

THE Signs of the Times

Sec. Gen. Conf.

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

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The Signs of the Times.

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THERE is death in despair; but there is healing in hope.

THE block of granite, which was an obstacle in the pathway of the weak, becomes a stepping-stone in the pathway of the strong.

OF TENTIMES people get the idea that they have much to do in some great work. Many times they seek their own glory, and many times they really desire to help. Very often indeed the truest way to help is by not hindering.

THE *Pittsburg Post* makes the statement that saloons have been re-opened at Johnstown, and the town is a scene of indescribable drunkenness. Men, whose families are being supported by the benefactions of the Nation, are spending their substance at the bar, while public works are at a stand-still because enough sober workmen cannot be secured. The *Post* demands the suppression of the source of so much evil.

"FOR even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me." Rom. 15:3. Christ did not need to deny himself for his own advantage. In him dwelt "all the fullness of the Godhead." He was already the mighty Creator and Ruler of worlds which delighted to do him homage. Even Christ, that is, he who needed not to do this, pleased not himself for our sakes. But our self-denial for other's sakes is to our edification, or building up. The Christian life is founded in self-denial; it should be an example of self-denial all the way through.

"MESSIAH" is a Hebrew word meaning "the anointed." "Christ" is the Greek word meaning the same thing. John 1:29. Jesus the Son of God was especially the anointed of God. When he began his earthly work, he was anointed by the Holy Spirit to preach the glad tidings to the poor, to heal the sick, to bind up the broken-hearted, to proclaim the acceptable year of the Lord. Luke 4:18. According to the type he was anointed when he ascended to Heaven and entered on his work as priest. He is the great High Priest of God. He will be anointed once more when he comes to take his own, and sits down upon the

throne of his father David. He is anointed of God; men are anointed through him. His anointing was by the Holy Spirit, and was effectual in fitting him for his work, in which was needed all power and all gifts. The anointing which we will receive will be effectual in us if we will but lay hold on God by faith. He who is anointed of God to save us, will fail not nor be discouraged.

THE following from the *California Prohibitionist* of August, is sensible:—

"If Cincinnati wants to settle the contest with the saloons in the easiest manner, let her close the saloons every day in the week as well as Sunday. There is no sense in allowing the traffic six days in which to get up muscle with which to fight the law on the seventh."

It is refreshing to find a Prohibition organ that is consistent on this point. There is really no more relation between Sunday laws and Prohibition than Sunday laws and tariff reform. We are glad to find our contemporary a true *Prohibitionist*.

THE *Christian Commonwealth* of July 25 relates that the Moslem preacher of Liverpool publicly rebuked the Prince of Wales for teaching the Shah of Persia to gamble. He had never known the vice till it was taught him by a so-called Christian prince. The above journal says:—

"It seems to us extremely disgraceful that just at the time when the Church of England is waking up to the enormity of this vice, and is becoming sensible of the extent of its spread, the future head of that church should be teaching a Mohammedan how to add another vice to the list of those which he habitually practices."

And this shows the beauty of an established religion. According to law the Prince of Wales will soon be the head of the Established Church; but law can never make Christians.

"LOVE worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. 13:10. This is the Bible definition of love. It certainly does not denote an abstract principle, but a living, concrete force. Fulfill is to perform, to accomplish. Then to substitute the definition for the word in the text, we have, "Love is the performing [or doing] of the law." That this is the true interpretation is shown by another scripture: "For this is the love of God that we keep his commandments; and his commandments are not grievous." 1 John 5:3. Love will not only perform the letter of the law, but its spirit. It will delight to do it even as did Christ. Ps. 40:8. The Spirit of God has shed abroad in the heart the love of God (Rom. 5:5), and that love is manifested in keeping the law of love. The love of God shed abroad in the heart by the Holy Spirit, enables us to obey the law. "The righteousness [the spirit as well as the letter] of the law" is "fulfilled in us who walk not after the flesh, but after the Spirit." Rom. 8:4.

DIVINE AWARD.

I THANK thee, gracious Lord,
For the divine award
Of strength that helps me up the heavy heights
Of mortal sorrow, where, through tears forlorn,
My eyes get glimpses of the authentic lights
Of love's eternal morn.

For thereby do I trust
That our afflictions spring not from the dust,
And that they are not sent
In arbitrary chastisement,
Nor as avengers to put out the light,
And let our souls loose in some damned night
That holds the balance of Thy glory just;
But rather, that as lessons they are meant,
And as the fire tempers the iron, so
Are we refined by woe.

—Alice-Cary.

THE CHRISTIAN'S COMMISSION.

BY MRS. E. G. WHITE.

"Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

I WISH to call your attention especially to the commission which Christ gave to his disciples. He said, "Ye shall be witnesses unto me . . . unto the uttermost parts of the earth." But they were not fitted to present the gospel of Jesus to the world until they received the gift of the Holy Spirit. The commission Christ gave his disciples then, is our commission to-day. We are to be witnesses of him to the world; but we cannot impart Heaven's light, unless we have received it. We cannot reveal a Saviour of whom we have no knowledge.

There are many who have a legal, casual faith. They have nominally accepted Christ as the Saviour of the world, but they have no evidence in their hearts that he is their personal Saviour, that he has forgiven their sins, that they have a living connection with God, the source of all light. You cannot teach others of Jesus and his righteousness, you cannot portray his matchless love, and the fullness of his grace, you cannot picture him as the Christian's all in all, as the comforter and guide of man, unless your own heart is filled with his love. You will not be able to present God as a God of compassion and love unless you can say, "I have tasted and know that the Lord is good."

The fact that others receive blessings will not benefit your soul; unless you exercise faith

*Sermon at Washington, D. C., January 26, 1889.

in Christ on your own behalf, you will be unblest. That others partake of food will not serve to nourish your physical strength, neither will it nourish your spiritual strength to see others rejoicing in God and his love. You yourselves must partake of the feast which your Saviour has provided. Every one of you must wash and be clean. But you say, How can I do this? Have you not told us we have no power of ourselves to cleanse our souls from one spot or stain of sin? Yes, I have told you this, and yet I say unto you, "Wash you, make you clean." God has provided a way of salvation at an infinite cost to Heaven. A fountain for sin and uncleanness has been opened for Judah and Jerusalem.

The Father "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There are many who act as though Christ was the friend of men, but that the Father was their enemy. If this were so, would God have delivered his Son to death that man might have life? Jesus says, "I and my Father are one." Philip said to Christ, "Show us the Father, and it sufficeth us." Jesus turned to him and said, "Have I been so long time with you, and yet thou hast not known me Philip? He that hath seen me hath seen the Father."

Christ came into the world to do a special work. He did not come to originate truth. It was already originated. He did not come to set aside what patriarchs and prophets had spoken; for he himself had spoken through these representative men. He himself was the originator of truth. Every jewel of truth came from Christ. But these priceless gems had been placed in false settings. Their precious light had been made to minister to error. Men had taken them to adorn tradition and superstition. Christ came to take them out of the false settings of error and to put them into the framework of truth. He came from Heaven to give the world a correct representation of the Father. Through Satan's suggestions and temptations, the Father had been represented as a being of a stern and unforbearing nature. The Christian life had been represented altogether too much as a life of hardship and sorrow. God was pictured as a being who was watching with jealous eyes, spying the mistakes and errors of men that he might delight himself in punishing them by the severest discipline, and that there could be no peace or joy in his service, Satan clothed the Father in his own forbidding attributes of character. All this was a false representation, and Christ came to reveal the character of God, and the nature of his service.

Christians misrepresent their heavenly Father when they go mourning and groaning, as though they were burdened with an enormous load, when their countenances are expressive of gloom and despondency, and the shadow encompasses their souls. But let them not think they are serving God in so doing; they are doing Satan's work in misrepresenting God and his service. They should go before the Father, and plead with him for a view of his goodness. They have lost sight of Jesus and his love. Let them go to Christ and study his character, for he came to represent the Father. Shall we receive Satan's misrepresentations of our God, and go on in discouragement, lacking peace and joy in the

Holy Ghost? Shall we go on mistrusting our heavenly Father's love and doubting his goodness? What greater injury could we do to our children and our friends than to give them such false impressions of Christian life? It was at an infinite cost to the Father that man's salvation was purchased. The Father suffered with the Son to bring salvation within our reach. It is not his will that one soul should perish, but that all should come to repentance and receive eternal life. He has done all that it is possible to do to save fallen man. There was no other way by which man could be brought into harmony with his unchangeable law, save by the death of Christ. Christ became our surety, our sacrifice, Saviour, and example, and when all Heaven has been poured out to us in this gift of God, how shall he not with him freely give us all things?

How much we lose by doubting the love of God! Why do we not come boldly to a throne of grace, and by living faith lay hold of the merits of the blood of a crucified and risen Saviour? This must be an individual work. I cannot be saved by another's faith, nor can another be saved by my faith. Every soul must be saved by his own righteousness. Can we manufacture this righteousness? No. But Jesus has furnished it for us. When the sinner comes to him he takes his load of sin, and gives him his righteousness. The vilest sinner may claim all that was provided in the plan of salvation through the merits of Christ. He may have the attributes of the Saviour. He may go forth to tell of a living Saviour, and to win men to the truth; for he knows what it is to lay hold of Christ by living faith. He has taken the requisite steps in repentance, confession, and restitution, and he can teach others the way of salvation. He can present Christ as one who left his royal throne, who clothed his divinity with humanity that he might save fallen man. He can present him as one who was rich and yet for our sakes became poor, that we through his poverty might be made rich. He can go without the camp, bearing his reproach. He is willing to deny self that others may be saved.

Suppose that Christ had always remained in Heaven, there would have been no salvation for man; but he came from Heaven to represent the Father, to tell us of the glory and riches of eternity, and to save sinners by the sacrifice of himself. He died that we might live; that we might lay hold of his righteousness, and by faith claim his merits. Have you an experimental religion? Are you laborers together with God? Have you received the endowment of the Holy Spirit? Those who have received a knowledge of Christ cannot hold their peace. It is those who have not tasted the love of Jesus that can fold their hands in carnal security, and have no burden for souls. It is those who are not laborers together with God.

Those who are living branches of the True Vine, will seek to fulfill the commission of Christ, to be witnesses of him unto the uttermost parts of the earth. Jesus has said, "Ye are the light of the world." Has God given you intellect? You should use it to his glory. You should connect yourself with him who is the source of all light, if you are to be a light in the world. Jesus has said, "He that followeth me shall not walk in darkness, but

shall have the light of life." When we come into straitened places, he will be with us. He will be at our right hand to uphold us. Those who keep a connection with God, may be as was Nehemiah in the king's court. One day the king asked him a question that involved consequences of the greatest importance to God's people, and Nehemiah felt his weakness, and he darted up a prayer to Heaven. Help came to him in a moment. The very answer that was appropriate for the occasion was on his lips. It will be so with those who follow Christ. In a time of great need they will not be left to themselves. They can send up a prayer to Heaven, and God will provide the needed grace and wisdom. If we are to be laborers together with God, if we are to fulfill Christ's commission, we must come to the fountain of life. We must drink of the well of salvation ourselves, if we would refresh others. Brethren, let us open our hearts to Heaven's light, that we may be able to flash its bright rays on the pathway of others. Let us kindle our tapers at the divine altar, that we may be light-bearers in a world of spiritual darkness.

AN EXTRAORDINARY SERVICE.

THE *Missionary Herald* for August has the following account of what was indeed a most peculiar service:—

"In May last an extraordinary service was witnessed in the great Buddhist temple at Ikegami, Japan. It seems that nearly twenty years ago the United States ship *Oneida* was sunk on the Japanese coast, and recently in the raising of the vessel the remains of many officers and sailors who were drowned were recovered. The Japanese conceived the idea, out of respect to the memories of the men thus lost, of holding a memorial service after the Buddhistic rites. They therefore made elaborate arrangements, and the ceremony is said to have been as imposing as any religious service ever witnessed by foreigners in Japan. Seventy-six priests in full canonicals took part, and there was a large attendance of natives as well as foreigners.

"The admiral of the American flagship, with his contingent from the United States men-of-war, was present; an address in English was given by a Japanese, Mr. Amenomori, who, it seems, was neither a Buddhist nor a Christian, but an agnostic. The *Japan Mail* says that the best parallel to this singular arrangement would be the burial of Japanese sailors, wrecked on our coast, by Americans, who should go to a Catholic church and there celebrate high mass, with a funeral oration delivered by Robert G. Ingersoll.

"From the address of Mr. Amenomori, in which he frankly acknowledged that he was not a Buddhist, but declared that he would seek to speak from a Buddhist's point of view, we learn that the service which was held was called a *segaki*, or 'a feast for hungry spirits.' The origin of the ceremony, he said, is derived from an incident in the life of Ananda, a contemporary and disciple of Gautama. This man, being alone at one time, was told by a hungry spirit in a horrible form that he should die within three days and be numbered among the hungry spirits. Ananda asked how he could escape such a horrible condition, and the spirit replied, 'If thou givest freely one

measure of food and drink to each one of the hungry spirits, which are as numerous as the myriads of sands of the Ganges, and to each one of the millions of Brahmans, and if thou doest homage to Buddha, the priests, and the law, on my behalf, thou wilt escape from the impending pain and I also shall be born in heaven.'

"The impossibility of accomplishing this task overwhelmed Ananda, and he went to his master, Gautama, to see what could be done. He was told that there was a way to feed this multitude. 'I shall teach thee a sutran. If thou offerest some drink and food and repeatest this sutran there shall be given to each spirit and Brahman seven measures sevenfold of the drink and food.' By this simple method he succeeded in pacifying the hungry spirits and thus obtained his own release. Such is the story. And with such a fable as this the modern Japanese Buddhists sought to provide for the dead American sailors who were drowned near their shores. The kindly spirit which led to the act is certainly to be recognized. That they could believe that in this way the souls of the departed were to be relieved is certainly astonishing."

To us it does not seem nearly so strange that the pagan Japanese should believe that souls could be released in that way as it does that people with the Bible in their hands should believe that the souls of the dead are conscious; or that those in the lands of Bibles should believe that the souls of the dead can be relieved of pain or advanced in position and happiness by the muttering of a score of masses, more or less. The Roman Catholic purgatory belongs to the same family as the Buddhist purgatory; and the *segaki* is a parallel to the mass.

"PECULIAR PEOPLE."

WHAT every church needs to make it a spiritual power in this world, is at least a reasonably large proportion of members who are scripturally "peculiar," because they are always "zealous of good works." With these it can carry to the end of the earthly route those who insist upon an easy and quiet passage because they have paid their fare, and the other do-nothings who insist upon being "dead-headed."

But besides these, nearly every church is afflicted with numbers who are "peculiar" in very different and very disagreeable directions. They are peculiar by their constant and unsolicited advice to the pastor as to how he shall do his work and manage his family affairs. They are peculiar in the prayer-meetings, where, while their silence would be always heartily enjoyed, they are sure to talk or pray in a manner which gives an impression that an iceberg has in some way floated in through the door. Their talks are about the shortcomings of other people, and the sad lack of spirituality in the church; and when they pray, or rather profess to pray, they always throw such criminating talks into the form of a prayer, being careful not to hit themselves.

Many pastors have a firm conviction that a mysterious dispensation of providence has sent into their respective churches all the

peculiarly zealous people that can be found within twenty miles of them. While they are not light afflictions, they should be borne patiently, and be made, as far as possible, a means of grace.—*N. Y. Evangelist.*

JESUS, THY NAME I LOVE.

JESUS, thy name I love
All other names above—
That tongue can sing;
Its sweetness fills my heart,
Soothes sorrow's keenest smart,
And dries the tears that start—
When joys take flight.

If shadows 'round me fall,
And fears my heart appall,
Of coming ills—
The covert of thy grace
I make my hiding-place,
Where one smile of thy face
My bosom stills.

When sharp temptations press,
From paths of righteousness,
My steps to stray—
Thy name of love shall be
Heaven's talisman for me,
To make the tempter flee—
In shame away.

My life, from youth to age,
Thall bear on every page,
Thy name of might,
To calm the waves of death,
As when Genessareth,
Awed by thy sovereign breath,
Slept in morn's light.

And then, before thy throne,
With all the glories shone,
That crown thy cross,
"Jesus!" the song shall be,
Of millions saved like me,
To all eternity,
From sunless loss!

—*Wm. C. Richards, in the Christian Enquirer.*

WHENCE WHEAT CAME.

CLASSIC ACCOUNTS OF THE DISTRIBUTION OF THE PRECIOUS CEREAL.

WHEAT, which is now the bread corn of twelve European nations, and is fast supplanting maize in America and several inferior grains in India, was no doubt widely grown in the prehistoric world. The Chinese cultivated it 2700 B. C. as a gift direct from Heaven; the Egyptians attributed its origin to Isis, and the Greeks to Ceres. Ancient monuments show that the cultivation of wheat had been established in Egypt before the invasion of the shepherds, and there is evidence that more productive varieties of wheat have taken the place of one, at least, of the ancient sorts. Innumerable varieties exist of common wheat. Colonel Le Conteur, of Jersey, cultivated 150 varieties. Mr. Darwin mentions a French gentleman who had collected 322 varieties, and the great firm of French seed merchants, Vilmorin-Andrieux et Cie, cultivate about twice as many in their trial grounds near Paris. In their recent work on "Les Meilleurs Bles," M. Henry L. de Vilmorin has described 68 varieties of best wheat, which he has classed into seven groups, though these groups can hardly be called distinct species. M. Henry L. de Vilmorin has cross-bred three of them, *Triticum vulgare*, *Triticum turgidum*, and *Triticum durum*, and has found the offspring fertile. Three small-grained varieties of common wheat were cultivated by the first lake dwellers of Switzerland (time of Trojan war), as well as by the less ancient lake dwellers of Western Switzerland and of Italy,

by the people of Hungary in the stone age, and by the Egyptians on the evidence of a brick of a pyramid in which a grain was imbedded, and to which the date of 3359 B. C. has been assigned. The existence of names for wheat in the most ancient languages confirms this evidence of the antiquity of its culture in all the more temperate parts of Europe, Asia, and Africa, but it seems improbable that wheat has ever been found growing persistently in a wild state, although the fact has often been asserted by poets, travelers, and historians. In the "Odyssey," for example, we are told that wheat grew in Sicily without the aid of man, but a blind poet could not have seen this himself, and a botanical fact can hardly be accepted from a writer whose own existence has been contested. Diodorus repeats the tradition that Osiris found wheat and barley growing promiscuously in Palestine, but neither this nor other discoveries of persistent wild wheat seem to us to be credible, seeing that wheat does not appear to be endowed with a power of persistency except under culture.—*Edinburg Review.*

PARENTAL AFFECTION AND INFLUENCE.

WHEN mothers are mentioned in the brief record of early life of some distinguished character in God's word, we have reason to think that they had a great influence in forming the character of their children. Joseph had the counsel and training of his mother twelve or fifteen years. In the remarkable events in the infancy of Moses, he was sent to his mother to have her shaping influence in the formation of a character that has been admired by God's people from his day down to the present time. The power of the mother in the case of Samuel and of Timothy, is distinctly related in the Bible.

Throughout the history of the Christian church there are beautiful examples of the faithfulness of mothers in training their children for God. Nonna, mother of Gregory of Nazianzen; Anthusa, mother of Chrysostom; and Monica, mother of Augustine, have secured a prominent place in ecclesiastical history, mainly because of their devotion to their children. Indeed, we have no instances of godly mothers neglecting the religious training of their children. The church in all its branches holds that to be important, and enjoins attention to it. Baxter gave it as his opinion, that if every parent would faithfully perform his duty in bringing up his children in the nurture and admonition of the Lord, it would almost render unnecessary the living ministry. Sharp says: "College learning is good, but all the learning of all the universities of Europe cannot compensate for the loss of that which the youth, reared in a religious home, has learned in childhood at his mother's knee."

Since the power of the Christian mother is recognized to be so great, it is a wonder that more mothers do not use it with greater effect. We fancy that Rev. Dr. Payson, in writing to his mother when a young man, found one defect, when he says, "Why cannot other parents learn your art of mixing the friend with the parent." A little more of the unrestrained fellowship of the friend, with the authority of the parent, would add immensely to the power of the parent. The reading of the let-

ters of his mother to President Adams, led a stranger to say to him one day, "I have found out what made you the man you are." Those letters revealed the anxiety and the tenderness of the mother's heart, which desired that her son should be a good man.

John Ashworth at early dawn heard the voice of his mother, as she prayed "Lord bless John! Keep him from bad company, and make him a good and useful man." "Her words went to my young heart," said he, "and they are ringing in my ears to this hour."

"Home influences, directed by a pious mother," Washington declared was the source of his success. When his mother heard of his success, she said, "It was nothing more than I expected, as George was always a good boy."

When well advanced in life, Thomas Benton said: "My mother asked me never to use tobacco, and I never touched it from that time to the present day. She asked me not to game, and I have not. When I was seven years of age, she asked me not to drink, and then I made a resolution of total abstinence."

President Lincoln's mother died when he was ten years of age, and even at that early age he was well instructed in the Bible, and he said of his mother, "All that I am, or hope to be, I owe to my mother."

Said Rev. Dr. Bushnell of his mother: "Long years ago she vanished; but God stays by me still, embracing me in my gray hairs, as tenderly and as carefully as she did in my infancy."

When the parents' training and solicitude are appreciated and acknowledged before their removal from the world, then their care must come with great satisfaction to their remembrance. Guizot once wrote to his mother in the following words: "If I ever do any real good, the consolation it may afford you will be my sweetest recompense."

To please his father was one great thought in the early life of Dr. Thomas Guthrie, and he wrote at his death, "I was anxious to please him by success in my studies, and when he died, I felt as if one great motive to exertion was gone."

Dr. Payson wrote to his parents: "Thanks be to God, that you are loved and blessed by many who never saw you, on account of your children."

When the praises of the people were many, just after the writing of the missionary hymn, "From Greenland's icy mountain," Heber was found "on his knees thanking God, not so much for the talents which brought him so much honor, as for the happiness which they had enabled him to give his parents."

On the other hand, how keen are the reproaches of memory, when a man is led to cry out, as did Charles Lamb, when he said, "What would I give to call my dear mother back to earth for a single day, to ask her pardon upon my knees for all those acts by which I grieved her gentle spirit."

How the memories of parental affection and influence come to us as the end of life approaches. It is said of Senator Hill, that when too feeble to walk into the parlor to view his mother's portrait, he would have himself carried in, and after gazing for a time, would say, "I shall soon be with her again."

When on his death bed, Rev. Dr. Adams,

of New York, remarked: "I owe everything to the judicious training of my parents. Serious, earnest in their own religious life, they never made religion repulsive. My mother's influence was specially gentle and wise."

After referring to his attention to his mother's grave, Thaddeus Stevens remarked in his will: "I do this out of respect to the memory of my mother, to whom I owe whatever little of prosperity I have had on earth, which, small as it is, I desire emphatically to acknowledge."

John B. Gough said in reference to his mother, before a large audience, "I stand before you to-night, to declare that if I have ever accomplished anything in the world, if I have ever done aught of good, what I am and what I have done by the grace of God, has been through the influence of that mother."—*Rev. Robert H. Williams, in N. Y. Evangelist.*

THE WHITE GARMENTS OF BELIEVERS.

WE may almost say that the figure of the white garment, as representing the righteousness of God investing the believer, is the favorite method of showing forth this truth.

White garments stand for purity of heart, unworldliness of life, and bridal relation to Christ. They represent our separation from all defilement, our renunciation of the world, and our espousal of the heavenly Bridegroom.

Very exalted are the scriptural conceptions of the purity which the disciple should cultivate. God causes our iniquity to pass from us and clothes us with priestly robes instead of filthy rags. The father says in behalf of the returning prodigal, "Bring forth the best robe and put it on him"—probably that was the priestly robe connected with birthright privileges. The wedding garment furnished for the guests at the marriage of the king's son is another reference to the same truth.

"Christ's righteousness" is a phrase often used by even ministers of the gospel; but it is not scripturally warranted. Great exactness is the only law of scripture quotation; and it is very noticeable that Paul is very particular in phraseology. It is always "the righteousness of God," by faith unto and upon all that believe. Compare Rom. 1:17; 3:21, 22; and Phil. 3:9. Christ was the second Adam, the representative *man*. He was a medium, the mediator, in whom the righteousness of God passes over to us and becomes ours. As he delivers God's message and executes God's will, so he invests us with God's righteousness.

We are regarded as clothed with this immaculate white garment. All believers are so invested, and this constitutes, as well as assures, justification. But it is to be carefully observed—

First, that while nothing is so beautiful and in itself immaculate, *nothing is so easily soiled*. It comes to us without a stain or spot; but in proportion to its celestial delicacy and purity is its susceptibility to take defilement. Like the newly fallen snow, nothing is so faultlessly white; and nothing shows so readily the least touch of contamination.

Secondly, defilement may come to this heavenly garment, as to any other, *either from within or without*. This garment is worn by a be-

liever who is yet in the flesh—and it comes in contact with the flesh—and from that may take fleshly corruption; or being worn in the midst of the world may take its stains from contact with its surroundings. This double danger seems to be referred to constantly and in many forms in the word of God. For example, the Old Testament laws concerning leprosy, Lev. 13:47, *et seq.* Leprosy was a disease of blood and skin. It seems to be the peculiar type of the unregenerate, carnal nature—evil beginning in the heart and developing in the whole fleshly nature, and imparting its contamination to everything it touches. And then this defilement is in the world as well as in the flesh, and the believer must not only "cleanse himself from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," but he must "keep himself unspotted from the world." Peter uses another figure: girding up the loins—gathering up our garments about us, with care, least we defile it with dust or even tear it by the thorns along our pilgrim way! Compare James 1:27; 1 Peter 1:13.

Here lies the double danger of disciples: first wickedness remaining in themselves and working outward; secondly, wickedness remaining in the world and working inward. Either may cause the white garment to be soiled and contaminated, spotted with the leprosy of sin, that greenish tint that has so long been associated with the gangrene of mortifying wounds, and that reddish hue, inseparable from inflamed and feverish sores.

To drop the figure, God calls his disciples to be separate from the sins of the flesh and from conformity to the world. Many who are on their guard against the uprisings of sin within are not equally careful to avoid needless contact with a world that is, and always has been, the foe of godliness and spirituality.—*Rev. A. T. Pierson, in Truth.*

HEART-PEACE BEFORE MINISTRY.

PEACE in the heart is one of the conditions of good spiritual work. Indeed, this qualification is unnecessary, for the same is true of all kinds of work. We cannot do our best in anything if we are fretted and anxious. A feverish heart makes an inflamed brain, a clouded eye, and an unsteady hand. The people who really accomplish the most and achieve the best results are those of calm, self-controlled spirit. Those who are nervous and excited may be always busy, and always under pressure of haste; but in the end they do far less work than if they wrought calmly and steadily, and were never in a hurry. Nervous haste is always hindering haste; it does faulty work, and does but little of it in the end. Really rapid workers are always deliberate in their movements, never appearing to be in any hurry whatever; and yet they pass swiftly from task to task, doing each one well, because they are calm and unflustered, and with their wits about them, work with clear eye, steady nerve, and skillful hand. The people in all lines of duty who do the most work are the calmest, most unhurried people in the community. Duties never wildly chase each other in their lives; one duty never crowds another out, nor ever compels hurried and therefore imperfect doing. The calm spirit works methodically, do-

ing one thing at a time, and doing it well, and therefore works swiftly, though never appearing to be in haste. "Unhasting yet unresting" is the motto of quick and abundant achievement. Haste spoils work, and yet one dare not pause, for duty presses.

"Haste not! let no thoughtless deed
Mar for aye the spirit's speed;
Ponder well and know the right,
Onward then with all thy might;
Haste not; years can ne'er atone
For one reckless action done.

"Rest not! life is sweeping by,
Do and dare before you die;
Something mighty and sublime
Leave behind to conquer time;
Glorious 'tis to live for aye
When these forms have passed away."

It is especially true in spiritual work that we must know the secret of peace before we can minister either swiftly or effectively to others, in our Master's name. Feverishness of spirit makes the hand unskillful in delicate duty. A troubled heart cannot give comfort to other troubled hearts; it must first become calm and quiet. It is often said that one who has suffered is prepared to help others in suffering; but this is true only when one has suffered victoriously, and has passed up out of the deep, dark valley of pain and tears to the radiant mountain-tops of peace. An uncomfited mourner cannot be a messenger of consolation to another in grief. One whose heart is still vexed and uncalmed cannot be a physician to hearts with bleeding wounds. We must first have been comforted of God ourselves before we can comfort others in their tribulations.—*S. S. Times.*

TO PARENTS ON THE TRAINING OF CHILDREN.

I do not believe in bringing up the young to know life, as it is said. I should just as soon think of bringing up a child by cutting some of the cords of his body and lacerating his nerves and scarring and tattooing him and making an Indian of him outright as an element of beauty, as I should think of developing his manhood by bringing him up to see life—to see its abominable lusts, to see its hideous incarnations of wit, to see its infernal wickedness, to see its extravagant and degrading scenes, to see its miserable carnalities, to see its imaginations set on fire of hell, to see all those temptations and delusions which lead to perdition. Nobody gets over the sight of these things. They who see them always carry scars. They are burned. And though they live, they live as men who have been burned. The scar remains. And to let the young go out where the gazing courtesan appears, to let them go where the lustful frequenter of dens of iniquity can come within their reach, to let them go where the young gather together to cheer with bad wit, to let them go where they will be exposed to such temptations—why, a parent is insane that will do it. To say "a child must be hardened, he has got to get tough somehow, and you may as well put him in the vat and let him tan"—is that family education? is that Christian nurture? is that bringing a child up in the nurture and admonition of the Lord?

I thank God for two things—yes, for a thousand; but for two among many: First, that I

was born and bred in the country, of parents that gave me a sound constitution and a noble example. I never can pay back what I got from my parents. If I were to raise a monument of gold higher than heaven, it would be no expression of the debt of gratitude which I owe to them for that which they unceasingly gave, by the heritage of their bodies and the heritage of their souls, to me. And next to that I am thankful that I was brought up in circumstances where I never became acquainted with wickedness. I know a great deal about it; for if I hear a man say A, I know the whole alphabet of that man's life, by which I can imagine all the rest. If I see a single limb, I have the physiologist's talent by which I know the whole structure. But I never became acquainted with wickedness when I was young by coming in contact with it. I never was sullied in act, nor in thought, nor in feeling, when I was young. I grew up as pure as a woman. And I cannot express to God the thanks which I owe to my mother, and to my father, and to the great household of sisters and brothers among whom I lived. And the secondary knowledge of these wicked things, which I have gained in later life in a professional way, I gained under such guards that it was not harmful to me.

To all husbands and wives whom these written words may reach, I say, If you have children, bring them up purely. Bring them up with sensitive delicacy. Bring them up so that they shall not know the wickedness that is known, unfortunately, by the greater number of men.

And if there are children that are sometimes impatient of parental restraint, let me say to them, You do not know what temptation you are under, and if, held back by your mother, if, held back by your father, you shall escape the knowledge of the wickedness that is in the world, you will have occasion by and by to thank God for that, more than for silver or for gold or for houses or for lands.

Keep your children at home at night. There is many a sod that lies over the child whose downfall began by vagrancy at night, and there is many a child whose heart-breaking parents would give the world if the sod did lie over it. What a state is that for children to come to in which the father and the mother dread their life unspeakably more than their death! What a horrible state of things that is where parents feel a sense of relief in the dying of their children! Then, I say, take care of your children at night.—*Beecher.*

"CALLED TO BE SAINTS."

The apostle Paul twice uses this phrase in writing to the churches at Rome and Corinth, and many times, in common with other New Testament writers, applies the term "saint" to all those who had embraced the Christian faith.

Accustomed as we are to a more restricted use of the word, the broader significance thus attached to it by the sacred writers is somewhat startling at first view. And it well may be. For if all who profess faith in Christ are literally "called to be saints," it is clear that the New Testament conception of Christian character and living is a very different one from that which Christians ordinarily hold—

or at least from that they commonly "live up to" from day to day.

The word means one who is *sanctified, set apart*. Like the sacred vessels used in the temple worship, the believer in Christ, according to this high conception, is separated from the world in which he lives, and consecrated to a high and holy service. The thought is expressed in many ways. It is said of him that he is "holy"; that he is not his own; that he no longer lives, but Christ lives in him; that his life is hid with Christ in God; that though in the world, he is not of it; that his citizenship is in Heaven. In a word, he is declared to be a new creature, freed from the bondage of sin, and brought into new and most blessed relations with the Lord and Redeemer of men. This, and much more, the word of God teaches respecting those who have accepted Christ as their divine Saviour. None are excepted; all are "saints."

But we are not to suppose that this broader use of the word in anywise detracts from its significance. The New Testament writers, moved by the Holy Spirit, often put new meaning and power into words; they never lessened their value. So when Paul tells his Roman and Corinthian brethren that they are "called to be saints," he does not lower the ideal of saintship. He means that they are called, every one of them, to the highest, purest, holiest life that is possible to man.

And what kind of life that is, the Bible is at infinite pains to make plain to the dullest comprehension. No artificial distinctions are insisted upon. The word of God, unlike some of its would-be interpreters, is not arbitrary in its prescriptions. It demands nothing but what is just and reasonable. It puts bounds only to unwholesome passions and desires. Its aim is to ennoble the whole man, developing his best powers and renewing in him the "image of God," defaced and broken by sin. And so, in the person and teachings of the Son of man, as revealed in the writings of the evangelists and apostles, the model of the "saint" is set forth in bold and beautiful relief, that all believers may know to what they are called, and how to attain the fullest possible development of the saintly character.

The thought of this divine call ought to deepen our conception of the meaning and glory of the Christian life. While carefully guarding ourselves against those erroneous notions of "holiness" which have gained currency in recent years, it is well to bear constantly in mind that we are in truth "called to be saints," and that only as we respond to the summons with all our powers of body and soul shall we fulfill, wisely and well, the end of our being as followers of the Lord Jesus Christ.—*Baptist Examiner.*

A WARNING WORD STILL TRUE AND NEEDED.

MAKE peace if you will with Popery, receive it into your Senate, enshrine it in your chambers, plant it in your hearts. But be ye certain, as certain as there is a heaven above you and a God over you, that the Popery thus honored and embraced is the very Popery that was loathed and degraded by the holiest of your fathers; and the same in haughtiness, the same in intolerance, which lorded it over kings, assumed the prerogative of Deity, crushed human liberty, and slew the saints of God.—*Canon Melville.*

The Signs of the Times.

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

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OAKLAND, CAL., SECOND-DAY, SEPTEMBER 2, 1889.

THE DAY OF THE SABBATH.

"REMEMBER the Sabbath day to keep it holy. SIX days shalt thou labor and do all thy work; but THE SEVENTH DAY is the Sabbath of the Lord thy God; in IT thou shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea and all that in them is, and rested THE SEVENTH DAY; wherefore the Lord blessed the Sabbath-day, and hallowed IT."

Language could not be framed so as to express more clearly the fact that the Sabbath of the Lord was permanently fixed upon a definite specified day. The last charge to be brought against the fourth commandment is that of indefiniteness. If it is not definite, then language cannot be made to convey ideas.

But among the "inventions" that men have "sought out" is the theory that the commandment does not prescribe the observation of a certain day recurring at regular intervals, but that it enjoins the observance of one-seventh part of our time. The term "sought out" is fitly applied to this invention, for no trace of this theory appears in the commandment. It was brought to light about two hundred years ago as the only alternative of those who wished to persuade themselves and others that they were keeping the commandment, while at the same time they were observing a day of their own choosing. But this is one of the thinnest disguises ever invented. It is a very easy matter to show its absurdity, as we will demonstrate. Notice carefully the following argument:—

If God sanctified an indefinite seventh part of time, he must of necessity have left it optional with man to choose which day he would keep; the only thing commanded would be rest; man could suit his own convenience as to time. It would then follow that whatever day man should choose to rest upon, that would be the portion of time sanctified; and thus the act of the Creator would be dependent on the act of the creature. But it is not at all consistent with the dignity of even a human law-giver to make the meaning of his enactments contingent on the caprice of the people; much less would such a course reflect honor upon the government of God.

But this is not the worst result that would naturally follow. If an indefinite seventh part of time were sanctified, then not only would it be left to man to choose the day for rest, but each individual would be at liberty to rest upon the day which might please his fancy. One man might take the seventh day, and another might take the fourth, and then, according to this theory, not one-seventh but two-sevenths of the time would be sanctified. Or, to suppose a case which would be very likely to happen if men should actually try to put their theory into practice, every day in the week might be kept by different individuals, and then it would appear that in the beginning God had sanctified or set apart *all* the time! But in that case what would become of the theory that he sanctified only a seventh? We submit to anyone that this is not a forced conclusion; if the conclusion is absurd, it simply proves that the theory in question is absurd.

But before men reach this point in their endeavor

to evade the law of God, they usually recover their reasoning faculties to some extent, and say that it is necessary for all men to keep one and the same day. The exigencies of business require it. Then we ask, Who shall appoint the day? What man is there whose judgment all will follow? There is no man or class of men whose authority even a majority of persons will acknowledge, so as to defer to it. In a case that is left open, every man is on an equality with every other. There is positively no way out of this dilemma but to admit that the commandment plainly declares,—that God, in the beginning, decided definitely which day of the week should be observed. So we see that the one-seventh-part-of-time theory is an impossibility when reduced to practice. And even if it were possible for all men to agree upon some day of their own choosing, that day would be *their* sabbath, and not the Sabbath of the Lord, which the commandment enjoins.

But some will say, "Granting that a definite day was set apart, how can we tell which one it was?" This must be an easy question to answer, else it were useless to have a definite day appointed. The commandment says, "The seventh day is the Sabbath." Mark, *the* seventh day, not *a* seventh day. The seventh day of what? Not of the month, for that would not meet the demand for a rest after six days of labor. For the same reason it cannot mean the seventh day of the year. It must mean the seventh day of a period of time of which seven days is the sum. But this is the week; and we therefore are shut up to the conclusion that the commandment enjoins the observance of the seventh day of the week. A really candid thoughtful person could not decide otherwise.

For further proof that the seventh day of the week is meant read Luke 23: 54-56; 24: 1. The sacred historian after describing the crucifixion and burial of Christ says: "And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath-day according to the commandment." Now if we can find what day it was on which they rested, we shall know beyond all doubt which day is "the Sabbath-day according to the commandment." The next verse says: "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." To avoid any possibility of cavil, we turn to Mark 16: 1, and there read that this visit took place "when the Sabbath was past." Luke, then, has given us in consecutive order the record of three days as follows: Christ was crucified on "the preparation day;" the day following was the Sabbath, upon which the women rested "according to the commandment;" and the next day was the *first day of the week*. This proves unmistakably that the Sabbath of the commandment is the seventh day of the week. E. J. W.

THE ULTIMATE PARTY.

IN the (N. Y.) *Voice* of August 15, in a letter to that journal, H. Clay Bascom says:—

"Referring to the Prohibition vote, the Hon. Edward Evans says in a private letter:—

"It must be obvious that when a principle on non-partisan lines can command in Pennsylvania 300,000 votes, and in Ohio 360,000 votes, and in Massachusetts 80,000 votes, and in Michigan 268,000 votes, and that when these voters are asked to support the Prohibition party it can only get from 10,000 to 20,000 in these States, there is something wrong with the make-up of the party."

"And Mr Evans invites Prohibition party men to a counsel looking to the abandonment of the Prohibition party and the organization of the 'National Reform Party,' whose corner-stone shall be the prohibition principle, but whose platform shall

be more comprehensive. Mr. Evans cherishes the belief that such a party and platform would command all of the Prohibition ballots that have been cast in the non-partisan contests. His ambitions are most laudable. In an open letter to the Hon. John P. St. John, in the *Chicago Express*, Mr Evans quotes Hon. T. R. Carskadon as saying upon the subject of the proposed conference: 'No harm can come from a free and open discussion of the question of uniting *all reform forces*.'"

Mr. Bascom says that "Mr. Evans marches in advance of his question;" and that "he is right in the objects sought." Mr. Bascom's chief objection to this scheme is that it would be impossible to translate the whole Prohibition party into the National Reform party, and therefore no more votes would be won than now. But whenever it is possible, he says: "We shall be most happy to welcome the coming coalition."

We notice the above to call the attention of our readers to the religio-political trend. Whether this refers to the National Reform party which has already existed for years, we know not. It probably does, but whether it does or not, it means a similar organization, holding the same wrong ideas of government. The reform sought includes instruction in the principles of the Christian religion in the public schools, God in the Constitution, better and general divorce laws, laws for stricter observance of Sunday, and prohibition of the liquor traffic. Some good things, and some equally bad. National Reform means a union of Church and State, and into such union the country is now drifting. M. C. W.

JESUS—SAVIOUR.

THE most precious thought in connection with Christ as a Saviour is that he saves from sin in its fullest sense, the root of all evil, woe, and misery. Said the angel, "Thou shalt call his name JESUS [Saviour]; for he shall save his people from their sins." Matt. 1:21. And it matters not how great those sins have been. The individual may be with whole head sick and whole heart faint, with nothing but wounds and bruises and putrefying sores (Isa. 1:5, 6), if he but hate the sin and desire to be separated from it, he can come to that blessed Redeemer and find pardon. Through his Spirit (1 Peter 1:10, 11) he brings us this message, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. That is, it matters not how deeply dyed our sins may be; they may be as scarlet, the most permanent of all dyes, if we will only come to Christ, he will heal and pardon; he will wash us *white as snow*. He will cure the leprosy of sin so that the eye of God can only see the wholeness of righteousness. Truly "blessed are they whose iniquities are forgiven, and whose sins are covered." Rom. 4:7.

What a gracious work! What a change in condition! From being "holden with the cords of his sins," (Prov. 5:22) he is set "free indeed" by the Son of God. John 8:36. Once a child of wrath (Eph. 2:3), now a child of the promised inheritance. Gal. 4:28. Then at enmity with God (Rom. 8:7), now the enmity is slain (Eph. 2:16), and we reconciled to God (2 Cor. 5:18), and the heart filled with a peace which the world cannot give. Rom. 5:1. We will not contrast all these opposite conditions between the sinner condemned and the sinner justified. Language cannot depict the wondrous transformation. It must be known by experience to be realized. O taste and see that the Lord is good.

But this is not all of the preciousness of this Saviour. It is but a small part. In fact, if simply forgiveness of past sins were all that Jesus does for us, if we were left to fall back in the old ruts of degradation, in the old habits of sin, if the diseased body were merely healed over on the out-

side, while within it were as corrupt as ever, the forgiveness would be worse than nothing. It would only aggravate the sin and misery. It would be like taking the poor, half-frozen beggar out of the street, washing, clothing, feeding him, and placing him in a palace of warmth and light and luxury for a day, and then stripping him of all that was sweet and comfortable, investing him again with rags, and turning him out again upon the street, hungry, and homeless, and shelterless.

This is not what Christ does for us. He does not pardon to deceive. He does not begin the work to leave it unfinished. He is the author [the beginner] and the finisher of our faith. He is able to save "to the uttermost" all who come unto God by him (Heb. 7:25), able to keep them from falling (Jude 24), able to do exceeding abundantly above all that we ask or think (Eph. 3:20); and he will for all who trust him, perform the work he has begun "until the day of Christ Jesus." Phil. 1:6.

This Saviour from sin, therefore, is a Saviour from sinning; and not only from sinning, but from all of the consequences of sin. When his work of redemption is finished, death and the grave will be destroyed. God's universe is clean, the people are all righteous, and righteousness is life. There shall be no more death, neither sorrow nor crying, neither shall there be any more pain [of body, or worse, of heart]; for the former things are passed away. Sin is forever removed. "There shall be no more falling away" (Rev. 22:3, Syriac). God will therefore dwell with his people. "The tabernacle [dwelling place] of God is with *men*, and he will *dwell* with them," and they shall see his face; and his name shall be in their foreheads." Rev. 21:4, 3; 22:4. Such is the salvation offered through our Lord Jesus Christ. "Whosoever will may come," and partake freely. M. C. W.

EVERLASTING PUNISHMENT.

"And these shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25:46.

THE above text is one of the strongholds of those who advocate eternal torment. They hold that the period of time is the same in the case of the wicked as in the case of the righteous, and that the punishment is torment, or misery; and as the life of the righteous is endless, therefore the torment of the wicked is endless. Is this true? Let us examine the text.

1. The text contrasts the ultimate reward of the righteous with the ultimate fate of the wicked. It is the execution of the final sentence of the great Judge. The classes were opposite in character; their doom also will be opposite.

2. The extent of the punishment is the same. The same word in the original is used in both cases. "These shall go away into everlasting [*aiōnion*] punishment; but the righteous into life eternal [*aiōnion*]." The Greek term *aiōnion*, is sometimes limited in its meaning, the same as the substantive *aiōn*, from which it is derived, and which is defined by lexicons to mean "age," "period," "lifetime," "unlimited duration," "eternity." Its proper meaning is "age," whether longer or shorter, a period, the beginning or ending of which is hidden from man. We will give the adjective *aiōnion*, "age-lasting," in the text its fullest meaning—eternity, without end.—Eternal life and eternal punishment,—no change ever comes to either as respects the conditions indicated in the terms.

3. We know as well as mortals can know what the eternal life [*aiōnion zoe*] is. It is living in the kingdom of God, a life which measures with the life of God. To such a life happiness must be a necessary concomitant; but of this the text says nothing; it is not its object. It sets before us two opposite classes—righteous and unrighteous. It also places before us two opposite conditions as

their destinies—life and the only opposite of life—death. It is eternal life or eternal death.

The text does not state everlasting life in happiness and everlasting life in misery, as it should have said if the wicked are to be endlessly tormented. For life without end is as much eternal life in misery as in happiness. Not the conditions of life are presented; but the ultimate destiny of two classes of opposite characters, therefore opposite destinies. As the one was life, reason would say the other was death.

4. The term torment has been read into the text. "Punishment" might mean "torment" or "misery," and it might not. For instance, two criminals are before a judge for different offenses. The punishment of the one, as expressed in the sentence of the judge, is to receive sixty lashes at the whipping post; the punishment of the other is to be shot through the heart. The first has a punishment which means much pain and misery; the second suffers but momentary pain. Which is the greater punishment? All will reply, the latter. And yet it did not have a tith of the suffering which the former had. Then wherein is it greater? We reply it deprives of life. If the criminal were thirty years old, he might in the natural course of events have lived forty years more. His punishment has deprived him of forty years of life, what he probably would have lived if he had not been punished.

So with the punishment of the wicked. If they had not rejected Christ, they might have had eternal life. But because of unrepented, unconfessed, unforgiven sin, they are deprived of that life which they otherwise would have had, even eternal life. But the deprivation of eternal life is eternal death, and that is eternal punishment.

5. Notice further: The term used indicates a completed, final act. It is not *punishing*, but *punishment*. *Punishing* would denote a continued process, *punishment* would denote a completed one. So "eternal salvation" (Heb. 5:9), "eternal judgment" (Heb. 6:2), "eternal redemption" (Heb. 9:12), do not mean eternal saving, eternal judging, and eternal redeeming, but these terms denote finality and completeness. They are not processes forever going on, but things accomplished and irreversible. So everlasting punishment is final and completed punishment.

6. What do parallel texts say? What is the punishment which they set forth? By what term do they indicate what our Saviour used "punishment" to indicate? Says Paul: "For the wages of sin is *death*; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. The one is opposite of the other. It is death and life. Again, 2 Thess. 1:9: "Who shall be *punished* with *everlasting destruction* from the presence of the Lord and the glory of his power." The "punishment" of Matt. 25:46 is therefore shown to be, by unambiguous and positive language, "death" and "destruction." Says one apostle, "What shall be the *end* of them that obey not the gospel of God?" (1 Pet. 4:17) and another furnishes the reply, "Whose end is destruction." Phil. 3:19. Again Peter says, that they "shall *utterly perish* in their own corruption." 2 Peter 2:12.

Certainly this is everlasting death, not misery. A few words will make this clear. If death should be visited upon the sinner, and then at the end of a thousand years he should be raised, he would only have been punished a thousand years; that is, he would have been deprived of a thousand years of life, which otherwise he would have had. If he were raised at the end of a million years, that period would be the length of his punishment. There would be taken from him a million years which he could have used had it not been for the punishment. Even so, if the wicked are never raised from that second death (and they never will be), their punishment is eternal, for it is eternal death.

We now have the privilege of choosing life or death. The life is as endless as the life of God with naught to mar its blessed fruition. The death is the loss of this eternal life, and is therefore eternal. One is given through repentance and obedient faith in our Lord Jesus Christ, the other may be chosen by making no choice. "As I live saith the Lord God, I have no pleasure in the death of the wicked." "Therefore *choose life*." M. C. W.

"WHAT IS THE THIRD ANGEL'S MESSAGE?"

OUR last article on this subject closed with a reference to the deadly wound which the Papacy received from the French in 1798. But just as that power was temporarily overthrown the prophet saw another power coming up. He says: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast whose deadly wound was healed." Rev. 13:11, 12. It will be observed that the prophet expressly states that this is "another beast." And we learn that it comes up out of the earth, whereas the others were seen coming up out of the sea. By referring to Revelation 17:15 we learn that the sea is a symbol of peoples, multitudes, nations, and tongues; we also learn from Jer. 25:31-33 that winds mean war and strife among the people, therefore when we read in Dan. 7:2 that the four winds of heaven strove upon the great sea, and that as a result, four beasts symbolizing four kingdoms came up, we understand that it means that these kingdoms were the result of war. And certain it is that these nations arose in countries already thickly peopled, and that they were the result of war. But in Rev. 13:11 we have another and quite different symbol introduced; it is a beast, or nation, coming up out of the earth, or growing up as a plant. It is not formed all at once of people already existing, but like a sturdy plant it grows up and occupies territory not previously occupied; it is not the result of strife, but of growth.

This leads us to inquire what part of the world was at this time in a condition to meet the specifications of this prophecy? We find that in 1798 Europe, Asia, and Africa were occupied by peoples, and multitudes, and organized nations, and that they had been so occupied from time immemorial, therefore as the symbols which are directly connected with the beast representing the Roman power embraced the principal parts of all these countries, and as all the rest of the known parts of the Eastern Hemisphere were occupied by established nations, we must of necessity look for the other beast in the Western Hemisphere. But not only was the Eastern Hemisphere occupied by the power symbolized by the beast having the ten horns, but France, Spain, Portugal, and Great Britain, parts of what was once the Roman Empire, held by far the greater part of the Western Continent, so that at this time the United States was the only independent government occupying territory not previously occupied by other and older governments, therefore we are shut up to the conclusion that the United States is the power indicated in Revelation 13:11-17.

But of course such a conclusion will not be readily accepted unless we can point to events showing that the work indicated in the prophecy, namely the making of the image to the Papacy, is being done in this country. This makes it necessary that we understand the characteristics of the Papacy, for an image to that power must resemble it. The Papacy is, as all Protestants agree, referred to in 2 Thess. 2:1 and onward. Dowling refers this scripture to the Papacy, and says:—

"There is a remarkable passage in Tertullian's Apology, that may serve to justify the sense which Protestants put upon these verses; and since it was written long before the accomplishment of the predictions it deserves the more attention. 'Christians,' says he, 'are under a particular necessity of praying for the emperors, and for the continued state of the empire; because we know that dreadful power which hangs over the world, and the conclusion of the age, which threatens the most horrible evils, is restrained by the continuance of the time appointed for the Roman Empire. This is what we would not experience; and while we pray that it may be deferred, we hereby show our goodwill to the perpetuity of the Roman State.'"—*History of Romanism, chap. 1, sec. 5.*

It is manifest from this extract that the Christians even one hundred and twenty years before the pagan government of Rome came to its end looked forward to that period as pregnant with calamity to the cause of Christ. "For while," says Dowling, "the long and harassing persecutions, which were carried on by the pagan Roman emperors, continued, and all secular advantages were on the side of paganism, there was little encouragement for anyone to embrace Christianity, who did not discern somewhat of its truth and excellence." Continuing, the same historian says:—

"Many of the errors, indeed, of several centuries, the fruit of vain philosophy, paved the way for the events which followed; but the hindrance was not effectually removed, until Constantine the emperor, on professing himself a Christian, undertook to convert the kingdom of Christ into a kingdom of this world, by exalting the teachers of Christianity to the same state of affluence, and grandeur, and influence in the empire, as had been enjoyed by pagan priests and secular officers in the State. The professed ministers of Jesus having now a wide field opened to them for gratifying their lust of power, wealth, and dignity, the connection between the Christian faith and the cross was at an end. What followed was the kingdom of the clergy, supplanting the kingdom of Jesus Christ.

"Every feature in the inspired description corresponds to that of a religious power, in the assumption of divine authority, divine honors, and divine worship; a power which should arrogate the prerogatives of the Most High, having its seat in the temple or house of God, and which should be carried on by Satan's influence, with all deceit, hypocrisy, and tyranny; and with this corresponds the figurative representation given of the same power, in the thirteenth chapter of Revelation."—*Id., sec. 6.*

"In all these transactions, the substitution of human for divine authority, contentions about words instead of the faith once delivered to the saints, pomp and splendor of worship, for the primitive simplicity, and worldly power and dignity instead of self-denied labors of love and bearing the cross. This baneful change operated in darkening the human mind as to the real nature of true Christianity, until, in process of time, it was lost sight of."—*Id. sec. 6.*

As appears from this testimony, the distinguishing feature of the Papacy is a union of civil and ecclesiastical power. Writing directly on this point, Dowling says:—

"It was owing to forgetfulness or disregard of the important principle that Christ's kingdom is not of this world, that the Emperor Constantine, soon after his remarkable, and as some suppose, miraculous conversion to Christianity in the year 312, took the religion of Christ to the unhallowed embraces of the State, assumed to unite in his own person the civil and ecclesiastical dominion, and claimed the power of convening councils and presiding in them, and of regulating the external affairs of the church."—*Id. sec. 1.*

The emperor's first mistake was in taking the religion of Christ into "the unhallowed embrace of the State;" and the second, that of assuming to rule the church, naturally followed; indeed, this assumption on the part of the emperor was inevitable; having united Church and State, he, as emperor, must of necessity either rule the church, or allow the church to rule both him and his empire. Where both Church and State keep within their proper spheres, each may be supreme within its

sphere, but when the two form a partnership the one must rule and the other be ruled.

Prior to the time of Constantine the bishops of the Christian church had gained such influence in the Roman Empire that the emperor desired to use them to advance his own interests. In fact, he found it necessary to do so, for if their influence were not exerted in his behalf it would be against him, and as he could not destroy it, he had to turn it to his own advantage. In regard to this, Killen gives the following testimony:—

"As early as the middle of the second century the bishop, at least in some places, was entrusted with the chief management of the funds of the church; and, probably about fifty years afterwards, a large share of its revenues was appropriated to his personal maintenance. His superior wealth soon added immensely to his influence. He was thus enabled to maintain a higher position in society than any of his brethren; and he was at length regarded as the great fountain of patronage and preferment." "In the third century the chief pastor of the Western metropolis must have been known to the great officers of government, and perhaps to the emperor himself. Decius must have regarded the Roman bishop as a somewhat formidable personage when he declared that he would sooner tolerate a rival candidate for the throne, and when he proclaimed his determination to annihilate the very office."—*The Ancient Church, pp. 590, 591.*

It is even so in our own country at the present time. The churches have become numerically and financially strong, and those who stand high in them exercise a powerful influence in political affairs. This would perhaps not be dangerous were this influence exerted by each church separately, for the influence of one would neutralize that of another; nor is it so hurtful when exercised in the proper direction; but when the influence of several is united and used for the accomplishment of political objects it becomes dangerous. This fact was recognized in 1829 by the Committee of the United States Senate on post-offices and post-roads, to whom was referred a petition asking that the carrying of mails on Sunday be suspended. On that occasion Hon. Richard M. Johnson, chairman of that committee, submitted a report in which the following language occurs:—

"Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of this kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence. All religious despotisms commence by combination, and, when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequences."

It was even so in Rome, and will likewise prove true in this country even as it has in every country and in every age. But notwithstanding the danger and the fact that this danger is recognized, there are extensive religious combinations in this country for the express purpose of effecting political objects. Prominent among these are the National Reform Association, and the American Sabbath Union. The latter, though the younger organization is probably even now the most powerful. Both of these organizations are demanding legislation which involves the principle of the union of Church and State, because it demands official recognition of Christianity as such, and it follows of necessity that if Christianity is to be recognized by the government, the government must define and tell what Christianity is. It must, in fact, as was stated by Professor Blanchard in the National Reform convention held in Pittsburg in 1874, either "establish a standard of religion or admit anything called religion, as it has already the Oneida

Community in New York, the Mormons in Utah, and the Joss House in California."

But a definite analysis of the work and aims of these associations must be left for another paper.

C. P. B.

A CATHOLIC PAPER ON THE SUNDAY LAW.

OUR friends of the National Reformers, the W. C. T. U., and the American Sabbath Union are wont to claim nearly all sects, denominations, and organizations of labor as indorsing the Blair, or some other Sunday-rest bill. Cardinal Gibbons wrote a letter expressing his own sentiments as favoring some such a law and forthwith that name was multiplied into 7,200,000, including all the Roman Catholic Church of America—men, women, and children and characters of all kinds, as indorsing the bill. This 7,200,000 Catholics did not sign the petition; in fact many of them have signed the counter-petition. It is always better to look upon both sides of the question, so we present below a Catholic view from an editorial in the *New York Catholic News* of August 11, 1889. We hope our Sunday friends will note what has so often been stated by Catholics, that the only authority for Sunday is the Roman Catholic Church and traditions. The article says:—

"There are Sabbath associations and an American Sabbath Union, aiming to procure new statutes to enforce the observance of Sunday. At the instance of the Woman's Christian Temperance Union, Senator Blair has introduced a bill into Congress. It thus appears that not only special Protestant organizations are endeavoring to prevent Sunday labor and noisy Sunday amusements, but also other Protestant associations devoted to temperance and the like.

"The whole movement gives rise to some reflection. For the transfer of the Jewish law or Sabbath rest on the last day of the week to the first day of the week there is not the slightest warrant in the New Testament. The observance of Sunday has no warrant except the authority of the Catholic Church, and it is utterly inconsistent in men who deny the authority of the Catholic Church, to attempt to force their fellow Protestants to observance of what has nothing but Catholic authority in its favor. Another curious point is the evidence the movement gives of the waning power of Protestant organizations over those who still loosely are denominated Protestants."

The editor then quotes the following from Mr. Crafts' speech before the committee in the hearing of the Sunday-rest bill (p. 10):—

"Protestants represented in the official membership of the American Sabbath Union, namely: The combined membership of the Methodist Episcopal Church, the Baptist Church, the Presbyterian Churches (North and South), and the Reformed (Dutch) Church, all of which have officially appointed members of the American Sabbath Union, by whom the law is asked for (practically 6,000,000, 5,977,693."

Upon this statement of members which has been swelled to ten millions, according to the field secretary of the Union, the *News* continues:—

"Thus, even taking the whole membership of several denominations, the advocates of the law can make out on their side only six millions out of the population of sixty millions; and they count Cardinal Gibbons' expressed wish for the Catholic sanctification of the Lord's day as the voice of 7,200,000 in favor of the law. In other words they admit that for the sanctification of the Lord's day, Catholic advocates in its favor outnumber Protestant by more than one million! We believe that no more than six million Protestants can be found in the country who believe in the inspiration of the Scriptures, in the dogma of the Holy Trinity, in the incarnation and redemption through Christ, and that actually Catholic believers in these fundamental doctrines of Christianity far outnumber Protestants."

Can the above statement that "no more than six million Protestants can be found in the country who believe in the inspiration of the Scriptures, in the dogma of the Holy Trinity, in the incarnation and redemption through Christ," be gainsaid? In our opinion it cannot. Take the inspiration of the Scriptures and the incarnation of Christ and redemption through him, the only Biblical doc-

trines named, and how many Protestants really believe them? How many question the Bible? We leave the matter, as it is for Protestants to consider.

The editor then refers to the religious combinations as follows:—

"Another curious point is that this combination of Protestant sects, to influence legislation, not being inspired by hostility to the Catholic Church, which would make it all right in the eyes of the masses, begins to excite alarm, and we are reminded of words uttered by Richard M. Johnson in 1828-9 when the Sabbatarians wished the Federal Government to suspend carrying the mails on Sunday. In the report of a committee which recommended the rejection of the petition, he said:—

"Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of this kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence. All religious despotisms commence by combination and influence, and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequences.

"All this is true, and is as fully and completely true of combinations against Catholic parochial schools, or combinations which have made it necessary for Catholics to establish and maintain parochial schools, as in regard to the Sunday question."

The Sunday is a Roman Catholic institution and its observance as the Sabbath by Protestants is homage paid to the Catholic Church, and when this observance is enforced by law those who enforced it are doubly guilty of walking in the footsteps of the Papacy. But as regard this Sunday-law movement, it certainly is not true that "no loyal Catholic priest, or paper, or person will oppose what has thus been indorsed." The *News* is loyal. Mr. Crafts is mistaken. M. C. W.

CAUSE OF INTOLERANCE.

"INTOLERANCE," says one writer, "is the tyranny of conviction," and a great truth is expressed in these words. Intolerance is the "state of being intolerant;" and "intolerant," says Webster, is "not enduring difference of opinion or sentiment, especially in relation to religion. Conviction is the "state of being convinced or convicted." To convict is to "prove guilty of an offense or crime." Conviction therefore would denote as applied to the person convicted a sense of guilt, a realization that he was a sinner or a criminal. "Intolerance is the tyranny of conviction." How is this?

All men are sinners. God gave his holy law as their rule of conduct. Its transgression is sin. The Spirit of God uses that law to convince and convict of sin. The word of God is the sword of the Spirit. The law and Spirit of God convict men of sin and show them their state of condemnation, in order that men, realizing this, may wash in that Fountain whose crimson tide is free to all, and which can cleanse from all sin. Those who accept of this offered mercy of God are released from condemnation and walk at liberty in the gospel of Christ. And this walking at liberty, through the grace of God, is the keeping of all of God's commandments—the law of liberty. Says David, "I will walk at liberty, for I seek thy precepts." Ps. 119: 45.

But those who will not accept the conditions of liberty bring upon themselves greater condemnation. The natural heart loves sin and they yield to its promptings. It hates the law of God, and therefore, those who obey that law. As they were condemned by the law of God and have increased hatred toward it because of their inward wickedness and rebellion and the pure teaching of the law, so they are condemned by those who obey God's law and have increased hatred toward them, because of their pure lives and teachings. The wicked must either submit to the truth of God or array themselves against it. There is no half-way

ground. Those who will not submit, and thus be justified through Christ, will endeavor to destroy that which condemns them, and crush out those who condemn them. It is for this reason alone that men have put forth such efforts to overthrow the law of God, the plan of salvation, and have persecuted, or been intolerant, toward those who have upheld God's law.

The Jewish prophets were not persecuted because they were wicked men, or because their teaching tended to make men worse, but because their lives and teaching condemned the idolatrous nation. The Jews did not put Christ to death because he blasphemed; that was but the excuse. His holy life and pure teaching convicted them of sin. They would not crucify their wicked hearts, so crucified the One whose life condemned them. Instead of submitting, they rebelled. They adopted the tyranny of conviction rather than the freedom of conviction. If conviction were allowed to take its legitimate course it would lead to freedom through contrition and conversion. But conviction was perverted, and tyranny toward those instruments which God used in convicting them of sin was the result.

The papal church was not intolerant toward the Reformers because of any wickedness in their lives, or because of their mere showing of the corruptions in the church. These had been spoken of by the humorists, and had formed the subjects of satires for centuries, and yet were tolerated by Rome; but when the condemnation came from the pure truth of God, when the right way was presented in contrast with the crooked, dark iniquitous ways of Rome, conviction followed; and that conviction developed two classes, one who submitted and found freedom, and the other who rebelled and tyrannized over those whose teachings and holy lives condemned them.

And it will be even thus in the great struggle of religious liberty and religious tyranny in our own land. The truth of God relative to the near coming of Christ and his holy law and Sabbath will be preached, condemning all wickedness and convicting men of sin. Some will submit to God's claims upon them, others will rebel, and being a majority will tyrannize over those who do God's will and proclaim his truth. Laws will be enacted against them. The Sunday law is of this character. It will not be applied to men simply because they do not observe Sunday, but because they keep the Sabbath. This is shown by the Sunday persecutions which have taken place in Arkansas, Pennsylvania, and Tennessee. But however great the penalty, however severe the persecution, the child of God need not fear. This life is but preparatory to the next, and he who lives for God here, lives with him throughout eternity. M. C. W.

"THEY DRAW THE LINE ON GOD."

THE *Christian at Work* of July 18 has an article under the foregoing head, in which it discusses the proposed preamble of the Montana State Constitution, and says that it shows "that the new State draws the line on God; and this illustrates the position of the country as a whole: it draws the line on God—on one eternal, Supreme Being, with accountability to him." This, the *Christian at Work* regards as "but the prophecy of the action of other States as in years to come, they come trooping into the Union; beyond question they will all draw the line on God." The article in question continues:—

"Pennsylvania draws the line on God in a remarkable way. The Constitution of the State declares that 'no person who acknowledges the being of a God, and a future state of rewards and punishments, shall on account of his religious sentiment be disqualified to hold any office or place of trust in this commonwealth.'"

"This immunity against disqualification," ex-

plains the *Christian at Work*, "does not by its terms apply to those who deny the existence of God and rewards and punishments, but it leaves them exposed to the liability of a religious test at the will of the Legislature, and protects only those who assent to the doctrines noticed."

But it is certain that this provision protects no one. It simply leaves the entire people of the State of Pennsylvania at the mercy of the Legislature and of the Supreme Court, for, under a constitution requiring a belief in God, the Legislature must of necessity have the right to say what constitutes such belief. There are few who do not believe in some deity. For instance, the Indian reveres the great spirit, but no one will claim that he has any proper conception of the true God. The Chinaman reveres Joss, and if asked if he believes in God, would say, Yes; and so he does; but in what god? Again: there are many who imagine that they believe in God who have no correct ideas of the divine attributes. Indeed many who are called Christians have scarcely a more correct idea of God than has the Chinaman or the Indian. Ideas of God vary so much that the mere avowal of the belief in God amounts to but very little. Many people who avow a belief in the Supreme Being understand by that simply the fixed, unchanging laws of nature. And all these are now admitted to the rights of citizenship under the Constitution of Pennsylvania, but they might all be excluded under a more restricted definition of the term God.

There is probably no more agreement in regard to the doctrine of future rewards and punishments required by the Constitution of Pennsylvania. We find all sorts of shades of belief from the doctrine formally held by many, of eternal torment in literal fire, to the idea of simple progression after death. The idea which now generally prevails is that, after death the good go to Heaven while the wicked are forever banished from the presence of God and to all eternity suffer the reproaches of their consciences for having done wrong. But, as a general thing, those who embrace the views of Spiritualists, believe, properly speaking, in no future rewards or punishments. They regard death as simply a change of state or condition, and they hold that men are responsible only to themselves for their actions, and that death ushers them into a state where they are capable of much greater development than is possible in this life. There, they are expected to develop and increase in knowledge and power indefinitely. There is nothing akin to rewards or punishments about it. It is no more a reward than is it a reward for a child to grow from childhood to manhood. The spirit entering the spirit life simply grows and develops, and if it enjoys more after a time, it is simply because its capacity has been enlarged.

But, we will suppose that those who hold to the theory of torment in literal fire should be in the majority in Pennsylvania. They could under the Constitution disfranchise Spiritualists on the ground that they do not believe, properly speaking, in future rewards and punishments. The only thing that prevents such a condition of affairs in a State, having such a constitutional provision, is the fact that no party is sufficiently strong to enforce that part of the Constitution. It is a dead letter simply from the inability of anybody to carry it out. And is not at all likely ever will be carried out, but it serves to illustrate the evils of such constitutional provisions.

Again: if it is right and proper that Christians, because in the majority, should require all to subscribe to a certain belief, it must be right for infidels or heathen, were they in the majority, to require that all subscribe to their ideas, all of which serves to show that governments can, of right, have nothing whatever to do with matters of faith or religion, but that those things must be left to

the individual, with the government simply forbidding acts that are uncivil, that is, acts that interfere with the person, property or character of others. Thus far civil government must go, but it can go no farther without trespassing its God-appointed bounds. C. P. B.

STRENGTHENING THE HANDS OF EVIL-DOERS.

In a recent number of the *Christian at Work*, the editor of that journal says:—

"Churches to-day should not exact as tests of church membership more than the Lord Jesus Christ required. And in applying tests for the Christian ministry it is well to avoid establishing a new decalogue. Moses established one by command of God; and fifteen hundred and twenty-three years later Christ declared love to fulfill all the law; the ten articles of the moral law gave way to one supreme statute—love to God and man. What was sufficient in Christ's time ought to be sufficient now. And yet—only the other day a candidate for the ministry was rejected because at first he declined to subscribe to a new commandment, "Thou shalt not take snuff!" We should like to know just how many decalogues a candidate to the ministry must subscribe to before being allowed to preach the gospel!"

And we should like to know just what species of moral intoxicant the writer of the foregoing has been making use of that he should give utterance to such sentiments as these. Is it possible that he considers an overt act necessary in order that the decalogue shall be violated? Did Christ add any new principle to the seventh commandment when he declared that the look of lust was a violation of its requirements? (Matt. 5:27, 28). Is not the entire decalogue so spiritual that it takes cognizance of every thought and purpose of the heart? Paul seemed to think so when he said, "What things soever the law saith, it saith to them who are under the law, that every mouth may be stopped and all the world may become guilty before God." Rom. 3:19. Again, in Rom. 7:14 he says, "For we know that the law is spiritual, but I am carnal, sold under sin."

The ten articles of the moral law constitute the original and only decalogue that ever was or ever will be given by God to man. These statutes never gave way to the one supreme statute of love to God and man, because they themselves are, and always have been, the very embodiment of this principle. The first four comprise man's duty to his God; the last six show his relation to himself and his fellow-man. Therefore Christ answered truthfully when he said, "On these two commandments hang all the law." Matt. 22:40. And no man who loves God with all his heart, and who loves his neighbor as himself, will, or can, continue in the direct violation of any of the principles of these ten commandments.

And lastly, we would like to know upon what ground such inspired men as Paul, Peter, and other of the New Testament writers, condemn the various lusts and iniquities of the people in those days, if it was not upon the basis of the same decalogue. When Paul exhorted the brethren at Corinth to cleanse themselves from "all filthiness of the flesh and spirit," did he ask them to subscribe to a new decalogue? When James spoke of the wisdom which was "earthly, sensual, devilish," and warned all who would be righteous to avoid it, was he doing so upon authority of a new code of morals? Did Peter formulate a new creed when he besought those to whom he wrote to "abstain from fleshly lusts which war against the soul"?

It is bad enough for any man to indulge in the filthy, injurious and polluting practice of tobacco using in any form. It is worse for a man who professes to be an ambassador for Christ to attempt to proclaim a pure and holy gospel to others while he is himself indulging in such filthiness of the

flesh; but for a Christian journal with such a noble mission as is naturally suggested by the title of *Christian at Work* to uphold the dirty, destructive, and soul-debasing vice, is worst of all.

J. W. SCOLES.

The Sabbath-School.

Tithes and Offerings.

TITHING.

(Lesson 11, September 14, 1889.)

1. UNDER what circumstances was the first tithe paid, as recorded in the Scriptures? Gen. 14:16-20.

2. What was the office of Melchizedek?

"And Melchizedek king of Salem brought forth bread and wine; and he was the priest of the most high God." Verse 18.

3. Who was the greater, Abraham or Melchizedek?

"And without all contradiction the less is blessed of the better." Heb. 7:7.

4. Of how much did Abraham give the tithe?

"And he gave him tithes of all." Gen. 14:20, last clause.

"Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." Heb. 7:4.

5. What proposition did the king of Sodom make?

"And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself." Gen. 14:21.

6. What response did Abraham make?

"And Abram said to the king of Sodom, I have lifted up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich." Verses 22, 23.

7. Did Abraham make any exception, and for whom was the exception made?

"Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eschol, and Mamre; let them take their portion." Verse 24.

8. Was the tithe before or after the young men had eaten? See note.

9. By giving a tithe of all, whom did Abraham acknowledge as the only rightful owner of the tithe?

10. How many years was this before the law respecting the tithe was given to the Israelites? Compare margin of Gen. 14 and Ex. 20.

11. Then to what priesthood did the tithing system properly belong?

12. What solemn vow did Jacob make 150 years after Abraham paid tithes to Melchizedek?

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28:20-22.

13. How can we account for the fact that Jacob knew God's claim to the tenth?

"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18:19.

14. Who is our high priest?

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Heb. 3:1.

15. After what order is Christ a priest?

"So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchizedek." Heb. 5:5, 6.

16. Then as tithing originated under the Melchizedek priesthood, and as Christ is a priest after the order of Melchizedek, what would we conclude in relation to the payment of tithes in this dispensation?

17. Did Christ teach the paying of tithes?

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." Matt. 23:23.

NOTE.

In the fourteenth chapter of Genesis, every principle of the tithing system is given. Abram gave a tithe of all he possessed to Melchizedek, after which the king of Sodom proposed that he should have the persons, and Abram might keep the substance. That which he had taken from the kings was his by right of conquest, therefore it was his privilege to dispose of it as he thought best. He first gave to God his portion, the tithe of all; he then assured the king of Sodom that he would himself not take anything, even to a shoelatchet; but certain individuals who went with him were to receive their portion, and the young men were to have what they had eaten, and their portion.

RENDER UNTO GOD THE THINGS OF GOD.

WHEN the Pharisees sent some of their number to Jesus to entangle him in his talk, they presented before him a Roman penny, and asked him if it was lawful to pay tribute to Cæsar or not. Jesus asked them, "Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore to Cæsar the things which are Cæsar's; and unto God the things that are God's." The wisdom of the lowly Nazarene baffled them.

Here is a broad principle stated by our Lord. In fact it is so comprehensive that it covers all relations which man owes to earthly governments and to God. "Cæsar" represents earthly governments and what they can rightly demand of man. "God," of course, represents God and his requirements. What belongs to God is not to be rendered to Cæsar, and what belongs to Cæsar God does not require of us only that it should be rendered to Cæsar.

The question asked of our Saviour was, "Is it lawful to give tribute unto Cæsar or not?" Tribute was a tax exacted of the people of a nation or of some conquered nation, for the support of a government. Where there were sufficient of the conquered nations, the nationality of the government were free from taxation. But government is ordained of God. To maintain the laws of the government, officers are necessary; and to support these, funds must be raised. Therefore tribute or tax must be levied on all who are within the territory ruled by this government. That it is right to pay this our Saviour's words show. He himself paid tribute. Matt. 17:27. Paul enjoined it. Rom. 13:7.

Furthermore the government, we will say Germany for example, must have her heralds, consuls, and ambassadors, officers to be sent out into all the world to represent Germany and see that the rights of German subjects are respected and secured. These servants of the public must be supported by the German government. In fact, it would be derogatory and disgraceful to the German

government to have it otherwise. The ambassador is not expected to earn his own living or to provide for himself, in the country to which he has been sent, by pursuing some other kind of business, or engaging in some enterprise or scheme which might present itself. It would be a disgrace to his government so to do.

It would not only be the "town-talk," but the world-talk, to see something like this pasted conspicuously on the bill-boards of London in flaming posters, and distributed in small circulars from door to door: "A grand entertainment and krazy SuPpeR will be given by his Highness Count Von Moltke, the Ambassador of His Imperial Majesty, Emperor Wilhelm II. of Germany, December 14, 1889. tHe kRAZY supPEr WiLL bE a NOvELl aF-phair, kRAZY wAitERS, CRAZY diShES, & kRAZY gUEstS. A fish-pond and post-office, two American novelties will furnish no small part of the amusement. Lots of fun and frolic and pretty girls. Come one, come all. Tickets can be obtained at Herr Vandeburgers, 39, Strand; price 5s. Don't forget the place or time. Such a thing would never be dreamed of by an earthly government. It could not stoop so low as to so disgrace itself and its subjects.

Well, God has a government, with a law which is purity and righteousness itself. He has his messengers which go from his shining courts to all parts of his boundless, star-gemmed dominion. In that dominion, which is worthy of Omniscience and Omnipotence, a world has fallen, humanity made in God's image has rebelled. To reconcile man to him, God gave his only begotten Son to die. Through him, he will give life, power, and grace to men, that they may throw off the yoke of rebellion, turn from all sin, and thus be fitted for an eternal home with him.

Those who accept of these conditions he makes his representatives here. He has given them rules for organization, for support, for the propagation of the glad tidings. He sends out his ambassadors, ministers, plenipotentiaries, and heralds, to bring men to him. The true minister and the true evangelist are ambassadors of Jesus Christ. They represent him to the world. They bear the awful message of life or death to dying man. But they are human and mortal. They need support. What provision has God made for this? Surely he has not called men to warfare upon their own charges.

Did he design that the world should support them? that entertainments, socials, fairs, lotteries, grab-bags, raffles, oyster suppers, should be held or given for that purpose? No; a thousand times, no. All these things minister to the very lusts for which Christ died, in order that man might overcome them. If such things are beneath a government of earth, as all will confess, how infinitely are these things beneath the government and loyal citizens of Heaven. And yet the church of Christ, professedly so, has prostituted herself to just such means as the above, and laughs at reproofs and admonitions. She has grown worldly, and has lost her credentials—power and connection with God.

"The Church has fallen, the beautiful Church,
And her shame is her boast and pride."

How shall the ambassadors for Christ be supported?—In God's own appointed way. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:14. If through the ambassador men become reconciled to God, become partakers of spiritual things, they ought to minister to him of earthly things for his support. Verses 11-13. It would seem that the heart which had tasted of the goodness and love of God would realize this, and would gladly meet the Lord's requirements.

What God does require for this purpose is set forth in our lesson of this week. "The tithe [or tenth] is the Lord's." No sophistry can destroy the force of this positive language. It was the Lord's before the Levitical dispensation was ush-

ered in, as recognized by Abraham and Jacob; it was the Lord's during the Levitical dispensation; it is the Lord's still, as shown by Malachi, the third chapter, which is prophecy, warning, and promise for the Christian dispensation. If we desire the blessing we must do the duty.

God in his wisdom, for our good, has given man two special tests of loyalty to him. They are not only tests, they are helps to liberality and knowledge of God. The one concerns man's time: "The seventh day is the Sabbath of the Lord thy God." It belongs to God; render it to him. The other concerns man's means: "The tithe is the Lord's." It belongs to God; render it therefore to him. It is the better way, it is the blessed way. Oh, if the church had but heeded God's claims she would now have been strong in God and the power of his might. His ambassadors would have borne faithful messages of warning without fear or favor by the world, pandering not to its fashions, its follies, its lusts. God's way is the better way.

M. C. W.

Notes on the International Lesson.

DAVID AND JONATHAN.

(September 8, 1 Sam. 20:1-13.)

WHEN Saul and David returned from pursuing the Philistines, after the death of Goliath, the women of the cities came out to meet them with songs of rejoicing and demonstrations of great joy. So terrified had been the children of Israel on account of the threats of the Philistines, that when Goliath was slain by David, it caused the singers to raise the glad song, "Saul hath slain his thousands, and David his ten thousands." Instead, however, of being grateful to God for the victory gained, Saul was filled with cruel jealousy against David, through whom this great work had been wrought.

THE people esteemed David and loved him, and because of this, and because Saul no longer enjoyed their love and confidence, he watched an opportunity to slay David. In his insane rage, he nearly accomplished his purpose on one or two occasions, but God, who watches all his work with deeper interest than we can know, sent his angels to preserve the life of him through whom such great results should afterward be wrought.

"God works in a mysterious way
His wonders to perform."

It is not always the case that we can see the justice of God's dealings with us, but of one thing we may feel satisfied, and that is, that he will do what is right. Therefore, if we are walking with our hand in his, whatever comes to us will not come without his knowledge and consent, and in his own good time all will work out for our best good. David did not discern the hand of God in all that took place during the period of his trial, but yet the Lord was overruling everything connected with it for David's good as well as for his own glory.

IN our own experience, when trials come upon us to such an extent as to almost seem unbearable, how often it is that deliverance arises from some unexpected source. When David was fleeing for his life, the Lord raised up a friend for him in the person of Jonathan, the son of the very man whom David had cause to fear more than anyone else on the earth.

THE secret of the friendship thus formed between David and Jonathan was that the fear of the Lord was in it. God had been called upon by both of these men to witness the covenant made between them. This friendship existed until it was broken by death, and was apparently as

strong upon the part of David as that of Jonathan. Scarcely anything could be more pathetically and beautifully expressed than David's lament over the death of the latter. "I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women." 2 Sam. 1:26.

BUT there is a friendship even closer than this. "There is a friend that sticketh closer than a brother." Prov. 18:24. The love of Christ for sinful men is a love that passeth knowledge. Here is a love higher than heaven, deeper than the grave, and wider than the world. And the love of God is manifested toward us "in that while we were yet sinners, Christ died for us." Rom. 5:8. Oh, then, let us love him because he first loved us, and gave himself for us. J. W. SCOLES.

The Missionary.

REPORT OF MEETINGS.

WE pitched our tent in Grant's Pass, June 26. About fifty were out at our first meeting. We remained there until August 12, holding in all about forty public services, congregations ranging from thirty to one hundred and fifty. The interest was good nearly all the time. Only two opposition discourses were given, one by a Presbyterian and one by a Methodist, both taking the no-law position. A large portion of our hearers are convinced that we have the truth. As a result of our effort thirteen signed the covenant. Three were baptized. Six others are keeping the Sabbath, and there are others for whom we have strong hope. Since taking down the tent we have held two Sabbath meetings at a private house. Brother T. H. Starbuck was with us one Sabbath and gave an excellent discourse, which was appreciated by all present. We have a Sabbath-school of over thirty members.

August 12 we came to this place, pitched our tent, and began meetings Wednesday evening, August 14, with a congregation of one hundred and forty. Have now given five discourses with increasing attendance and interest. We have calls to visit on every side. We shall endeavor to go forward in the fear and strength of God. We ask the prayers of all that the work may prosper in our hands, and as a result, souls be saved in the kingdom of God.

WM. POTTER,
ISAAC MORRISON.

Medford, Or., August 18.

UPPER COLUMBIA TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING JUNE 30, 1889.

No. of members at present, - - - - -	212
" " dismissed during year, - - - - -	6
" " added, " " - - - - -	4
" " reporting, - - - - -	75
" missionary visits, - - - - -	237
" letters written, - - - - -	101
" " received, - - - - -	47
" Bible-readings held, - - - - -	13
" pp. tracts loaned, given away, and sold, 25,762	
" periodicals distributed, - - - - -	2,244
" subscriptions obtained, - - - - -	52

Societies failing to report were Alba, Echo, Franklin, Medical Lake, and Moscow.

H. S. CARNAHAN, Asst. Sec.

The Home Circle.

MAKE YOUR HOME BEAUTIFUL.

MAKE YOUR home beautiful, bring to it flowers,
Plant them around you to bud and to bloom;
Let them give light to your loneliest hours—
Let them bring light to enliven your gloom;
If you can do so, oh, make it an Eden
Of beauty and gladness almost divine;
'Twill teach you to long for that home you are need-
ing.
The earth robed in beauty beyond this dark time.
Make home a hive, where all beautiful feelings
Cluster like bees, and their honey-dew bring;
Make it a temple of holy revealings,
And love its bright angel with "shadowing wing."
Then shall it be, when afar on life's billows,
Wherever your tempest-tossed children are flung,
They will long for the shades of the home weeping
willows,
And sing the sweet song which their mother had
sung. —Selected.

FAITHFUL.

SOME sixty or seventy years ago a kind-hearted man named Baron de Monthyon was living in France. His life was devoted to the good of his fellow-men, and after his death clauses were found in his will bequeathing large sums of money to the French Academy, in trust, the income to be expended in prizes for noble and unselfish deeds.

These prizes are still awarded, and many remarkable cases of self-sacrifice are in this way brought to light.

A fair example is that of Jeanne Parelle, a peasant girl, who went out to service until she was twenty-six. That year her mother was stricken with paralysis, and Jeanne came home to nurse her. Not long afterward her father was seized with convulsions, so severe that his life could only be saved by the strenuous efforts of his daughter. He was unconscious and even dangerous during this illness, so that she was severely hurt while attending him.

These attacks often recurred, with the same results, during the next ten years, yet Jeanne meanwhile "cheerfully went about her work all day, endeavoring to prevent her father from perceiving her injuries."

"The poor old man grew blind, sold his little house, and at last died, leaving his wife deaf, blind, and unable to move from her chair. Jeanne spun, made hay, and tended her with the utmost care and cheerfulness."

The account that is given of the years that followed is touching.

Think of it girls, when life at home sometimes seems dull and hard. Think of it when you are vexed at some task given you to perform; or when mother or father seems unreasonable, or you are weary with watching by the bedside of some one dear to you.

Of Jeanne's patience and sweetness with the poor old childish woman, the following testimony was given: One festival day, Mére Parelle wished to go to church, and Jeanne, now a hard-working woman of forty-five, made no difficulties, but petted and caressed her, promising that she should go; and on a hot August day she was seen with a great arm-chair on one arm, and her mother on the other. She dragged the old woman three steps, then sat her down in the chair to rest; then lifted her up, led her a little further, and

put the chair down again. They were three-quarters of an hour in going the distance Jeanne would have walked in five minutes; and after the return was effected, Jeanne was full of delight. "Well, dearest, did you say your prayers well? Are you glad? You are not tired!" And this laborious journey was cheerfully renewed on the old woman's least wish. Sometimes Jeanne was advised to send her to the hospital, the last refuge of poverty in France, analogous to a workhouse.

"It breaks my heart when they say so," she said.

"But Jeanne, your mother would be well cared for."

"I know that; I do not say so from contempt of the hospital. She would be taken care of; but tenderness, who would give her that?" And another time she added, "God leaves us our parents that we may take care of them. If I forsook my poor patient, I should deserve that God should forsake me."

Jeanne and her mother lived on a ground floor, and many persons thus had the opportunity of observing that her tenderness never relaxed. She herself lived on the inferior bread provided by the charity, with a few turnips and potatoes, while she kept her mother on white bread, and if possible, procured butter, cheese, and milk for her. Once when the curate had sent her a pie, which had been scarcely touched, her friends were surprised to see how long it lasted. "Yes, I make the most of it for my mother; I cut off nice little bits for her at her meals, it gives them a relish."

"Do not you eat it, then?"

"It would be a great pity for me to eat it, and nibble away her share, poor thing—it is her treat, and she has so few pleasures, poor sufferer!—neither hearing, nor seeing, and always in pain."

In a great frost, when it was bitterly cold she was found trying to cover her mother with an old worn-out pelisse, and looking quite melancholy, so a good thick woolen wrapper was sent to her. On the next visit the old woman was found tied up in it, with strings over her shoulders, and the daughter beaming with delight. "Bless those who have warmed my mother," she said; "God will warm them in Paradise." A pair of old warm flannel sleeves were given to her for herself, but she was seen again with bare arms in the extreme cold. "Did not the sleeves fit you?"

"Oh, I picked them to pieces. My mother had pains in her knees, so I sewed the flannel onto her under-petticoat; it is warm, you see; she likes it, poor thing." And there the pieces were, laid out neatly so as to thicken the petticoat. Amid all her infirmities the delicate neatness and the fresh cleanliness of the Mére Parelle were a continual wonder.

One of the visiting ladies said, "Really your mother looks quite fresh and bright;" and the good daughter smiled, looking like a young mother complimented upon her child's beauty. "You think her so?" she said. "Ah! poor thing! she is fresher than I am, for she does not drudge so much;" and then with a sigh, "Ah! if she could but hear me!"

For the poor sufferer had at last grown so entirely deaf, that she did not hear her daughter at all, and was constantly calling Jeanne without knowing that she was answered. For two months in the winter the daughter had

never gone to bed, and though her own health began to suffer, she never complained. For five and twenty years, when the prize was given in 1830, had Jeanne Parelle been the unwearied nurse and bread-winner of first two, then one, parent.

It seems a small thing that man should attempt to reward such exertions, yet on the other hand, there is something touching in this hard-handed, untaught, toiling, elderly woman being chosen out to receive honor due by the first men in intellect and position in her country, and all for the simple, homely virtues of humble life.

THE DEPTH OF THE OCEAN.

THE greatest known depth of the ocean is midway between the Island of Tristan D'Acunha and the mouth of the Rio de La Plata. The bottom was here reached at the depth of 46,236 feet, or eight and three-fourths miles, exceeding by more than 17,000 feet the height of Mount Everest, the loftiest mountain in the world. In the North Atlantic Ocean, south of Newfoundland, soundings have been made to a depth of 4,580 fathoms, or 27,480 feet; while depth equaling 34,000 feet, or six and one-half miles, are reported south of Bermuda Islands. The average depth of the Pacific Ocean, between Japan and California, is a little over 2,000 fathoms; between Chili and the Sandwich Islands, 2,500 fathoms; and between Chili and New Zealand, 1,500 fathoms. The average depth of all the oceans is from 2,000 to 3,000 fathoms.—Selected.

TOO SMART BY HALF.

OF all forms of bad breeding, the pert, smart manner affected by boys and girls of a certain age, is the most offensive and impertinent. One of these so-called smart boys was once employed in the office of the treasurer of a western railway. He was usually left alone in the office between the hours of 8 and 9 in the morning, and it was his duty to answer the questions of all callers as politely as possible.

One morning a plainly-dressed old gentleman walked quietly in, and asked for the cashier.

"He's out," said the boy, without looking up from the paper he was reading.

"Do you know where he is?"

"No."

"When will he be in?"

"'Bout 9 o'clock."

"It's nearly that now, isn't it? I haven't western time."

"There's the clock," said the boy, smartly, pointing to the clock on the wall.

"Oh, yes; thank you," said the old gentleman. "Ten minutes until 9. May I wait here for him?"

"I s'pose so, though this isn't a public hotel."

The boy thought this was smart and he chuckled aloud over it. He did not offer the old gentleman a chair, or lay down the paper he held.

"I would like to write a note while I wait," said the caller; "will you please get me a piece of paper and an envelope?"

The boy did so, and as he handed them to the old gentleman, he coolly said,—

"Anything else?"

"Yes, I would like to know the name of such a smart boy as you are."

The boy felt flattered by the word "smart," and wishing to show the full extent of his smartness, replied,—

"I'm one of John Thompson's kids, William by name, and I answer to the call of 'Billy.' But here comes the boss!"

The "boss" came in, and, seeing the stranger, cried out,—

"Why, Mr. Smith, how do you do? We—"

But John Thompson's "kid" heard no more. He was looking around for his hat. Mr. Smith was president of the road, and Billy heard from him later to his sorrow. Any one needing a boy of Master Billy's peculiar "smartness" might secure him, as he is still out of employment.—*National Presbyterian*.

WHY IIII REPRESENTED IV.

PEOPLE have often wondered why the hour of four is represented on a watch by IIII instead of IV. The reason is thus given by a Maiden Lane watchmaker. The first clock which approached in accuracy of movement the timekeepers of the present day was constructed by Henry Vick in 1370. He made it for Charles V. of France, who has been called "The Wise."

Charles was wise in a good many ways. He was wise enough to recover from England most of the land which Edward III. had conquered, and he did a good many other things which benefited France. But his early education had been somewhat neglected, and he was queer in many ways. One of his peculiarities was to pretend to knowledge he did not possess. When the clock was brought to him by its maker, the wise king closely observed its movement for a few minutes.

"Yes, the clock works well," said Charles, who was anxious to find some fault with a thing he could not understand, "but you have got the figures on the dial wrong."

"Wherein, your majesty?" asked Vick.

"That four should be four ones," said the king.

"You are wrong, your majesty," said Vick.

"I am never wrong," thundered the king. "Take it away and correct the mistake."

The poor clockmaker did as he had been commanded, and from that day to this 4 o'clock on a watch or clock dial has been IIII instead of IV.—*Oregonian*, Aug. 11, 1889.

CARE OF UMBRELLAS.

UMBRELLAS will last much longer if, when they are wet, they are placed handle downward to dry. The moisture falls from the edge of the frame, and the fabric dries uniformly. If stood handle upward, as is commonly the case, the top of the umbrella holds the moisture, owing to the lining underneath the ring; it consequently takes a long time to dry, and injures the silk or other fabric with which it is covered. This is the main cause of the umbrella wearing out so soon at the top. Umbrella cases are responsible for the wear of the silk. The constant friction causes tiny holes that appear so provokingly early. When not in use, the umbrella should be left loose, and when wet, left loose to dry.—*Selected*.

Health and Temperance.

THE CURSE OF ALCOHOL.

THAT alcohol is a curse is acknowledged even by its friends. The following is what the leading organ of the whisky trade,—*Bonfort's Wine and Spirit Circular*,—of Feb. 10, 1889, says:—

"We are familiar with society's complaints against the liquor traffic. We realize that there is good ground for many of these complaints. We deplore these facts, but stand helpless and without a word of advice to those who would correct them. Herein lies our weakness. We are without a policy. We see young men becoming drunkards, but we offer no remedy. We see old men turn to common sots, but we offer no remedy. We see the scum of society flocking into the retail liquor business, but we offer no remedy. We see these men gain control of city governments, but we offer no remedy. We see the retail business dragged down to the level of the bawdy house, and little hells are operated in public places under liquor licenses, but we offer no remedy. The great mass of our fellow-citizens are not opposed to the manufacture or sale of wine, beer, or whisky, but they are opposed to the abuses referred to above, and demand their correction. They are right, and we should add our protests to theirs. We should define an aggressive reform policy that will attract them to our standard. We should demand the passage of restrictive laws that will prevent any but reputable men retailing wines and spirits."

It is an honest and sad confession. Of course they can "offer no remedy." The legitimate result, the sure consequence, of the whole trade is to make young men drunkards, and to make common drinkers sots. To the trade belongs the scum of society and the bawdy house, and the little hells, and great glittering hells; for there is no difference in our mind. Supposing that "reputable men" retail wines and spirits? Will the effect be any different? In fact, would not the effect be more wide-spread? It would serve to make drinking respectable; its results would be two-fold what they are now.

The only true way to deal with the liquor traffic is prohibition pure and simple. Under stringent prohibitory laws, with faithful officers backed up by public sentiment, prohibition will prohibit. It does in Kansas, it does in Oklahoma; it would everywhere under like conditions. We do not mean that no whisky is drunk in Kansas; there is. But it is in secret, and is illegal, just the same as stealing is illegal, though men steal. But because men steal contrary to law it is no reason that laws against stealing should be abolished. Because men sell whisky contrary to law, is no reason why prohibitory laws should not be passed; and the fact that whisky selling wrecks homes, pauperizes widows and children, develops criminals, burdens the country with criminal prosecutions, and in other ways is a peril to the government, is good and sufficient reason why such laws should be passed and enforced. M. C. W.

THE PRACTICAL PHYSICIAN.

AT the Congress of American Physicians and Surgeons, held in Washington last September, Dr. William H. Draper, in his presidential address before the Association of Amer-

ican Physicians, presented in a very graphic and striking manner what should be regarded as the qualifications of the practical physician to-day. He must be a man of broad views, who has all kinds of knowledge; who controls the whole medical situation. He is not a bacteriologist; he is not a pathologist; he is not a chemist or a physicist; he is not merely a therapist; he is not a specialist of any sort, nor does he look at clinical medicine from any limited horizon; but he is a man who in some sense is master of all these several branches of medical education by reason of combining as much as is possible of the sciences which these different divisions represent, and thus perfects the most beneficent of all the arts. "It is he who, in his high position as the servant of humanity, must attain that wisdom which results from combining knowledge with the instinct and the skill for its useful application."—*St. Louis Christian Advocate*.

HEART FAILURE.

THE *American Analyst* thinks it would be an excellent idea if physicians of the present day would invent some other reason for about all the deaths which occur nowadays from heart failure. It is difficult for anyone conversant with the organs of the human body to understand how any human being can die without heart failure, while the causes of the failure of the heart at death are numerous. This might not be of serious moment were it not for the fact that hundreds of people are being nearly frightened to death by the constant use of the cause of sudden deaths, and many persons who are sick, and necessarily have some heart symptoms, are kept in constant terror by reading or hearing in other ways of death after death by heart failure. It would be well if physicians who are too indolent or too ignorant to search out the cause of the disease lying back of the heart failure to consider how much harm they are doing the community, and if they cannot correct the habit, the newspapers and the public should avoid giving currency to this unfounded and dangerous phrase. There are probably no more deaths from heart failure in these times than heretofore, but a new cause for death has been coined, and the nervous and timid are being severely injured by it.—*Selected*.

NIGHT AIR FAR BETTER THAN FOUL AIR.

AN extraordinary fallacy is the dread of night air. What air can we breathe at night but night air? The choice is between pure night air from without and foul air from within. Most people prefer the latter, an unaccountable choice. What will they say if it is proved to be true that fully one-half of all the diseases we suffer from, are occasioned by people sleeping with their windows shut? An open window, most nights in the year, can never hurt anyone. In great cities night air is often the best and purest to be had in twenty-four hours. I could better understand shutting the windows in town during the day than during the night, for the sake of the sick. The absence of smoke, the quiet, all tend to make night the best time for airing the patient. One of our highest medical authorities on consumption and climate, has told me that the air of London is never so good as after 10 o'clock at night. Always air your room, then, from the outside air, if possible. Windows are made to open, doors are made to shut, a truth which seems extremely difficult of apprehension. Every room must be aired from without, every passage from within.—*Sanitary World*.

News and Notes.

RELIGIOUS.

—Three-fourths of the population of Chicago never enter a Christian church of any kind.

—Rev. Archibald McLean of Cincinnati has been elected to the presidency of Bethany College.

—England has over one million dollars invested in the manufacture of idols for heathen countries, and yet churches of that country are continually calling for more money and more missionaries to suppress idolatry.

—It is only eighteen years since the first newspaper was published in Japan, and now, 575 daily and weekly papers are issued from the press; 35 law magazines, 111 scientific periodicals; 35 medical journals, and an equal number of religious periodicals are published.

—Religious jealousy in India between Hindoos and Mohammedans is said to be fit to involve the entire country in war the moment the British authorities should be withdrawn. Lately a Mussulman procession to celebrate a convert was attacked with great fury and some fatalities were the result.

The University Press edition of the English Bible contains a manifest error, which gives an entirely wrong meaning to the text. It is the seventeenth verse of the eleventh chapter of Zechariah, which reads, "Woe to the idol shepherd." The word "idol" should be "worthless." In the Revised Version it is so rendered.

—The African Methodist church, which has not a white man among its members or any organic relation with any white church organization, reports a membership of 460,000. It has 12,000 places of worship, numbers 10,000 ministers, has 15,000 Sabbath-schools, supports its own denominational papers, has missions in the West Indies, Mexico, and Africa, and its reported contributions foot up more than \$2,000,000 annually for the support of church work.

SECULAR.

—An unknown donor has sent a contribution of \$50,000 to the Prince of Wales.

—There has been a sharp skirmish between the Turks and the Cretan insurgents.

—Eighteen persons were injured by a railroad accident at Lincoln, Nebraska, August 18.

—A bomb was exploded at a public concert in Rome, August 19, injuring eight persons.

—Helena will remain the capital of Montana until 1892, when another election will be held.

—The constitutional convention of Washington Territory completed its labors the 22d ult.

—Cattle are dying in large numbers of splenic, or Texas, fever in the vicinity of Greensburgh, Pa.

—A man in Richmond, Va., is reported to have written 36,764 words in shorthand on a postal card.

—The death sentence of Mrs. Maybrick, the London poisoner, has been commuted to imprisonment for life.

—Over one hundred persons were seriously poisoned by ice cream at a picnic near St. Paul, Minn., the 18th ult.

—British trade with Africa is said to amount to \$125,000,000 annually, and the commerce of France to \$100,000,000.

—The Republicans of Virginia nominated General Mahone for governor, at their recent State Convention in Norfolk.

—While a steamboat was making a trial trip at Shanghai, China, August 19, her boiler exploded, killing thirty men.

—Forty thousand dock laborers were on a strike in London, England, at last accounts, and the strike was still spreading.

—Two more British sealers have been seized by the United States revenue cutter *Rush* for poaching seals in Behring Sea.

—The war in Hayti is over at last, Legitime having completely surrendered to Hippolyte, and departed from the island.

—Severe hailstorms passed over portions of Austria, August 21, doing much damage to property. Several persons were killed.

—The J. H. Mahler Company of St. Paul, Minn., one of the largest carriage and wagon firms in the West, have failed for \$500,000.

—There were mailed during the last fiscal year 3,578,000,000 letters, newspapers, and pieces of merchandise in the United States.

—A company has been organized in England to erect a tower for scientific purposes in London which shall have an altitude of 2,000 feet.

—Of the whole number of civil employes one-ninth are women, and fully one-third of those in Washington are of the gentler sex.

—Matthew Gibbs, supposed to be the oldest man in the State, died at his home near Centre, North Carolina, August 11, at the age of 108.

—Two women were struck by lightning and instantly killed at Piper City, Ill., recently, while a babe lying in the lap of one of them was uninjured.

—The yield of corn in the United States for 1888 was 2,000,000,000 bushels, or thirty-two bushels per head for each man, woman, and child in the country.

—The highest office building in the world, is soon to be erected in New York City. It will be sixteen stories high, contain 950 offices, and will cost \$2,225,000.

—An offer has been made to the British Government of £20,000 per annum for the privilege of advertising on the backs of post cards and postage stamps.

—Alexander Sullivan, the Irish leader, has practically proved his innocence of any complicity in the Cronin case, and all rumors against him are being rapidly dispelled.

—Two steam yachts collided near Syracuse recently, and sank with all on board, numbering about twenty-five persons. All were rescued, however, with the exception of one young lady.

—A five-story tenement in New York City was destroyed by fire the 19th ult., and nine persons were burned to death. The fire was incendiary, and the perpetrator has been arrested.

—The *City of Paris* has beaten her own record, having recently made the trip to Queenstown, in five days, twenty-three hours and forty minutes, a gain of forty-nine minutes over any previous eastern trip.

—The corner-stone of the Indiana soldier's and sailor's monument was laid at Indianapolis the 22d ult., with imposing ceremonies. President Harrison made an effective address. The monument will cost \$200,000.

—Special dispatches from London state that the earl of Fife refuses to allow his wife, the princess Louise of Wales, to accept any share of the grant recently made to the royal family by the British parliament.

—The newsboys of New York, several hundred in number, went out on a strike recently on account of the evening papers increasing the price which the boys were required to pay. The little strikers carried the day.

—The official trial of the new cruiser *Charleston* off the California coast has been completed, and is reported as being in every way satisfactory. The development of both speed and power was beyond the specifications of the contract.

—By the explosion of a gasoline still on the morning of August 21, the oil refinery of Miller and Son, at Allegheny City, Pa., was completely consumed at a reported loss of \$225,000. The engineer is missing, and is thought to have perished in the flames.

—It is officially announced that the New Zealand and South Seas exhibition, designed to commemorate the fiftieth anniversary of the foundation of the colony of New Zealand, will be held at the city of Dunedin, commencing November 26 and continuing until April, 1890.

—The remains of the wealthy and eccentric Dr. Henry Hillier, of Wilmington, Mass., who died last year, are enclosed in a \$30,000 coffin; and now his widow proposes to erect to his memory a massive mausoleum of granite, marble, and bronze, which shall cost several times this amount.

—Reports from Hayti state that the harbor pilots and the officials of the San Domingo Government are in collusion, and that American vessels landing in certain parts of Hayti are deliberately run ashore by the local pilots and plundered by the officials. The United States Government is investigating the matter.

—Three ladies who accompanied an excursion party to the top of Mt. Hood a short time ago, became separated from their companions and lost themselves in the gorges of the mountain, where they remained the greater part of the following night. When found, they were almost dead from exposure and fright.

—The Congressional committee on reclaiming arid lands are looking over various localities in Utah, Nevada, and other Western States with a view of finding locations where reservoirs for irrigation purposes can be built and maintained. They have already found tracts amounting to 70,000,000 acres which are capable of being brought into cultivation by this means.

—The largest sale of tobacco at auction ever made in one day in the United States, if not in the world, occurred at Louisville, Ky., the 21st ult., when about 1,500,000 pounds were disposed of, at a cost of \$100,000 to the purchasers, with the additional accessories of bad breath, poor health, depraved habits, and no telling how much other meanness to the future consumers.

—A horrible wreck occurred on the Knoxville, Cumberland Gap and Louisville Railroad, twenty-two miles from Knoxville, Tenn., the morning of the 22d ult. The train was the first to go over the new road, and was filled with the business and professional men of Knoxville. Of the fifty-six persons on the train forty-one were more or less injured, three of the number being instantly killed.

—David G. Weems, an inventor of Baltimore, has succeeded in constructing an automatic electric motor which makes the remarkable speed of two miles per minute on a circular track three-fourths of a mile in diameter. This is equivalent to three miles a minute on a straight track. It is proposed to construct a line from New York to Chicago which will carry mail, parcels and all light kinds of freight at a speed of 200 miles per hour, and it is claimed that passenger transportation will speedily follow. The invention is covered by one hundred and fifty patents.

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.

EGGLESTON.—Died May 24, 1889, at the Rural Health Retreat, near St. Helena, Cal., of chronic pneumonia, Amelia A. Eggleston, aged 64 years, 2 months, and 8 days. Sister Eggleston was born in Galena, Ill., where, at the early age of 14 she united with the Methodist Church, in whose fellowship she continued for about thirty-five years. In 1859, she, with her family, removed to California; and when, in 1873, Elds. Loughborough and Cornell, pitched their tent in Napa City (her home), she was among the first to take her stand with those "who keep the commandments of God and the faith of Jesus." Since that time she has been a consistent and faithful member of the Seventh-day Adventist Church of Napa City,—filling acceptably at different times the offices of Sabbath-school secretary and church treasurer.

Her late sickness lasted about four months, the last two weeks of which were spent at the Retreat where every possible means were employed for her recovery, but in vain. Sister Eggleston had previously lost her husband and her two children; and the nearest relatives that survive her are a son-in-law and five grandchildren. The friends of deceased have the consolation that she lived a godly life and died in the "blessed hope" of a resurrection to immortal life at the hastening return of her Saviour. Funeral services were conducted at the Seventh-day Adventist Church of Napa City, by Rev. Richard Wylie (Presbyterian) who made appropriate remarks to a good congregation of sympathizing and sorrowing friends.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

A. L. ANTHONY.

REDUCTION OF FARE TO THE CAMP-MEETING AT OAKLAND.

ANY person 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 endorsed 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 September 14 to October 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 October 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 company, 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 baggage 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, Fourteenth 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 Street also run direct to the camp-ground. The camp will be located between Market Street and San Pablo Avenue, near Twenty-fifth Street, the same grounds that have been occupied for the last two years. C. H. JONES.

Publishers' Department.

NOTICE TO MISSIONARY WORKERS.

PLEASE stop sending the SIGNS to any of the following names, as this office has received notice that the papers are refused, unclaimed, or sent to the wrong post-office:—

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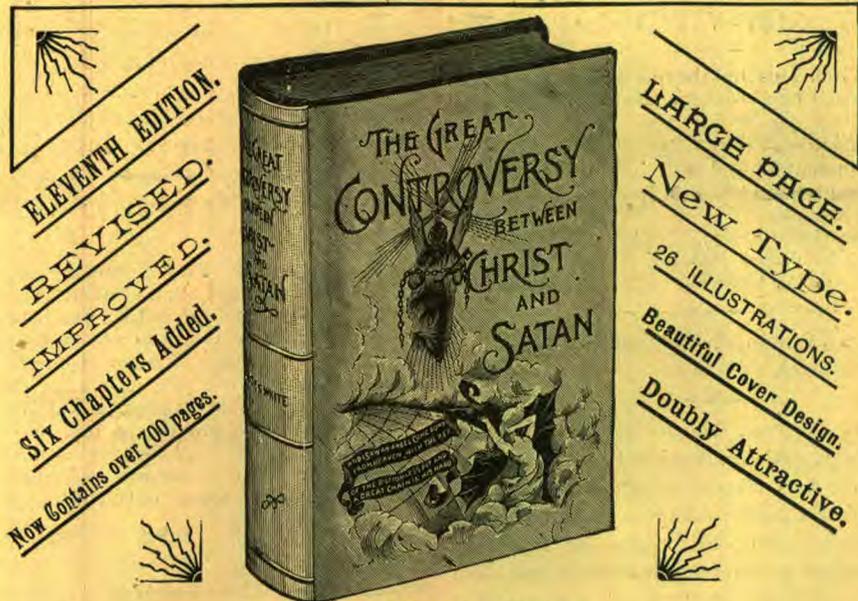
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The above is the title of an important new pamphlet which we have just issued.

The object of the work is "to defend the faith of Seventh-day Adventists on the single point of the change of the Sabbath, and who is responsible for that change."

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

Believe in the Observance of Sunday.

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, SEPTEMBER 2, 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.]

*Colorado, Denver,	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	

FOR reduced fare to the Oakland camp-meeting, see preceding page.

BRO. C. B. DRIVER, who for several years has been connected with the Pacific Press Publishing Co., sailed for Australia on the steamer *Mariposa* which left San Francisco August 24. Machinery for a complete stereotype foundry for the *Bible Echo* office goes forward on the same boat, and Brother Driver is to take charge of this branch of the work in connection with that office. His long experience in connection with the foundry at the Pacific Press eminently qualifies him for the position. May the blessing of God be upon the work and the workers in that field.

THE *Christian Union* of August 1, in speaking of Orthodoxy, says: "Dr. Dale, of England, late lecturer at Yale Theological Seminary, is orthodox, and he believes in conditional immortality, not in eternal punishment. Now it is not the orthodoxy of Dr. Dale that we question, but the statement of the *Christian Union*. If a man believes in conditional immortality, that is, that those who do not accept of Christ will never possess it, he certainly does believe in eternal punishment. He may not believe in eternal torment, or eternal punishing, but he believes in eternal death; and as death is the wages of sin, and as there will be no resurrection from that death, it is therefore eternal death, or, eternal punishment. And this is in harmony with another scripture statement, "Who shall be punished with everlasting destruction." Those who believe in conditional immortality are the only ones who do believe in scriptural eternal punishment.

WE have received a copy of No. 1, Vol. 1, of a paper published in Chicago, entitled *Signs of the Times*. It is against Romanism from first to last. The editor says, "We propose to hit hard enough blows to make Rome howl." We hope these blows will prove effectual, but we almost fear that it is enmity against Rome which animates and actuates our contemporary. Rome is one of the dangers of our times, but we fear that the outcome of the struggle will be as represented in our contemporary's cartoon which shows the pulpit-muffled, black-robed priests mocking, the daily press sealed, a large serpent—Rome—entering the central door of the public school, her adherents the side door, while from another side door, America and her children walk with downcast and despairing faces, and from the school building the stars and stripes float half-mast to the breeze. The design is striking and forcible. The editor says: "This paper will

be published as we have opportunity and it looks as though the opportunity would be frequent." That looks as though it might be rather irregular. And say, neighbor, why didn't you take another name? You may not wish to be confounded with us; we do not wish to be with you, however much we agree. As we were here first hadn't you better change your cognomen.

THE hope has been expressed that the census of 1890 will afford some reliable information relative to the number of Roman Catholics in this country. The number of Romanists is now variously estimated at from six to eight millions. The appointment of Dr. H. K. Carroll, of the *Independent*, as religious statistician would seem to give some guarantee that the forth-coming census will at least contain some important facts not to be found in any previous census report.

THE *Examiner* of the 23d ultimo has the following item:—

"Fresno, August 21.—A rousing meeting was held in front of the Grand Central Hotel to-night by the Seventh-day Adventists and others opposed to the passage by Congress of the proposed Sunday law. Ex-Judge Firman Church presided, and Alonzo T. Jones was the principal speaker. The law will partly exempt the Adventists and the Jews from its provisions, but the Adventists oppose it because they believe it to be a step towards the union of Church and State, to which they are opposed. Great enthusiasm prevailed."

IN his speech on "Liberty and the Sabbath," quoted in special document of American Sabbath Union, entitled "Reply to Misrepresentations Circulated by Advocates of the Saturday Sabbath," Rev. Wilbur F. Crafts, says:—

"Of the ten commandments there are several which forbid the same things as are forbidden in the laws of our land—murder, theft, adultery, false witness, Sunday work."

We do not know how to characterize the statement that the ten commandments forbid *Sunday* work. Is it "criminal inaccuracy," "malicious slander" against the Bible, or is it "invincible ignorance?" Whatever it is which prompted Mr. Crafts to say this, the statement is not true. The ten commandments not only do *not* forbid Sunday work, but they inculcate Sunday work. "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Sunday is the first day of the week, as attested by all history. It seems as if Mr. Crafts ought to know this. What he may say against us does not hurt half so badly as does this perversion of Bible truth. It may deceive some poor soul into the belief that God requires us to keep Sunday. But, notwithstanding the entire American Sunday Union, it is still true that the Bible does *not* forbid Sunday work.

SABBATH-SCHOOL LESSONS.

A SERIES of lessons on the book of Hebrews has been written for use in the senior division of our Sabbath-schools. The first thirteen will be published in pamphlet form the same as heretofore, and will follow the present series on "Tithes and Offerings." The book of Hebrews is one of the most interesting and comprehensive of all the epistles. It is a masterly argument on the divinity of Christ, the perpetuity of the law, and the plan of Salvation. These lessons are taken up in the form of a running commentary, bringing in parallel passages and followed by copious notes. They have been thoroughly examined and criticised by a large committee of ministers and Sabbath-school workers, and we anticipate much profit from their study.

There are many advantages in having the les-

sons issued quarterly in advance in pamphlet form, and we trust that the officers of our State Associations will encourage all to procure these pamphlets, and to study the lesson from the pamphlet and from the Bible instead of reading it from the SIGNS or *Review*.

This lesson pamphlet will contain 48 pages beside the covers, and will be issued as No. 20 of the "Bible Students Library." Price seven cents per copy post-paid, and is therefore within the reach of all.

Address all orders to Pacific Press Publishing Co., or to your State T. & M. Society. Order at once, so that the schools may all be supplied before the first of October. C. H. JONES.

SENTINEL NO. 32.

THE regular *American Sentinel*, No. 32, contains the following interesting articles: "Teach Them to Be Men," "That Gracious Change," The *Oakland Morning Times* on "Sunday Laws," "Tennessee Follows Suit," "The Declaration Denounced," "Mr. Crafts and His Oath," *fac-simile* of the original letters of Rev. W. F. Crafts in his challenge to Professor Jones. Also the correspondence concerning the debate, including a *fac-simile* of the *Resolution* passed by the Illinois Sabbath Association. This *Sentinel* will be sent post-paid for \$1.50 per hundred or \$10 per thousand copies. It, in connection with the "Special *Sentinel*" of August 7th, is good seed to scatter where the American Sabbath Union is operating, or where Mr. Crafts is advertised to lecture. Address *American Sentinel*, 1059 Castro Street, Oakland, Cal.

HOW TO GET TO THE NEBRASKA CAMP-MEETING.

BUY your tickets from the place of starting to Fremont, pay full fare, and take a receipt of the same, which with my signature will entitle you to return on one-third fare. Now where it is not possible to get through tickets, take a receipt each time you buy a ticket. You will find street cars close to either depot upon which arrangements have been made to transfer you to the line that runs within about three blocks of the camp-ground, which is about one mile west of depots in a nice grove. JOHN M. MORRISON.

"ESSENTIALS OF THE FRENCH LANGUAGE," is the title of a comprehensive little volume of 175 pages, recently published for the author, Prof. P. M. Clerc, 1240 San Pablo Ave., Oakland, Cal. The author of this treatise correctly reasons that the most of those who study French do so for the purpose of learning the language primarily, rather than its usages, which will readily follow. He therefore has endeavored to bring out, more by example than rule, the fundamental principles of this beautiful language. The work presents in a clear and concise manner the essentials of the French language, and analytically, as well as by its methodical arrangement, leaves little but simple study for both teacher and pupil.

THE "Clarion Call," a collection of Prohibition and social songs, compiled by C. H. Mead and G. E. Chambers, has nothing which will commend it to lovers of good music more than its preface, containing the statement that the book consists of songs of the Silver Lake Quartette. Those who have heard this celebrated Quartette will need no further assurance as to the excellency of this work, while those who have not will find in the pages of the "Clarion Call" all that the most fastidious could desire in the particular field embraced in its scope. Price, in boards 30 cents. Funk & Wagnalls, New York.

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