaspheming, the penitent criminal confesses his faith before them all, "Lord, remember me when thou comest into thy kingdom."

Was such faith ever seen before? Christ's own nation had rejected him, his own disciples, who had listened to his wonderful words of life, the predictions of sufferings told over and over again, had deserted him in shame, sorrow, and despair; the boldest one among them had denied him even before he came to the cruel cross, but the criminal by his side believes in him as he is, accepts of him as Saviour when to all human probability he had no power to save.

Such a prayer, such faith, not only demands the attention of Heaven, but it is pleasing in the sight of God. The answer of the petitioned will be as generous and full as the request of the petitioner. "Verily, I say unto thee to-day,"—*to-day* when mine own nation have rejected me, *to-day* when mine own disciples have forsaken me, *to-day* when even the black cloud of Heaven's wrath seems to have shut out all hope, even *to-day* in answer to your faith, I declare,—"thou shalt [then] be with me in Paradise," in that kingdom of the new heaven and new earth, when I shall come again to reward my own.

The above interpretation does no violence to the construction, and is in harmony with other scriptures. This use of to-day is shown in Zech. 9:12: "Turn you to the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto thee." Not that God would do it that day, but he declared it that day. So our Saviour did not promise the thief that he would be in Paradise "to-day," but "I say unto thee *to-day*." The penitent, believing thief went down into the prison-house of the grave, but as the "prisoner of hope." His faith will be rewarded when Christ shall come, the only time of rewards which the Lord has set before us. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." Matt. 16:28. M. C. W.

DISTRESS OF NATIONS.

THERE probably never was a time when there was so much abject poverty in all parts of the world as at the present. The population never was so great nor oppression so general. Accordingly Commercial Agent Smith, in the "United States Consular Report" for October, 1888, says that "All over Germany \$2.25 to \$3.00 per week is all that the day laborer makes." His children are described as, "pale-faced," with "hungry countenances, lank bodies, and scrofulous heads." Consul Tanner of Chemnitz, Saxony, describes the poorer class thus: "They live upon nothing but a crust of dry, dark bread, and spend all they can earn on strong liquors. Apart from such drink, they live on about 7 or 8 cents per day." The state of affairs in other European countries is little if any better; there is abject poverty and absolute wretchedness everywhere.

Nor is our own country free from similar distress, as the following from a late number of *America* will show:—

"A committee from the Boston clothing-trade unions has been investigating the tenement 'sweating' system of New York. Many rookeries in the latter city were found crowded from cellar to garret with foreigners of both sexes, who worked sixteen and eighteen hours a day, and made from \$2 to \$4

a week as a return for their intolerable slavery. Many small rooms were simply packed with poor wretches working near hot stoves, and nearly prostrated by the heat. To such terrible conditions all labor in America is being brought by the stern competition of foreign immigrants, who land starving on these shores."

Everywhere the rich are growing richer and the poor poorer. We are clearly in the time referred to in James 5:1-5. Oh, that all the oppressed of earth could have a good hope of eternal life and eternal riches in the soon-coming kingdom of our Lord. C. P. B.

The Sabbath-School.

Notes on the International Lesson.

DAVID AND GOLIATH.

(September 1, 1 Sam. 17:32-51.)

PROBABLY not many months had elapsed after the anointing of David by Samuel, as recorded in the last lesson, when the Philistines armed themselves to once more fight against the people of God. There had always been a feeling of enmity among the Philistines, against the Israelites, who had on several occasions suffered severely from their attacks. But since the time when Saul, filled with the Spirit of God, had so signally defeated the Ammonites soon after he took the kingdom, the children of Israel had been victorious in their conflicts with most of their enemies. As soon, however, as God removed his favor from Saul, the people seemed to lose courage, and when the Philistines, as related in the present lesson, gathered their forces and encamped in the valley of Shochob, a few miles from Jerusalem, the children of Israel were sore afraid.

SELECTING from their ranks Goliath, a man of immense stature, probably ten or eleven feet in height, the Philistines sent him out as their champion and representative, rather than to risk a general battle. Had they known the weakness of the Israelites, they doubtless would not have parleyed so long with them, waiting for some one to meet Goliath, but would have at once fallen upon them. As it was, however, the Philistine placed himself before them, and for forty days tauntingly reproached them for their lack of courage.

SAUL was no longer being instructed of God, and therefore had not that faith which could expect divine interposition in his behalf. Israel also had been partakers in transgression with him, therefore they feared to engage in battle, having no hope that God would work for them and deliver the Philistines into their hands. A lack of faith always places God's people at a terrible disadvantage, and faith is impossible so long as we cherish and love the ways of sin.

GOD sometimes works for his own name's sake, through the instrumentality of his people, even when they have transgressed against him. In this case, the Philistines not only spoke against Israel, but reviled Israel's God as well, and rather than to allow an idolatrous nation to lift themselves up against the Ruler of the universe, God saved his people by refusing to allow dishonor to come upon his own great name.

PERHAPS nothing shows David's motive to be purely unselfish more plainly than the soft answer with which he replied to the charge of Eliab, his eldest brother, whose jealousy led him to taunt David with the inferiority of his occupation,—the tending of a few sheep in the wilderness. Recognizing the fact that God had chosen him for the

purpose of saving Israel, David's heart was full of courage and faith in the Lord. He felt that there was indeed a cause for decided steps to be taken, and, relying upon the strength of God, he was conscious of coming victory because of the justice of the work in which he proposed to engage.

THE arguments which seemed so weighty to Saul's mind against allowing David to fight the Philistine, were met with the strong yet simple faith of the young shepherd boy, who reasoned that the same God who had aided him when only a common lamb of the flock was in danger, would surely deliver the enemy into his hand, now that the honor of the living God was at stake. "The Lord that delivered me out of the paw of the lion and out of the paw of the bear, he will deliver me out of the hand of this Philistine."

AND the Lord did deliver him. Not, however, as Saul expected the deliverance to come. The armor which he placed upon David was something he was unused to, so he put it from him, and with only his ordinary defence of a shepherd's staff and a sling, choosing five pebbles from the brook he went forth to meet the champion of the enemy, "in the name of the Lord of hosts, the God of the armies of Israel."

THE boldest defiance which can be offered by unbelief and sin, may be readily answered if we only have confidence in God. Instead of leading us to boast in human power, faith at once connects us with the strength of God. Because we cannot understand nor comprehend the way in which his strength is to be made manifest to us, is no reason why it should not be so. The part for us to do is to believe, whether we understand or not, and God will see that the way is opened for us, just as certainly as he opened the way for David of old.

It is not necessary for the child of God to wear the armor of the world in order to defeat the world. Simple weapons become powerful means for the advancement of God's cause when wielded for the honor and glory of his name. The armor of the Christian consists of such simple things as truth, righteousness, peace, hope, prayer, and faith. These, in connection with the counsel which God has given us in his word, enable us to become partakers of the divine nature here, and to share at last the abundance of joy in the everlasting kingdom of God hereafter. J. W. SCOLES.

Tithes and Offerings.

THE WAITING POSITION.

(Lesson 10, September 7, 1889.)

1. WHAT will the Lord's people exclaim when he comes?

"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

2. Will they know that Christ's coming is near?

"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24:32, 33.

3. Will they know the exact time of Christ's coming?

"But of that day and that hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father. Take ye heed, watch and pray; for ye know not when the time is." Mark 13:32, 33.

4. How does Christ describe those waiting for him to come?

"Let your loins be girded about, and your lights burning." Luke 12:35.

5. Describe the circumstances from which this figure was drawn?

"And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment; I am the Lord." Ex. 12:11, 12.

6. Can such a position be held without others knowing it?

7. How are those described who do not receive these truths?

"Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night." 1 Thess. 5:6, 7.

8. What special instruction does the Saviour give to his people in view of his soon coming?

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." Luke 12:35, 36.

9. After hearing these things, what did Peter want to know?

"Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?" Verse 41.

10. How does Christ reply?

"And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?" Verse 42.

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" Matt. 24:45.

11. Who are here referred to as stewards?

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter 4:10.

12. What is the position of the steward?

"And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem." 1 Chron. 28:1.

13. What is the evil servant represented as saying and doing?

"But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken." Luke 12:45.

14. What is it to beat the men-servants, and to eat and drink with the drunken? See note.

15. Are these unfaithful stewards represented as unbelievers?

"And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." Matt. 24:51.

"The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers." Luke 12:46.

16. In what does their sin consist?

17. Will there be a difference in the punishment?

"And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more." Verses 47, 48.

18. What solemn lesson do we learn from this when applied to those who have so great light as shines from God's word at the present day?

NOTES.

To wait for Christ's second coming is to occupy a position of constant expectation. It could not be said that we were in a waiting position for a train of cars unless we had reached the station, and were ready for the train when it should arrive. Some will be prepared when the Lord comes, and such only can be said to be waiting.

THE parable of the unfaithful steward is one of the greatest importance. It shows that some will be teaching that the time has come to get ready for Christ's coming—to sell and give alms. They urge the necessity of immediate preparation for the event, while the unfaithful servant reasons that there is no necessity of being too much stirred up about the matter. He complains of the straight testimony, and he pursues the course of those who do not profess the truth at all; yet he claims to believe the same as the others, but in his heart he does not, and he shows it in two ways: First, he says that the preaching to move at once and act as though the day of the Lord was right upon us is too strong; second, his life is the same as those who do not make any profession at all. The first is to beat his men-servants; the second, to eat and drink with the drunken.

If there is anything which ought to arouse a follower of Christ, it is that his Master and Redeemer is coming again to gather home his people unto himself, and end the long unequal conflict with the powers of darkness. If there is anything which ought to lead one to consecrate himself and his all to the service of God, it is that he has but a short time to labor for the Lord. Christ left Heaven with its ineffable glory, took upon him the form of a servant, was made in the likeness of men, and became obedient unto death, even the death of the cross. And all this was for us, that he might redeem us. And now, when he has revealed to us that it is but a little time to his coming, how earnest, how diligent ought we to be! This is our last opportunity to show how much we believe him before faith is lost in sight; the last and only time we can show how much we appreciate his love, before our trial ends. Shall it not be improved? Will not hope in his near coming, and our love for him, increase our zeal?

WHEN Christ comes, and not till then, does he save eternally. When, then, it is said that his "salvation is near to come" (Isa. 56:1), "his arm brought salvation," at which time he puts on the garments of vengeance" (Isa. 59:16, 17), and that "redemption draweth nigh" (Luke 21:28), it means that Christ's second coming is near. There is salvation from temporary difficulties, salvation from sin, but full and eternal salvation only comes when Christ comes the second time.

SURELY the Lord could not give more positive assurance in regard to the time of his coming than he has. We may not know the exact time, or as it may be rendered "no man maketh known;" yet we may know when it is near, even at the doors. To say, then, that we can know nothing about Christ's coming is to belie the words of our Saviour; and to say that we do know nothing about it is an acknowledgement that we are not his disciples; for his disciples continue in his word. John 8:31. And of these very words of our Lord, he himself says, "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:35.

AT the time when the Lord's angel slew the first-born of Egypt, he passed over the houses of the faithful. The blood was upon the door post, or the first-born would have been slain. They did not know just the moment when the angel would

come, but they knew when he would be near, and they were ready. The token of favor, the sprinkled blood was there, the loins were girded for the hasty journey. If the flowing robes were allowed to hang loosely it would impede their progress, unnecessarily weary them, and perhaps cause them to stumble. For that reason a girdle was put outside about the body to hold the clothing in place.

THERE must be the same readiness on the part of Christians. They must be ready for all things. When probation closes, when our Saviour comes out from the wedding, his last priestly act done, if it be found that his blood has not been applied to the cleansing of our souls, we will be lost forever. Our loins must be girt about with truth. Eph. 6:14. This does not mean any special truth, but the whole truth, that consistency of belief which holds all doctrines, all beliefs, together, and brings each to its proper place. He who truly believes in the near coming of Christ according to the Bible is a marked man. He will be known by all around him.

"STEWARDS" in Luke 12:42 doubtless refers to those who minister the treasures of God's truth to the flock. Meat, or food, in due season means truth fitting and important for the time. The faithful steward of God's word in the time near Christ's coming will dispense the truth which the flock need, and of which God's storehouse—the Bible—is full.

BUT "steward" has a wider meaning. As every man hath received "a gift" is the revised version of 1 Peter 4:10. That is every one of the people of God is given some one precious gift of his Spirit as noticed in our last. It is therefore the duty of every one to minister this gift to others. It refers to money and means as well as gifts of mind and heart.

THE evil servants were the worst kind of unbelievers, they were hypocrites. A hypocrite is an unbeliever who professes, for some selfish motive, to believe. His false profession is adding falsehood to unbelief. His hypocrisy shuts out all hope of reconciliation with God. He cannot be reached just as long as he holds to his profession, and he will not humble himself to confess that he is a poor unbelieving sinner. "If ye were blind," says Jesus to the hypocritical Jews, "ye should have no sin [he would take it away]; but now ye say, We see; therefore your sin remaineth." John 9:41.

GREATER light shines upon the people of God in the last generation than in any previous one. They have the record of the past dealings of God with his people, they have the fulfilling prophecies, with constantly increasing confirmation of the truth of God, with all the light of restored practical truth. Greater responsibility therefore rests upon them; and great grace will be given through the Coming One for the faithful discharge of these responsibilities. The riches of God's grace will be given according to the riches of his glory.

M. C. W.

GOD does not deprive his children of one single blessing. He takes from them at times those things which seem to them blessings, yea, necessities; but he always puts something better in their place. "No good thing will the Lord withhold from them that walk uprightly." Our way may seem hard and dark at times, but no other way could accomplish so much. God pointed it out, follow it; not one step of the way, but what has before been trodden by your precious Redeemer. He sees the end from the beginning; it is safe to trust him.

The Missionary.

MENDOCINO COUNTY.

I HAVE recently spent some time in Mendocino County, visiting the churches and scattered brethren. At Little River there is a church of Scandinavians. I spent several days with them, and they showed a commendable zeal in stopping their work in order to make it a business of serving the Lord. This company had become somewhat discouraged and they felt the need of ministerial help. As we sought the Lord and drew near to him, he came very near to us, hearts were cemented together, and love and union were restored. The ordinances of the Lord's house were celebrated, and the promise was verified, "For where two or three are gathered together in my name, there am I in the midst of them." This company is doing considerable missionary work among the Scandinavians, one of their number spending all of his time selling publications in his own language. He is meeting with marked success. They have an interesting Sabbath-school, and are determined to walk in all of the ways of the Lord blameless. There are also a few English-speaking Sabbath-keepers there. They maintain meetings, and have an organized Sabbath-school. A club of twenty-five *Sentinels* were paid for. They seemed to be encouraged by my visit.

I also spent one week with the friends at Laytonville. It had been over four years since my last visit, and I was glad to meet with them again. They had been much discouraged. Discordant elements among them had nearly shut out the Spirit of God, and those that were faithful had become disheartened. Brother Miller had been with them for a few days, and they appreciated his help. Neglected duties were confessed, and deep searching of hearts was manifested by nearly all as shown by the confessions made one to another, attended by the melting Spirit of God. One was disfellowshipped, and one was taken into the church by baptism. After which we celebrated the ordinances of the Lord's house, this being the first time since the organization. Thirty-one copies of the *Sentinel* were added to the club now taken, and \$60 was given to assist in the erection of the chapel at the Retreat. I never felt more encouraged for the future welfare of this church than now.

There are a few Sabbath-keepers at Ukiah. I held three meetings with them, and those that attended were much encouraged, and were determined to be wholly on the Lord's side. They desired to assist in spreading the truth, and subscribed for a few copies of the *Sentinel*.

I visited some of the lonely ones. One brother eighty-four years of age, who had been keeping the Sabbath for several years, had never heard a sermon. He took the SIGNS, which was his weekly minister, and its visits were always welcome. This brother had been examining the evidences in the Bible for Sunday-keeping, and on failing to find any, was about to accept the views of the Disciple denomination that the law was abolished. In the providence of God a parcel of reading matter was sent to him by a sister, among which was the tract "Who Changed the Sab-

bath?" which decided him to accept the whole law, and to honor God by observing the day that he sanctified and blessed. Although alone, and deprived of many privileges, he has caught the true missionary spirit, and is doing all he can to enlighten others.

I also visited a sister who had not heard a sermon for many months, and, in fact, has never had but few privileges, yet her zeal ought to provoke many that are more favorably circumstanced. Besides other arduous and pressing duties, she sends out over fifty copies of our periodicals each week, and corresponds with the individuals. This work she says is a pleasure to her. Had all those who profess present truth, the same unbounded love for the prosperity of the cause, the warning of the last message would soon accomplish its work.

This visit, 260 miles by private conveyance, has been of profit to me, and I trust that the result will add to the number that will be sealed with the seal of the living God.

WM. INGS.

Eureka, Cal.

ARKANSAS TRACT SOCIETY.

FOLLOWING is a statement of the financial standing, and business transactions for the year ending June 30, 1889:—

Invoice May 21, 1888, - - - - -	\$176 63
Liabilities " " - - - - -	108 14
Net worth, - - - - -	\$ 68 49
Cash don. to June 30, 1889, - - - - -	359 50—\$427 99

INVOICE, JUNE 30, 1889.

Stock on hand, - - - - -	\$636 76
Office supplies, - - - - -	53 15
Accounts receivable, - - - - -	493 86
Cash in hand, - - - - -	174 53—\$1358 30

LIABILITIES.

Bills payable, - - - - -	\$644 23
Deposits, - - - - -	157 53—801 76
Total am't of capital stock, less liabilities -	\$556 54

BUSINESS TRANSACTIONS.

Total am't mdse received, - - - - -	\$2666 26
" " cash " - - - - -	2890 99
" " sales, - - - - -	2438 77
" " cash on mdse, - - - - -	2034 99
Profits, - - - - -	\$409 27

EXPENSES.

Freights, - - - - -	\$58 34
Rents, - - - - -	70 40
Postage and stationery, - - - - -	68 80
Premiums, - - - - -	56 19
Loss on publications, - - - - -	14 80
Discount on office supplies, - - - - -	11 98—\$280 51
Profits, - - - - -	\$128 76

W. G. SMITH, Sec.
Per M. T. E., Clerk.

"INEXHAUSTIBLE FULLNESS."

ONE of the proofs of the inspiration of the Bible is found in the inexhaustible fullness of its every portion. There are meanings in every Bible text for the simplest reader, and beyond this there are meanings which disclose themselves only to the careful student. He who has studied the Bible the most diligently is the one who is surest to find something new in it at every turn. Only he who is least acquainted with it can suppose that there is nothing in it to repay his further searching.—*Sunday School Times.*

The Home Circle.

BETTER THAN GOLD.

CAST your bread upon the water;
Pleading, hungry at your feet,
High or humble, king or cotter,—
Charity's returns are sweet.

By a word, if fitly spoken,
Howe'er simple it may be,
Of a chain of sin is broken
And the fettered slave is free.

Every tear that's stayed from falling,
Is a diamond for your crown;
O the ceaseless, ceaseless calling
Of the dear ones trampled down!
But, for those whose strength is given
To the shielding of the weak,
Storms are stilled; the clouds are riven;
Zephyrs chant and sunbeams speak.

Every stream of kindness flowing
Stays some feet that sin-ward roam;
Every lamp of mercy glowing
Guides some straying brother home;
Nature opes her veins to nourish
Vines of truth where'er they run,
And a thousand blossoms flourish
Pressing in the track of one.

Cast your bread upon the waters,
Moaning sea or dimpled burn—
These are all His sons and daughters,
Give! nor question the return.

—Selected.

SETTING IT IN THE SUNSHINE.

"WHAT a poor little dark room!" said Faith, as, with her mother, she came out of a house in which she had been visiting an invalid girl.

"Yes; poor and dark and gloomy," said her mother with a sigh.

"And so dreadfully dirty!"

"Yes. I have said as much as I dared to Mrs. Ray about keeping clean, but it seems to have done no good as yet."

"Not a book, not a paper, not a picture, not a flower. Dear me! how can people live so! What if I were poor Ruth!"

A sober thought of the difference between her own cheerful home and the dreary one of the young girl who lay in the comfortless room kept her silent for a while.

"I wish I could do something for Ruth!" she said presently. "But we have so little to give away!"

"So very little," repeated her mother, except kind words and a trifle now and then! But if we had more, Mrs. Ray is not one who thinks herself an object of charity."

Arrived at home, Faith bent lovingly over the plants which had smiled her a welcome from the window.

"This little rose bush is full of buds, mamma. And one is just opening—do come and see!"

Her mother came to look at the lovely petals which were beginning to unfold in the winter sunshine.

"It looks as if it were waking up to thank the sun for the weeks and weeks of shining it has done, for it," said Faith, caressingly touching the green leaves.

"O mamma, what if I should give my rose bush to Ruth?"

"Why! I thought you were so fond of it, Faith!"

"So I am; but I have so little to give. It would be hard to give it; so all the more I ought to."

"Take time to think about it before you make up your mind, dear," said her mother.

Faith did take time, and one day, a week later, she wrapped a paper about the beautiful bush, for careful protection against the sharp wind, and took her way to Ruth's home.

"See what I've brought you!" she said, placing the rose bush, with its glory of half-opened buds, on the window-sill, within reach of the sick girl's hand.

"For me? O Miss Faith, how could you!"

The flush of delight which arose to the pale face was a sufficient assurance that the gift which had cost so much self-denial would not be thrown away on her.

"You must give it the very tenderest care," said Faith, half jestingly, motioning toward the flower, as, after a half-hour's talk, she arose to take leave. "A little tepid water every second morning."

"Yes," said Ruth.

"And a good sprinkling once a week, or oftener, with water with the chill just off."

"Yes I'll be sure."

"And it must have fresh air on mild days, and be set back from the window on frosty nights. And most of all, let it have sunshine. You have such a nice south window it ought to do well here."

A good deal of brightness went away with Faith's face, but there was plenty left as Ruth turned with ever-growing delight to the lovely plant on the window-sill to count its buds and blossoms, and rejoice in the delicate beauty of the pink petals.

"You look as if you were smiling at me, you beauty," she said, touching with her lips one of the flowers. "Sunshine? Yes, you shall have all you want."

But as she moved it nearer the pane, in order to catch the rays of the afternoon sun, it struck her, as never before, that the sunlight seemed to linger outside, as if afraid of venturing through the dust-covered window.

"Dear me!" said Ruth. "I never noticed how dirty that window is. The sun can't get in. That won't do. What will Miss Faith say if her rose tree droop here?"

Raising herself by a little effort, she rubbed the dust from one pane, feeling well rewarded by the kindly rays which seemed glad to beam in upon her.

"Look!" she said, pointing triumphantly to the rose as her mother entered on her return from her day's work an hour later. "Miss Faith brought it to me. And I'm glad you're home so early before the sun is quite down. Doesn't the sun shine in beautifully?"

"Yes," said her mother, well pleased at anything which pleased her daughter.

"But how dirty them other panes is! It didn't show so before."

"No," said Ruth. "I rubbed that one clean, cause Miss Faith says the rose must have sunshine."

"'Twouldn't take long to clean the whole of it."

She was weary with the hard day's work, and always before fancied herself too weary to clean things at home, besides having, poor soul, little courage for it. But the new interest and the new light in Ruth's face were inspiring, and a little later the farewell beams of the sinking sun shone in through twelve brightly polished panes.

In her first bending over her new treasure,

the next morning, Ruth's eye wandered to the shelf on which it stood. The sunbeams seemed to be pointing out the dust which lay thick upon it, varied by stains which had come from setting medicine bottles there.

"I wonder if Miss Faith noticed it? I hope not. The sun didn't shine in there. But she might have noticed the window—dear me! If I could only help mother a bit with things!"

She gave a discouraged glance around the disorderly room. She had thought little of it before, but now the sun seemed jealously to penetrate to every corner, as if taking pleasure in calling attention to the lack of care and neatness which would have struck horror to any cleanly soul. Ruth tried to look at it as other eyes might look, and it shamed her.

"Mother can't do much more than she does now, but per'aps I could do a little myself."

She had felt no worse from her effort of yesterday, and the new ambitions aroused in her seemed to give new strength. She brought a little warm water and cleaned the shelf; then took a needle and thread from a bag which hung near her and mended some holes in the old curtain.

"Now I'll get mother to wash this next Monday, and it'll look as neat as a pin."

Mother took silent heed of what was going on. It would have been impossible for her to tell all the thoughts awakened by the presence of the rose tree, but certain it is that the memories it called out softened and cheered her burdened heart. It was always there, always beautiful in its perfection of bloom, smiling a greeting to her as she came back from her daily toil. And something within her uttered a loud protest against allowing the lovely flowers to bloom amid surroundings of dirt and disorder. Poverty there must be, but poverty did not necessarily mean dirt, as she in her less discouraged days had proved.

So there came a day when the window was thrown wide open, and, in the sweet breath of the early spring, the floor was scrubbed and the walls cleaned and whitewashed; and it was impossible, of course, that the improved state of things should not extend to other portions of the tiny house.

"What an astonishing change!" said Faith one day, when she had been with her mother to see Ruth. "I am going to take a picture from my room to hang on the wall in Ruth's room. It can be seen now."

One day not long afterwards Ruth told Faith the whole story, saying, as she finished, "I've been looking in the Bible for the text: 'Cleanliness is next to godliness,' but I can't find it. Can you tell me where it is?"

"Oh!" said Faith with a merry laugh, "that isn't in the Bible; but it's a very good text for all that. There are good things outside the Bible you know."

"Yes," said Ruth, looking at her with an affectionate smile, "you are outside of it."—*Sydney Dayre, in Congregationalist.*

THE BOY HERO OF JOHNSTOWN.

SOME of us may say that the lad whose heroism is told of in the following from the *Philadelphia Times*, should rank higher in the temple of fame than all the Paul Reveres of the Johnstown flood: "Among the heroes of the disaster—and some of them swept off in

the flood will never be known—John Stitt, the boy hero of the bridge, should have a brass plate memorial set in its stone. He was seventeen, and worked in the Pennsylvania Railroad machine shop at Blairsville. After helping to pull several people out at the bridge, that black and awful Friday night, he went to the shops and came back with a lighted locomotive headlight. Standing on the bridge he turned it this way and that, not only saving many from being dashed against the bridge, or caught in the houses that cracked like egg-shells against it, but enabling the others to get to the shore.

Several times he was urged not to stay, but he still kept his place and held the light, occasionally taking off his cap and sending up a cheer as he saw one after another safely reach the bank. Then a wave larger than the others came, there was a crash, and noble little John, still with his saving headlight, was washed away."

ON THE TRAINING OF GIRLS.

DID girls get from childhood the same business training as boys, and were it clearly understood in all families that it is no credit, but rather a discredit, for women to hang helpless on the men instead of doing their own work, and, if necessary, earning their own living, I believe society would be not the worse, but the better, for the change. Men would find out that the more they elevate women the greater use they get out of them. If, instead of a man working himself to death for his unmarried daughters, and then leaving them ignominiously dependent upon male relatives, he would educate them to independence, making them able both to maintain and protect themselves, it would save him and them a world of unhappiness. They would cease to be either the rivals—a very hopeless rivalry—or the playthings first and afterward the slaves of men; and become, as was originally intended, their co-mates equal and yet different.—*Selected.*

FAMILY WORSHIP—AN INCIDENT.

TEN years ago I boarded in the family of a pious woman whose husband was not a Christian. There was a daughter of nineteen, another of fourteen, and a son of ten. Every morning I heard that humble woman gather her family in the kitchen, and read with them a chapter, verse about, in the Bible. Then, as I could not help listening, there was a peculiarity of service that mystified me.

At last I asked one day if I might remain. She hesitated; her daughter blushed, but she said I could do so if I really desired it. So I sat down with the rest. They gave me a Testament, and we read a verse in turn. Then kneeling on the floor, that mother began her prayer audibly, for her dear ones there, her husband, and herself; and then pausing a moment, as if to gather energy or wing her faith, uttered a tender, affectionate supplication for me.

She closed, and her daughter began to pray. Poor girl; she was afraid of me. I was from college; I was her teacher; but she tremulously asked for a blessing as usual. Then came the other daughter, and at last the son, the youngest of that circle, who only repeated

the Lord's Prayer, with one petition of his own.

His amen was said, but no one arose. I knew on the instant they were waiting for me. And I, poor prayerless I, had no word to say. It almost broke my heart. I hurried from the room, desolate and guilty.

A few weeks only passed, when I asked their permission to come in once more; and then I prayed, too, and thanked my dear, patient Saviour for the hope in my heart and the new song on my lips.—*Selected.*

Health and Temperance.

COMMUNION WINE.

THE DANGER OF USING THE FERMENTED ARTICLE —ANOTHER WARNING.

A CLERICAL correspondent of the *New Christianity* writes to that journal a warning against the use of intoxicating wine for communion purposes, and cites an illustration from his own pastoral experience. He was called to officiate at the funeral of a child whose parents were non-professors, but who subsequently became members of his church. The father, formerly a drinking man, had become an abstainer. The majority of the members of the church favored intoxicating wine for the communion service. The new member, after two years of faithful abstinence expressed a desire to take the Lord's Supper. His pastor writes:—

"I did not dissuade him; for as he had abstained so long and faithfully, I felt sure he would continue. He presented himself with the communicants. Upon receiving the cup he took a sip, and moved to return the cup to me; but suddenly, the old appetite being touched by the alcoholic spark, he returned the cup to his lips—it was about two-thirds full—and nearly drained it as though urged on by demons. Poor man! Realizing what he had done, and evidently feeling disgraced, he at once arose and left the temple. From that time he returned to drink, and I have been unable to regain sufficient influence over him to effect his return to our services."

He adds: "Another man in my society formerly drank to excess. I dare not encourage him to come to the communion." How can members of Christian churches continue to insist upon the use of intoxicating wine for communion purposes after their attention has been called by such illustrations to its obvious perils for such of their members as may have been previously addicted to the use of intoxicants?—*National Temperance Advocate.*

TAINTED MILK.

It is now a well-settled fact that diseases of various kinds may be conveyed to human beings through the agency of that most useful article of diet, milk. The disease may be transmitted by a feverish or tuberculous cow, or through absorption, as in a well-known case of scarlet fever in England. It is in most cases impossible for consumers to discover the danger to which they are exposed, and hence, as the case now stands, they are almost completely at the mercy of the producer. Officers of the law stand ready to

dump into the river or otherwise dispose of milk that will not stand the test of the lactometer; but there is far too little investigation of herds remote from cities, where cattle are sometimes as badly housed and sorely diseased as in the close quarters of city milk-stables. Here, for example, is what a western agricultural writer has to say on the subject in the *Prairie Farmer*:—

"Milk cattle are often afflicted with tumorous excrescences and blood disorders. The milk is so immediately connected with the blood that the quality of the one gauges the other; hence it is a moral crime, if no worse, to sell milk drawn from animals showing any permanent health defects, or temporary maladies. The producer is a transgressor in this way: He has, say, a dairy of twenty cows, and the cream that their milk yields is daily gathered up by the manufacturer's wagon. One or more animals in his herd have gargety teats, or tumorous blood affections. When he reserves a portion for family use he does not take it from the common mess, but is careful to save it from the yield of one of the healthiest cows. The residue, good, bad, and indifferent, is turned over to the mercy of the buttermaker and the charity of the public. We do not intend this for a sweeping accusation, but there are so many of such mercenary transactions going on that they call for condemnation from honest dairymen."—*Baptist Examiner.*

EXCUSES FOR ALCOHOL.

THE world over, those who love and use wine and intoxicating drinks, who partake of "the social cup," are the men who often prescribe them for patients, and strive to justify their use; and it is wonderful, and very interesting, to see to what shifts they have been driven by the advancing science of this age. It retards the metamorphoses or wasting and repair, or renewal of the structures of the body, they tell us, when every school-boy in physiology, and every man and woman who has ever felt the invigorating effects of active exercise, can see clearly that to retard such changes is the last thing to be desired, if we wish health and strength. The use of opium, and the torpor of hibernating animals, and the sluggishness of lazy and indolent men and women, retard much more fully the metamorphoses of the tissues; but is such a life to be desired when happiness and health depend on activity?

Again, we are told that a small portion of the alcohol taken into the system is actually appropriated to some useful purpose, and is, consequently, actually food—"yes, food, gentlemen." The same is true of a much larger proportion of the opium, tobacco, or deadly nightshade, which can safely be taken into the stomach; but who would think of attempting to justify the use of these poisons by any such argument? These straws are fast being submerged.

Go the world over and the physicians who have either never used wine and alcoholic drinks, or having used, have repented and put away their use, will be found to totally condemn their use during health, and rarely, if ever, to prescribe them as medicine. Need more be said?—*John Ellis, M. D.*

News and Notes.

RELIGIOUS.

—Rome has already five Jewish synagogues and another is projected.

—Pennsylvania has a total of 1,088,083 Sunday-school scholars and teachers.

—The British and Foreign Bible Society prints the Bible in 300 different tongues.

—One hundred and eighty-two churches were burned in the United States last year.

—It is said that more than ten per cent. of the Indians in America are church members.

—A Young Men's Christian Association for French-speaking young men has been established in New York City.

—Of the 482 theological and religious books published in this country last year, 339 were the work of American authors.

—Last year the agents of the American Bible Society visited 5,668,000 families and found 370,000 of them with no Bibles.

—There are about one thousand Christian Chinamen in California and Oregon. They contribute \$2,500 a year for Home Mission Work, and have sent two missionaries to China.

—In 1883 the population of India was 253,891,821. Of these nearly 188,000,000 were Hindus, 50,000,000 Mohammedans, more than 6,000,000 native worshippers, 1,863,000 Sikhs; while the Christians numbered 1,862,335.

—The Congress of Chili has failed to pass the Constitutional Reform bill, which would have disestablished the Roman Catholic Church; but has granted a charter to the Presbyterian Mission, which gives the right to worship and to hold property.

—The Presbytery of New Brunswick has answered the overture on "Revision of the Confession of Faith," as follows: "The Presbytery of New Brunswick, having carefully considered the overture in relation to the 'Revision of the Confession of Faith,' proposed by the General Assembly, respectfully replies as follows: This Presbytery does not desire any revision of the Confession of Faith." This represents the opinion of the Faculty of Princeton Theological Seminary.

SECULAR.

—Eighty nihilists have been arrested at Kharkof, Russia.

—Toledo, Ohio, has struck a gas well which yields 20,000,000 feet per day.

—A natural gas company with a capital of \$750,000 has recently been organized in San Diego, Cal.

—The New York *Sun* has forwarded a check for \$10,000 to Mayor Grant, for the World's Exposition Fund.

—Privy Councillor Kruger of Germany has been arrested on suspicion of being concerned in naval frauds.

—A law school for women is being organized in New York City. It is expected to open about October 1.

—A fire broke out in Sachsenburg, Prussia, the 10th inst., and burned for three days, entirely destroying the town.

—Forest fires are raging in the vicinity of Portland, Oregon. There has been no rain there for two months.

—The Oregon Short Line and a number of roads in Oregon, Idaho, Utah, and Nevada have been consolidated.

—In the recent State election, Kentucky increased the Democratic plurality vote of two years ago by 100 per cent.

—The walls of a building recently destroyed by fire in Chicago, collapsed on the 14th inst., burying three men in the ruins.

—A workman at Louisville, Ky., recently sustained a shock of twenty-two hundred volts of electricity without serious injury.

—King Humbert, of Italy, has sent a special decoration to Edison, the inventor, and has conferred the title of Count upon him.

—The water in the upper Mississippi is lower than it has been for many years, and navigation is being seriously interfered with.

—The whole army corps guards paraded before the emperor of Austria, at Berlin, the 13th inst., making a brilliant display.

—Senator Evarts is suffering from serious eye trouble. He expects to shortly go to Europe to consult with leading specialists there.

—The Orphan Asylum at Augusta, Georgia, a handsome five-story building, costing \$100,000, was entirely destroyed by fire August 11.

—The constitutional conventions of North Dakota and Montana each completed their respective work the 17th inst., and adjourned *sine die*.

—The report is current in foreign countries, that the Russian Government is urging the Regents of Serbia to expel ex-King Milan from that country.

—General Boulanger has been found guilty of conspiracy by the French court. Dillon and Rochefort are also indicted for complicity in the plot with him.

—It is reported that owing to timely rains, the harvest in Scotland will be unusually abundant this year. Great gladness prevails in agricultural regions.

—Large bodies of colored people, aggregating many thousands, are preparing to emigrate from North Carolina to Western and Southwestern States during the coming fall.

—Signor Benedetti Cairoli, the distinguished Italian statesman, is dead. He will be remembered as the man who saved King Humbert from the dirk of an assassin in 1878.

—An expedition in which Henry Villard is considerably interested, is to be fitted out with two vessels to start on a voyage of discovery toward the South Pole next spring.

—It is stated that the Sultan of Turkey has notified Greece that if she attempts to land troops in Crete or to incite any further rebellion there, it will be considered a cause for war.

—Blondin, the celebrated tight-rope performer, has wagered \$20,000 that he can walk a cable from the top of the Eiffel Tower to the central dome of the exposition building in less than five minutes.

—A passenger train on the Western Pennsylvania Railroad jumped the track and went over an embankment at Carver's Station the 16th inst., killing three persons outright and injuring some twenty-five others.

—Heavy rains in southeastern Nebraska recently, have interrupted railway traffic and have swelled the streams of that section to such an extent that hundreds of houses have been flooded. Four hundred destitute people are being cared for at Lincoln.

—The Paragon Oil Company, an independent organization outside of the oil ring, with headquarters and refinery at Toledo, Ohio, has just perfected a discovery by which the sulphur in coal oil can be completely taken out. The Standard Oil Company offers \$2,000,000 for the control of the process.

—The Home Secretary of England has announced his concurrence in the opinion of Justice Stephen, who recently sentenced Mrs. Maybrick to death for poisoning her husband. The friends of the condemned woman have given up hope, unless the executive interference of the Queen shall be exercised.

—An explosion of gas in a crockery house in New York City the 16 inst., blew the contents of the building out through the front of the store, killing two persons almost instantly, and injuring about thirty others. Evidence shows that the explosion was not the result of an accident but had been planned beforehand.

—An experiment recently made in Kentucky by a physician who tried the effect of the new Brown-Séquard elixir of life upon an aged negro resulted fatally. Unfavorable reports are coming in from other sections of the country also, so it is not likely that the new discovery will prove to be an unmixed benefit, whatever its virtues are.

—The steamer *Allianir*, with 140 passengers which arrived at New York the 16th inst., had a narrow escape from destruction by fire during her recent voyage from Brazil. The flames raged for several hours before they were at last brought under control. Three hundred bales of cotton were burned, and seven hundred more bales were thrown overboard.

—The Temperance Educational Society is the name of a new society recently organized in Chicago, and incorporated under the laws of the State. The first experiment it is trying is that of placing in the street-cars, on advertising placards, in display type, where they cannot fail to be seen, a few most telling facts and figures. The managers propose to be sure of their facts, so that however startling, they shall be incontrovertibly true.

—Dr. Gradenigo, professor of ophthalmic surgery in the University of Padua, has just succeeded in transplanting the cornea from the eye of a barn fowl into the eye of a patient under his care. On the eighth day after the operation the transplanted cornea presented a quite pellucid and convex appearance. Such a result has never before been recorded in the annals of Continental surgery.—*London Lancet*.

—A new process in the production of steel, which if successful will practically revolutionize the manufacture, is now being perfected by John W. Brook-walter, of Ohio. In eight to nine minutes, it is claimed, pig iron can be converted into steel at a cost less than by any other known process.

—It is reported that three negroes, acting upon the direction of a colored man who claims to be Daniel the prophet, threw themselves into a blazing blast furnace near Birmingham, Alabama, the 10th inst., under the impression that, like the three Hebrew children, they would suffer no injury. Jackson, the prophet, declared that he saw them ascend to Heaven, accompanied by angels, and that in a few days they would return again. The negroes of that vicinity have great confidence in his pretensions.

—The municipal authorities of Paris recently gave a dinner at the Palais de l'Industrie in honor of the provincial mayors of France, which can lay claim to being the largest banquet in the history of the world. The invited guests numbered 15,000, whose wants were supplied by over 1,000 waiters. For days previous to the grand event, 200 cooks were engaged, and the amount of provisions required was enormous. The number of plates was 80,000, which, if piled one on top of another, would make a stack more than a mile in height.

—David S. Terry, ex-judge of the California Supreme Court, was shot and instantly killed at Lathrop, Cal., August 14, by Deputy United States Marshal Neagle. Considerable bitterness had existed for some time between Judge Terry and Stephen J. Field, associate Justice of the United States Supreme Court, on account of the ruling of the latter individual in the celebrated Hill-Sharon-Terry case, and because of this Neagle had been appointed as a body-guard to protect Justice Field. On the occasion in question, as Field and Neagle were eating their breakfast in the railroad dining room at Lathrop, Judge Terry approached and slapped Justice Field in the face with his hand, when he was instantly shot through the heart as above stated. Both Neagle and Field were arrested, although Field afterwards was released on a writ of *habeas corpus*. Intense excitement prevails on the Western coast on account of the murder.

Appointments.

MISSIONARY MEETINGS, DISTRICT NO. 4.

No preventing providence, I will fill the following appointments:—

JOLON, September 3-8.

SOLEDAD, Monday night, September 9.

SOQUEL, Tuesday night, September 10.

GILROY, Wednesday night, September 11.

HOLLISTER, Thursday night, September 12.

SAN JOSE, September 13, 14.

Meetings at Jolon will begin on Tuesday night, and end on Sunday night. Hope to have meeting in daytime each day also.

Meetings at San Jose will begin Friday night, and end evening after the Sabbath.

Turn out, brethren, to these our last meetings before the camp-meeting. All business pertaining to the camp-meeting may be attended to. Opportunity for baptism. Pray the Lord to bless.

FRANK BROWN, *Director*.

Obituary.

WINKLER.—E. G. Winkler, of Rosalia, Wash. Ter., died July 31, 1889, aged 37 years. His disease was sarcoma of the kidneys. He had been in failing health for some time, and thinking he might be benefited at the Sanitarium, spent a part of last year there. He returned to his home in Washington Territory in the early part of winter, but did not improve as it was hoped he would. He attended the camp-meeting at Colfax, and feeling the necessity of taking advanced steps, was rebaptized. Feeling the need of help he could not obtain at home, he returned to the Sanitarium, but there was no help. He was a great sufferer, but bore it with Christian patience. He was brother-in-law to Dr. Kate Lindsay, by whom the remains were taken to Wisconsin, the home of her father, where he was laid to rest until the Life-giver comes. None of his family were with him at the time of his death. He leaves a wife, six children, an aged mother, two brothers, and two sisters to mourn, but not without hope. Funeral services by the writer.

A. J. BREED.

(Review and Herald please copy.)

Publishers' Department.

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IN THE

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By **J. H. WAGGONER.**

The above is the title of an important new pamphlet which we have just issued.

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All the evidence is from those who favored the observance of Sunday. Here will be found a strong array of testimony against the idea that there is any Scriptural authority for Sunday keeping, and all this evidence is given by those who

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In reading this pamphlet one cannot but wonder how any one will persist in keeping Sunday when its own friends give such overwhelming testimony against it.

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Address, **AMERICAN SENTINEL,**
 1059 Castro St., Oakland, Cal.; 43 Bond St., New York.

The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, AUGUST 26, 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.]

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

PLEASE notice price of tents for Oakland camp-meeting. A mistake was made two weeks ago.

REDUCTION OF FARE TO THE CAMP-MEETING AT OAKLAND.

ALL persons coming to the State Camp-Meeting at Oakland, Cal., over any of the lines of the Southern Pacific Company, will purchase a first-class ticket to Oakland, paying the regular fare, and at the same time presenting a certificate, which must be filled out and signed by the ticket agent. After these certificates have been indorsed by the Secretary of the Conference at the camp-ground, they will entitle the holder to a return ticket at one-third the regular rate, at any time up to and including October 9. These certificates can now be obtained, free of charge, by addressing Pacific Press, Oakland, Cal.

We would suggest that where several persons are coming from the same place, it be arranged to have all the certificates needed sent to one person, and then passed around to those who are coming. Be sure to order enough for all.

Special arrangements have been made with the San Francisco and North Pacific Railroad this year by which those coming to the camp-meeting can purchase round-trip tickets to San Francisco at the following rates:—

Cloverdale to San Francisco and return,	\$3.00
Healdsburg " " " "	2.25
Santa Rosa " " " "	1.50
Petaluma " " " "	1.00

Call for camp-meeting tickets, which will be on sale at all of the above named stations from Sept. 14 to Oct. 8. These tickets must be countersigned by the Secretary of the Conference on the camp-ground, and will entitle the holder to return at any time up to and including Oct. 14, 1889.

Each person will be allowed to take 150 pounds of baggage free. Arrangements have been made with the Whitney, Standard and Oakland Transfer Co., to take trunks and packages from San Francisco to the camp-ground in Oakland for twenty-five cents each. Checks should be left with the above named company at their office, No. 3 Commercial Street, San Francisco (just across the street from the ferry landing), or delivered to the baggagemaster on the camp-ground. Pay no money to the Transfer Co., as arrangements have been made to collect when the baggage is delivered.

Those coming *via* San Jose and intermediate points on the Broad-gauge R. R. should check bag-

gage to, and get off at, Market Street Station, Oakland. Those coming by the Narrow-gauge R. R. should check baggage to, and get off at, 14th and Webster Streets. Those coming *via* Benicia should check baggage to, and get off at, Sixteenth Street Station. Teams will be in readiness to transfer baggage; and horse-cars for the transfer of passengers run direct from the depot to the grounds. The San Pablo Avenue cable cars starting at Broadway and Seventh Streets also run direct to the camp-ground.

C. H. JONES.

REDUCED FARE TO SAN DIEGO.

THOSE buying tickets at the stations of the Santa Fe R. R. for the camp-meeting at San Diego, are entitled to reduced rates. The agent will sign a receipt that full fare has been paid in going. This receipt will be kept, and the secretary at the camp-ground will certify that the party has been an attendant at the camp-meeting, and the return ticket will be sold for one-third the regular rate. These blanks can be had from R. A. Morton, Santa Ana; B. P. Passons, Norwalk; E. L. Caukin, Los Angeles; L. D. Franklin, Pasadena; W. S. Swayze, El Monte, or from W. M. Healey, 2721 G Street, San Diego, Cal.

W. M. HEALEY.

LATER.—The camp-ground is at the corner of 12th and E Streets, San Deigo. From the passenger depot take the D Street cars, and bring the checks for your baggage to the ground, where your baggage will be attended to by persons appointed for that purpose.

W. M. HEALEY.

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 workers' 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.

CAL. CONF. COM.

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, \$4.00. 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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In this school, manual labor is combined with study, two hours of each day being devoted to some useful physical employment.

The morals of students are strictly guarded. No one of impure character need apply for admission. Those unknown to the faculty, personally, are required to present satisfactory testimonials of good character before they will be received. If, after a student has been admitted, he is discovered to be an improper person to have connected with our school, he will be promptly dismissed.

The literary work of the college is arranged in

the following courses: Elementary, Normal, Scientific, Classical, and Biblical.

The fall term of this school will begin Monday, September 2. All former students who desire to maintain their present class standing, and all new students who possibly can, are respectfully urged to enter at the beginning of the term. You cannot afford to lose any part of the term's work, much less the first part of it, neither can the college afford to permit you to do so, except under the most pressing circumstances. Then do not remain away for some trifling cause, and lose a large part of the term's work.

Provision will be made for those desiring to attend the general camp-meeting at Oakland. The fare from Healdsburg and return is a mere trifle. None should be deterred from entering at the beginning on account of saving that expense.

The Biblical department opens October 8.

W. C. GRAINGER, *Pres.*

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This picture was designed and published by Dr. M. G. Kellogg, of the Rural Health Retreat, St. Helena, Cal., and is offered for sale at 50 cents per copy. It is arranged that all profits accruing to him from the sale of the first edition shall be used in furnishing the chapel to be erected at the Retreat. The picture is nicely executed, is 22x28 inches in size, and will be sent postpaid, with "explanation," on receipt of price, by Pacific Press Publishing Co., Oakland, Cal.

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