

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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SENATOR BLAIR is said to be confident that a prohibitory amendment to the National Constitution will be submitted in 1890.

"LORD" means "master;" and master implies the opposite, "servant." To call one *Lord* implies that we are *his servant*. This borne in mind will give additional meaning to many texts. It shows the hypocrisy of the class mentioned in Matt. 7:21. They say "Lord, Lord," implying by that that they are his servants,—those who *serve* him,—while they do not do his will. Wherefore the Master's rebuke, "Why call ye me Lord, Lord, and do not the things which I say?" Luke 6:46. If Christ is our Lord, we are his servants; and if we are his servants we will obey his teachings. There is no other conclusion.

WHEN temptations come to us, it is no evidence that God has deserted us and that all of our surroundings are necessarily evil. More or less darkness accompanies every trial, but it is not total darkness, unless we make it so by rejecting the offers of divine help which the Lord graciously promises us. Christ in the wilderness probably endured more severe temptation than ever fell to the lot of mortals. The loneliness of the desert, the rapaciousness of the wild beasts, and the direct presence of Satan himself, all these things were there. But angels of glory were there also, and, notwithstanding the presence of these other things, their pure companionship and holy influence were ministered to Christ in his hour of need.

In speaking, editorially, of the opposition of Sunday newspapers and foreigners to the movement now in progress to discontinue the running of railway trains, the *National Presbyterian* in its current issue, closes with the following remarkable words: "It is time, then, not only for all Christians, but for all good citizens to unite in sustaining this movement for the restoration of the Sabbath of the Holy Scriptures." But what has the Sabbath of the Holy Scriptures to do with *Sunday* trains? The only weekly Sabbath of the Holy Scriptures is the seventh-day Sabbath. Does the *Presbyterian* mean to range itself on the side of

divine prediction and injunction concerning true Sabbath reform?—No, it means nothing of the kind. The Sabbath of the Bible is not Sunday; neither does it ask support from men as citizens. As Christians, as those whose duty it is to obey God, it is the duty of all to observe, and entreat others to observe, the holy Sabbath. As citizens, they have nothing whatever to do with it.

ONE of the greatest comforts and aids to the Christian who is warring against foes without, and crushing out tendencies within, is to know that he has a high priest who, though "higher than the heavens," can be touched with the feeling of his infirmities; who was in all points tempted as his followers are tempted, yet he was without sin. If Jesus had sinned, while we might love his fellowship and teaching, we would have no confidence in him as a Saviour; for if he had failed in his warfare, he would in ours. If he had not been *tempted* even as we, we would not have confidence in his help, for we would reason that he had never met our temptations in our frailty, that he had never resisted the inherited passions and weaknesses of generations; therefore he could not know how to help us. Lack of power in the one case, and lack of knowledge and wisdom in the other, would be the constant objection and cavil brought by the skeptical against such a Saviour.

BUT neither of these objections can be brought against Christ Jesus. He came in the "likeness of sinful flesh" (Rom. 8:4); was "made of the seed of David according to the flesh" (Rom. 1:3); was "made of a woman, made *under* the law" (Gal. 4:4); he "took not on him the nature of angels, but he took on him the seed of Abraham" (Heb. 2:16); in fact, "in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For *in that he suffered* being tempted, he is able to succor them that are tempted." Therefore, according to the word of truth, Jesus possessed the sinful flesh with all of its sinful and inherited tendencies to evil from Judah down. Therefore he can be *touched with the feeling* of our infirmities, as he was tempted even as we. Heb. 4:15. And Christ has power to help. He suffered being tempted, but it was always the suffering of travail; it brought forth fruit of righteousness. Men often suffer through temptation, the suffering of sin. Christ's suffering was the travail of righteousness. With sinful tendencies in his flesh, he never sinned, but "condemned sin [overthrew sin] in the flesh," a triumphant conqueror, first over sinful flesh, second over the results of sin, death. Rom. 8:3, 4. This is our Redeemer. He knows how to help; he is "mighty to save."

"WAIT PATIENTLY."

God doth not bid thee wait
To disappoint at last;
A golden promise, fair and great,
In precept-mould is cast.
Soon shall the morning gild
The dark horizon's rim,
Thy heart's desire shall be fulfilled,
"Wait patiently for him."

He doth not bid thee wait
Like drift-wood on the wave,
In fickle chance or fixed fate,
To ruin or to save;
Thine eyes shall surely see,
(No distant hope, or dim)
The Lord thy God arise for thee,—
"Wait patiently for him."

—Frances Ridley Havergal.

CHRIST'S BURDEN IS LIGHT.*

BY MRS. E. G. WHITE.

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by." Zech. 3:1-5.

SATAN is ever ready to offer resistance to the work that Christ is willing to do for the souls of men. Jesus asks, "Is not this a brand plucked out of the fire?" Have I not chosen this people for myself? Although they have transgressed, the command is given, "Take away the filthy garments." This will be said concerning every soul that truly repents of sin, and believes in Christ. The righteousness of Christ will be imparted unto him. Christ came to bring divine power to man, to clothe him in his righteousness. He says, "I have graven thee upon the palms of my hands." He knows us by name. He knows all our trials and sorrows. He has wept and prayed, and he knows how to succor everyone who mourns. Satan will tell you that you cannot hope in God's mercy; that you are too great a sinner to be saved. But you should tell him that Jesus has said, "I came not to call the righteous, but sinners to repentance."

*Sermon at Chicago, Ill., April 6, 1889.

Tell him you know you are a sinner, and for that reason alone you need a Saviour.

When Christ bowed on the banks of Jordan, he offered up a prayer in behalf of humanity, and heaven was opened unto him, and the Spirit of God descended in the form of a dove of burnished gold, and encircled his form, and a voice came from heaven which said, "This is my beloved Son, in whom I am well pleased." What did this mean? It meant that heaven was opened to the petitions of humanity. When Jesus died on Calvary, the Father accepted the sacrifice, and humanity was exalted in the scale of moral worth with God, because Christ had become a partaker of humanity, and had undertaken its redemption.

The proclamation of Christ on the cross, "It is finished," tells you that you are prisoners of hope. There are many who idolize feeling. But your hope is not founded upon feeling; it is founded on the word of God. Has not God given you abundant evidences of his love? I point you to Calvary. The light of the cross should dispel every doubt from your mind. God loves you, and he wants to save you. You should cling to the Mighty One, and lay hold on the merit of a crucified and risen Saviour. He is your perfection. He has brought you his righteousness at an infinite cost. Will you accept it?

We should talk faith, and educate the soul to praise God. Says the apostle, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." While you appreciate the love of God, you will have living faith. You must climb up by Christ; he is the ladder. We could not scale the battlements of heaven were it not for the fact that Christ is the ladder. The base of the ladder rests upon the earth, and the top reaches into the highest heavens. The base of this divine ladder touches the earth. If it had stopped one inch short of that, humanity could never have reached the first round; but it is the goodness of God that leadeth you to repentance, and the grace and mercy of God shines down on every round, for God is above the ladder. Its topmost round reaches into the heaven of heavens. The light of God's love brightens the whole length of the ladder, and every step upward is a step toward him. When we are mounting this ladder, we are on our way to the mansions which Christ has gone to prepare for those that love him. Says the apostle, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

We should weave faith into all our religious experience. We should lift up our souls, and talk of the glory of God. How many there are who get into a strain of sadness, and talk in a hopeless way. What is the matter?—Satan has been misrepresenting the character of God to them. He has cast his shadow athwart their pathway, and, instead of talking faith, they have talked doubt. They have magnified the power of the enemy, and have become discouraged. When you feel darkness coming upon you, why not talk of the power of him who is the mighty God, the everlasting Father, and the Prince of peace? Why not say, "I have a mighty Saviour. My faith is fixed on him; it is entwined

about Christ. He is my hope and righteousness;" and if you do this, it will not be long before your lips will speak forth the praises of God.

We should seek to understand the truth of heavenly origin. Christ is the author of truth, and he intends that we shall understand its principles. But how many say, We have read the Bible, and we cannot understand this or that, and therefore we reject the whole of it. Why is it that they cannot understand some part of the truth?—It is because they seek to interpret the word of God according to their own preconceived opinions. There are others who read the Bible only to prove their own position, and to bend everything according to their own way of thinking. He who cherishes error, has no one to blame but himself; for he who seeks diligently for truth will find it, and be sanctified through it. We should desire to know the truth in every point. The understanding is to be sanctified through the knowledge of the truth. We should desire to see its beauty, and to have its precious light shining upon our pathway.

Satan would have our minds belittled by contact with trivial things. The mind that feeds upon common thoughts, will be a common mind; but if it is carried up to the height of eternal things, the things of eternity will become full of interest, and the mind will be elevated and ennobled. Our physical being is composed of what we eat, and our spiritual nature is also composed of what it feeds upon. If you allow the mind to dwell upon common things, it will be of a common order. If you are here as pilgrims and strangers, you will talk of the country to which you are traveling. You will act as though you expected to dwell there. The mine of truth has been left to us to explore, and how shall we know what are its hidden treasures unless we dig in its depths? We must search as a miner searches for gems in the earth. There is nothing that can give us greater breadth of mind than the daily study of God's word. We should wrestle with the difficult problems of the Scriptures. The divine Teacher will help you in the study of truth. The angels will be at your side to aid you to understand its principles and appropriate its promises.

Let us fill memory's hall with beautiful pictures of divine things. Why is it that we talk so much of the commonplace affairs of life? We should have a more elevated conversation. Says the apostle, "Be ye holy in all manner of conversation." If we should obey this injunction, it would place us on vantage ground. Let us talk of the hope of immortality, and seek to win others to Christ. We should not act as though we were bearing a grievous yoke when we seek to fulfill the requirements of God. Jesus says, "My yoke is easy, and my burden is light." Our Saviour is not in Joseph's new tomb. He is risen, and has ascended up on high, where he ever liveth to make intercession for us.

Let us talk of the blessed eternal inheritance that is reserved in heaven for us who are kept by the power of God through faith unto salvation. As you dwell upon heavenly things, you will become assimilated to the divine. Shall we not honor God? Shall we not seek to educate all within the sphere of our influ-

ence to honor him? If we ever join the song of the redeemed above, we must begin to sing the song here. If we would fill the vault of heaven with rich music, we must learn the notes of praise below. Talk not to me of earth; for my eyes have looked upon the King in his beauty, and it is the greatest and most glorious work to honor God. Let me be little and unknown, but let my name have a place in the Lamb's book of life, and be immortalized among the heavenly host. I want to praise God with an immortal tongue. No mortal language can describe the glory of Heaven. We should let the theme of God's love absorb the whole mind and attention. We should make a life-long effort to seek by patient continuance in well-doing, for immortality and eternal glory. I want to receive a crown of glory that fadeth not away, when the faithful people of God receive their crowns of life. When we catch a little glimpse of the glory of God, our hearts are filled with inexpressible joy. We must look away from self to Jesus, for he has provided that we may have joy and peace in the Holy Ghost; and as we behold the matchless charms of Christ, we shall be changed into the same image.

THE LAST APOSTASY.

THE WEDDING OF CHURCH AND STATE—AN ALLEGORY.

It was a fair day in the world; for one who had been a beggar, forlorn, disconsolate, had been befriended by the Prince of heaven. The princes of earth had passed her by as she sat mourning and uncomely. With scorn they had left her by the way to die; but this Prince was the Son of Love. Her very mourning won him. Her need drew all his heart as charms draw others. He had looked with compassion into her eyes, faded with tears; into her heart, sick with sin; and though her beauty had consumed through bitter nights of sorrow, he had smiled, and said, "She shall be fair through my comeliness which I will put upon her." She languished with a dread disease which nothing could avail to heal but his life-blood, and from his heart, from cruel wounds, he poured it forth. She was refreshed, revived, and in a fragrant fountain he had opened for her, her filth was cleansed away.

He brought her robes of regal glory, and clothed her. He placed his jewels on her neck and brow; he put his royal beauty in her face. He gave her love; betrothed her as a virgin to himself.

Long she had lived a life of shame, and now ere he could take her to his bosom, his Father had decreed that she must be tried, proved, and wholly sanctified. True, love had changed her heart, washed it and made it white, but in her blood still ran a tide of inclination to be subdued by her own will, combined with his rich power, to prove her loyalty to her betrothed. He set her in a palace, gave her power, and then withdrew his personal presence from her; but every day she found his tokens near her, and evidences that his love was warm. Now came rare flowers from gardens royal, now rich fruits, now robes and jewels, now messages of love and sweetness; and sometimes, as she sat thinking of him, around her flowed the fragrance of his presence, and myrrh and frankincense and spikenard made rich perfume.

The maiden had no other thought than of

his coming to claim her as his bride. But the Prince had an enemy in the land who once had been a favorite at his courts; foul envy had defiled his innocence, and he had fallen in sight of Heaven and earth, and she, whom the Prince of Love had rescued, had one time been his victim.

This fallen prince, disguised, came to her palace, not as one whom she had cause to hate, not as a foul deceiver, but as true and loyal. He had known the way of court, and with smooth phrase, as one superior, he talked with her, praising her beauty with insinuous art, praising her power as worthy of more place, regretting that she must within a palace so narrow be confined, when courts and companies had need of her, and would delight in her fair, pleasant looks.

At first the maid rejected his foul praise. "My beauty is my Prince's," she replied, "and he shall place it where it pleases him. And though confined, renown of it hath filled the world, and many come to look on him in me, and love him for reflection of his grace. My power, that, too, is his. I want no larger scope than he may give; for heaven and earth are mine through him. I have commission from him, fair as love and long as time. To me 'tis given to herald his message to his subjects here, to bind the broken-hearted, to relieve the oppressed, to teach all men of my fair Prince, who comes ere long to free them from their enemy. Are not all men made happier since he gave this power to me his handmaid? Ah! good prince, you are his friend, and know the enemy feels my Prince's power through me. I feel his stir and wrath in all the land, lest my Prince shall o'erturn his usurped power. Nay; I have power enough. I'm set to be a light, to teach all men how they may be restored as I have been, how they may render service sweet with love to him who first loved them."

But as with specious art the tempter plied, presenting this and that in lights half false, and as she saw not Him who watched with care, from day to day, she listened, and delayed. And as he who hesitates is lost, so she; for last a fine suggestion filed its way, and like a drop of poison in her blood, it touched to life the tide of other days. She realized a moment where she stood, and yet she dallied, and stooped down at last to take upon her neck temptation's yoke, and lose love's liberty.

"She could have lovers, why wait on alone? She could hold scepters, why remain for one long promised and withheld?" Such thoughts came to her soul. Now was the tempter's hour. She sought not for her Prince. She sent no message to the palace gate that the tempter might be banished. True, ambassadors went ever to and fro. Now sad they grieved to tell her Prince, what he already knew, and yet she must be proved.

One day the dark prince came,—in fact so often now, she felt not lost that her own Prince came not. His tokens she neglected, yea, e'en shunned. The dark prince brought not poor and lowly to her palace gate; but all the honorable of earth. The princely and the royal were her friends. She glorified herself and lived deliciously. She said, "I sit a queen, and see no retinue."

To-day a royal retinue was at the door, for the dark prince had come to give her formal

escort to the highest earthly dignitary and power. He'd won an invitation, somewhat reluctant, true, from the State hall, and would give her formal introduction to Lord Cæsar.* The dark prince always spoke of him to her with highest praise; and said, at last, that day, "I hope to see Lord Cæsar and you some day consorted. He is great and strong, and could protect your frailty with his might, and set you high as you deserve to be. You've won your subjects from the poor and low, but once his bride, you'd be the whole world's queen. He makes the laws of the nation, and is, too, as you yourself, a delegated power of God, to execute the will of God on earth."

"Yes," said the lady, "I well know Lord Cæsar, for once I met him in the days of yore. I know his power and work, and yet I've been commanded for a mission vastly higher than his. He only is to deal with laws in civil rights, to dictate man's behavior to his fellow-man and to society. As a protector to these social rights he lives, and what am I to him?"

"Yes," said the prince, "and yet you aid his work; for do you not uphold the higher law of man's relation to his God, and does not your work lead to betterment of that society he governs?"

"True," said the lady, "yet our work's not one. My Prince hath said to render Cæsar's due, and render also unto God his due. Now all that's his is but the conduct of man's acts to man. He must protect the outer life, the outer store, the outer chastity, honor, home; but hath he aught to do with framing law for thought? He wields the sword of civil government; but I must preach the great remedial news, that those who have transgressed the moral government, by thought, or word, or deed, may be forgiven, and made the loyal sons and citizens of heaven. 'Tis mine to draw but not compel men's hearts to that great government whose law so broad takes cognizance of even the very thoughts and intents of the heart."

"And yet, look round you, lady; see men's crime. See how the world sweeps on to ruin dire. See how your power alone to do men good is weakening day by day. You've tried your theory to the uttermost. I hold that you and he must co-operate to remedy the evil. Are not your churches empty? How can you preach your news? See how the rabble holds your worship-days. See how monopolies swing on the poor to seven days' work each week. Society will go to shreds indeed, if this is not disturbed. Your words are good and fine; but where's their power? Nay, all that needs to make your sway complete, is Cæsar's sword to put them into force. Then you may sit a queen indeed. Come, join your fortunes with this noble man."

As the prince talked, the lady yielded all in her own soul, she thrust the arguments of truth and right aside, aye, stabbing her convictions to the heart. Pride rose. Ambition filled her soul with dreams of power, with dreams of wealth and honor. Would not the world bow down in reverence at her state?

"And have you talked with this Lord Cæsar?" she asked, "and does he favor such a union? If I remember, he was once opposed to such alliance."

Then the dark prince smiled. "Yes, I

*Cæsar represents civil governments.

have talked with him, and yet you've both reluctant seemed. Strange, for you were made for one another. He's harder to be won than you, perchance, to this bright scheme of mine; and yet I apprehend no trouble now, since you come to him as a guest of his to woo his favor."

"I woo!" exclaimed the lady. "O good prince, 'twere sadly out of place for me to woo. That is his right, but it is not for me. I scorn to persuade a reluctant lover, sir."

Then once again the dark prince counseled her, soothing her indignation with rare wiles; telling her how her wooing need not be a thing unveiled, but all so subtly guised that none need know she sought his heart at all.

Once she'd have scorned such evil arts, but now the dark prince held a spell of power o'er her she could not break, and carried her a captive to his will.

It was the time of entrance to the hall. And up the stairs were carpets for her feet, and page and servant waited at her call, and all with great magnificence was done. Was it not sweet to have such homage? to find the world before her in a moment? And if she won, she'd soon be queen of all.

(To be continued.)

REVELATION AND INSPIRATION.

(Concluded.)

WHAT Peter thought of the writings of Paul appears in the following passage found in his second epistle:—

"Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in *all* his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the *other* scriptures, unto their own destruction." 2 Peter 3:15, 16.

It should be remembered that the term "scripture" or "scriptures" had a technical meaning, and was applied to inspired writings in distinction from those not inspired. The phrase "the other scriptures," as here used by Peter, implies that he regarded the epistles of Paul, to which he refers, as coming under the general category of "scriptures," and standing on the same basis of inspiration as the scriptures of the Old Testament. He classes these epistles with "the other scriptures," in respect to whose inspiration there was no question in his mind.

So, also, Peter, in his first epistle to "the strangers scattered" in different parts of Asia Minor, alludes to the fact that the gospel was preached to them "with the Holy Ghost sent down from heaven." 1 Peter 1:12. The history of Paul's missionary labors, as given in the book of Acts, shows that he was at least one of the preachers referred to by Peter. He traveled extensively through that country, and preached the gospel "with the Holy Ghost sent down from heaven." He afterward wrote epistles to several of the churches planted by him; and these epistles, as Peter assumes in the passage above quoted, like the scriptures of the Old Testament, were given by the inspiration of God.

5. The book of Revelation, written by the apostle John, in the most express manner affirms its own inspiration, or rather that of the man who wrote it. The first five words—

"The Revelation of Jesus Christ"—constitute its proper title. John was directed to write this book and told what to write. The exact words, to be sent respectively to the seven churches in Asia, were in each case dictated to him. The symbolic visions which he had were "signified" to him by the angel of God; and all that he did was to record what he had seen and heard when he "was in the spirit on the Lord's day."

6. Taking, then, into the account the promise of inspiration made by Christ to the apostles as a permanent endowment of their office, and the fulfillment thereof on the day of Pentecost and its further fulfillment in their subsequent history, and also the apostleship of Paul and what he says in regard to apostolic inspiration, together with Peter's reference to the epistles of Paul and also the book of Revelation, we come to the conclusion that the sacred writings composing the New Testament and appearing in the apostolic age, which, with the exception of the Gospels of Mark and Luke and the book of Acts, are apostolic in their direct authorship, were originally produced under the full and complete inspiration that these writings assign to the Old Testament; and that, like the latter, they are, upon their own showing, to be accepted as a part of the revealed word of God.

The writings, not directly apostolic, were prepared by those who had the advantage of apostolic companionship. Mark, the writer of the book bearing his name, is spoken of by Peter as his "son" in the gospel; and Luke, the writer of the Gospel of Luke and the book of Acts, is spoken of by Paul as his "fellow-laborer." Both held a close relation to the apostolic ministry.

It is not true, as has sometimes been said, that the New Testament, while asserting the inspiration of the Old Testament, fails to assert its own inspiration. One who looks at all the facts appearing in the New Testament, if believing them to be facts, cannot fail to see that its inspiration is involved in these facts. It is, with the exceptions above stated, directly apostolic in its source, and was written to give instruction, sometimes to individuals, and at others to churches organized by apostolic labors. The writings of the New Testament were generally received by the early church as having apostolic and divine authority; and such has been the view of the Christian church in all subsequent ages, and such it will be to the end of time.

7. The result is that the church of God on earth is and must be a Bible church—a church with the Bible for its final authority and supreme guide in respect to all matters coming within the circle of its teaching. The Bible is by it regarded as the word of God in human language. The inspiration of its record, including alike its ideas and its language, is the certificate of its divine authority. Dispossess it in thought of this quality, and to thought it ceases to be the word of God, and becomes simply the word of man, and may hence be disputed in respect to any statement made therein, whether relating to doctrine or matters of fact. The moment we make the Bible less than what it purports to be, and by so much detach God's authority from it, whether by limitation, exclusion, qualification, or denial, we place ourselves in a position that either impairs or wholly destroys its power to

govern our faith, or supply to us the grounds of religious comfort and hope. We have no living prophet or apostle to teach us; and if we discard or doubt what, according to the Bible, was taught by prophets, by Christ, and by his apostles, with the sanction and authority of God, in ages long since past, then, as to what we shall believe, we are stranded upon a shoreless sea. Looseness of thought in respect to the inspiration of the Bible, may do for infidels, cavilers, and free-thinkers, but for Christians, never.

Peter wrote very wisely when he penned the following words: "If any man speak, let him speak as the oracles of God." 1 Peter 4:11. There is no danger that the church will make too much of the authority of the Bible founded on the doctrine of its inspiration, or that it will too implicitly believe the doctrine and the record which is thereby authenticated. The danger lies wholly in the opposite direction. The inspiration of the Bible record and the authority of God, as connected therewith, must stand or fall together. We must have his presence and authority in the words of the holy Scriptures, or we cannot, through these words, have any assurance of his presence and authority in their contents. His authority attaches to the Scripture record, if at all, through the inspiration of the latter, in a sense that makes it a true record, and without this element in it, the record carries with it no such authority. If the inspiration be so defective that human errancy is inextricably mingled with it, then the record ceases to be a sure and infallible guide to thought.

God, on the other hand, being in the Scripture record, alike in respect to its language and its contents, then what it says he says. We read to hear. When we have the Bible in our hands and look upon its pages, we have before our eyes words to which he has annexed his sanction—words not to be trifled with or treated as a fable, but to be soberly considered and implicitly believed, and, when they prescribe a duty, to be earnestly and honestly obeyed. We are dealing with God himself and not merely with man. He is speaking to us through his word. It makes a vast difference with the impression of the Bible upon the head and the heart, whether we do or do not regard it as the inspired word of God. His authority in the Book, acting upon us through the Book, constitutes a very large element of its power to govern, sanctify, and bless the mind and heart of man.

"Within this ample volume lies
The mystery of mysteries.
Happiest they of human race
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to force the way;
And better had they ne'er been born
That read to doubt, or read to scorn."

—Samuel T. Spear, D.D., in *N. Y. Independent*.

THERE are great lives that fashion themselves in prayer. Their communion with God gives them somewhat of the dignity of their associations. All the belittling things of life are obscured and hidden under the august conceptions that engross the mind when it is holding fellowship with God. Outwardly, such a life is filled with the peace and warmth of the gospel, and it is fruitful in spiritual results that shall be counted among the treasures of heaven.—*Leighton*.

MATTHEW TWENTY-FOUR.

BY THE LATE ELDER J. H. WAGGONER.

(Continued.)

IN connection with the claim put forth in regard to "the end of the world," another is presented as follows:—

2. The disciples associated together all that the question contained, and placed "these things," that is, the overthrow of the city, with the coming of Christ and the end of the world, or age.

But that is only conjecture. No one has a reason for affirming that such was the idea of the apostles. Here we might safely leave the affirmation, for no one is bound to disprove a conjecture. But we will further notice it.

If it were something more than conjecture,—if it were possible even to prove that such was their idea of the order of events then future,—that fact would not be evidence that they were or are to be fulfilled at the same time. For *we know* that, at that time, the disciples were laboring under mistakes in regard to the time and order of the fulfillment of future events. Take as proof of this, the parable which the Lord spake when he was going into Jerusalem. Luke 19. They thought that the kingdom of God should immediately appear. To correct this impression, the parable of the nobleman was spoken. If they understood the parable at the time when it was spoken, it did not fully do away with the impression in their minds, as is proved by what they did when they entered Jerusalem. We cannot believe that they would have hailed him as the son of David, and rejoiced before him as a king in his triumph, if they had realized that he was going into the city to be condemned and crucified as a malefactor. Palm branches and shouts of triumph did not attend the steps of the lowly and the condemned.

Again, after his resurrection he reproved two of his disciples who, though they had trusted that he would redeem Israel, were then sad and disheartened. They did not then understand that Christ ought "to have suffered these things, and to enter into his glory." The suffering part was still a mystery to them. And some of the apostles were so slow to realize that which he had spoken to them that they could hardly be persuaded that he was indeed risen from the dead. And after he had been with them full forty days, speaking to them of the things pertaining to the kingdom, they did not yet understand "the times and the seasons," and therefore asked him, "Lord, wilt thou at this time restore again the kingdom to Israel?"

Would it, then, be surprising if they had been mistaken in the order of the events of which the Saviour spoke, at the time of his speaking, as recorded in Matthew 24? It would be quite natural for them to suppose that the holy city and the temple of the Most High would stand until the judgment and the final consummation. As we now see, had such been their opinion, it would not be proof that such was the chronological relation of these events. But, we repeat, that cannot be proved; it is only conjecture.

3. It is necessary to notice that prophecy is not always fulfilled in the order in which it is given. This is often seen in the Old Testa-

ment, where the two advents are sometimes spoken of in such close connection that the reader might suppose they would occur nearly together. It is seen in the book of Revelation, which contains several lines of prophecy, each reaching down to the close of the present dispensation. So in Matthew 24, and parallel chapters; we can only learn the correct application of some of the statements contained therein by comparing them with other scriptures. There is no dispute that they refer to the destruction of the temple and the overthrow of the city, as well as to the second coming of the Lord.

We will now offer several points of proof that this chapter was not all fulfilled at the destruction of Jerusalem by the Romans; and that the coming of Christ, spoken of in Matthew 24, did not then take place, and has not yet taken place.

1. KINGDOM AGAINST KINGDOM.

Said the Saviour, "For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places." No point has been argued in favor of what we have been used to call the Universalist view, of the past complete fulfillment of Matthew 24, with greater show of plausibility than this. Yet it remains decidedly against that view. Dr. Adam Clarke, for whose honesty and ability we entertain the highest respect, says: "This portended the dissensions, insurrections, and mutual slaughter of the Jews, and those of other nations, who dwell in the same cities together;" etc. We say we respect Dr. Clarke, and it is no disparagement of him to believe there is more light now shining out from this chapter, with the greater investigation, and the later fulfillment of prophecy, than he saw in his day. We insist that all that he produced in regard to the dissensions among the Jews, their insurrections, etc., do not meet the demands of this text. On the latter part of the verse he says: "This portended the open wars of the different tetrarchies and provinces against each other."

In this chapter the Saviour refers us to Daniel the prophet, by whom we learn, what indeed we can learn from any history, that *the kingdom of Rome was universal in power at the time of which we are speaking.* The dissensions and insurrections of tribes and provinces were not sufficient to meet the prophecy.

But the Saviour further says: "And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all *these things* must come to pass, but the end is not yet." The overthrow of Jerusalem was caused by an "insurrection" of one of the "provinces" of the Roman kingdom. But these are not even connectives of the final event which was mentioned by our Saviour. These things—wars and rumors of wars—shall come, "but the end is not yet." And kingdom rising against kingdom—which, we insist, was not fulfilled by provincial insurrections—"are but the beginning of sorrows,"—"the end is not yet." This point will be yet more clearly settled when others are considered.

2. THE GREATEST TRIBULATION.

It is contended that the greatest tribulation that ever befell the Jews was in the siege and destruction of Jerusalem by the Romans. Against this we interpose two objections:—

(1.) It is by no means clear that the overthrow of Jerusalem by the Romans was the greatest tribulation the Jews ever suffered. All the scenes of horror described by historians, as occurring at that time, are by the inspired records ascribed also to the conquest of the Babylonians. See the Lamentations of Jeremiah, especially chap. 4: 10,—*"The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people."* Also, Daniel 9: 11–13: *"The curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil; for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us."*

(2.) It is quite certain that the tribulation here spoken of was not upon the Jews, but upon the disciples of Christ. It was for "the elects' sake" that those days should be shortened; and this does not refer to the enemies of Christ. In Daniel 12: 1, it is said that there shall be a "time of trouble, such as was not since there was a nation." Now there cannot be two times of trouble, each the greatest, and each greater than ever shall be. But there can be the greatest tribulation which shall ever come upon the followers of Christ, and it be distinct from the greatest time of trouble which ever comes upon the nations or the rejectors of Christ. In that time of trouble spoken of by Daniel, the saints, instead of coming under it, are "delivered, every one whose name is found written in the book."

(To be continued.)

MORALITY OF THE FOURTH COMMANDMENT.

ONE Sunday morning not long since, I had the opportunity of listening to a sermon by a Christian (Campbellite) minister. He was trying to impress upon the minds of his hearers the necessity of their observing Sunday more sacredly. In the course of his remarks, he related the following incident which, to my mind, quite aptly illustrates the morality of the fourth commandment:—

"There once lived a rich man who had in his orchard a tree on which grew seven large bunches of fruit. Near him lived a poor man who had no orchard and hence no fruit. When the fruit had become fully ripe, this rich man, desiring to show an act of kindness to his poorer neighbor, took *six* of the bunches of fruit and gave them to him. Of course the poor man was greatly pleased and thanked his benefactor for his kind act. But, when his wealthy neighbor had gone away, he began to think of the present he had received, and, counting over the bunches, he remembered that, originally, there were seven upon the tree. He had six, the other one must still be there. He continued to think of that one bunch he had not received until it seemed to him more important and desirable than the six he had received. Oh, if he could only have that other bunch! Why couldn't his neighbor give him the seven just as well as the six? Allowing his mind to dwell upon such thoughts as these, it finally seemed to

him that his future happiness depended upon the possession of that *seventh* bunch, and,—would you believe it?—under cover of darkness, he went to the garden of the man who had treated him so kindly and stole that last and only bunch which its owner had reserved to himself."

Was not that a little ungrateful, and does it not show in a degree a selfish propensity? It seems unnatural for one to act so; but, before we pass sentence on him, let us look at another picture.

Away back in the beginning, God, the great Creator, planted the tree of time. From the fruit of this tree, he took six days and gave them to man in which to attend to his temporal affairs, saying, "Six days shalt thou labor, and do all thy work." But he reserved the seventh to himself, saying, "But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Has man been content with the gift? No, indeed, but, like the contemptibly ungrateful man, many have taken this seventh day, thus robbing God of every one. Others have taken this seventh day, but, making a semblance of atoning for it, have tried to tie that first day back on the tree with strings made of traditions of man.

But do you suppose God delights in such high-handed proceedings? The man who took the fruit from his neighbor stole it; it was a genuine case of theft. This latter is exactly parallel, and is theft also; but in a far greater degree. And yet people will have the assumption to tell us with all the assurance possible that there is no morality in the fourth commandment, no morality in the Sabbath precept. If there is not then pray tell us where there is any morality. Anyone who will candidly consider the matter can see that there is morality in that precept, and, in the great day of God, that commandment—for all will be judged by the law of which this is a part (Rom. 2: 12)—will condemn their terrible immorality in profaning the rest-day of Jehovah. May God help us to honor that precept, as well as all other God-given commands, that he may honor us at last, and, with the nation that keepeth the truth, welcome us into the Eternal City.

L. A. REED.

Marshfield, Oregon.

WAIT PATIENTLY FOR HIM.

"REST in the Lord and wait patiently for him" is a divine command. The waiting-time may seem long and weary, but it is not in vain, and we may be sure that He who bade us wait will not forget us nor abandon us.

There is a story told of Havelock and his son, who were one morning crossing London Bridge. Suddenly Havelock thought of something forgotten and for which he needed to return. Leaving the boy on the bridge, he bade him wait till he should come back. He was detained by business, and, his mind being occupied, he forgot the boy and did not return to the bridge at all, but went another way. Reaching home late in the evening, his wife inquired where Harry was. In a moment it flashed upon him.

"Why, Harry is on London Bridge!"

And hurrying away to the bridge, he found him just where he had left him in the morning. The boy had waited all day, and at last his patience was rewarded.

The Signs of the Times.

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

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"WHO CHANGED THE SABBATH?"

As intimated in an article upon this subject, published in last week's SIGNS, the question "Who changed the Sabbath," is answered by history just as fully as are questions relative to the origin of Good Friday, Easter, Ascension Day, prayers for the dead, the worship of saints, the adoration of pictures and images, and other like papal festivals and customs. But in order to the proper rejection of the Sunday sabbath, it is not necessary that we should be able to point to the exact date of its introduction. In his "History of Romanism," book 2, chap. 1, sec. 3, Dowling has well said:—

"Protestantism, as opposed to Popery, has been defined by Isaac Taylor, in his Ancient Christianity, as 'A REFUSAL TO ACKNOWLEDGE INNOVATIONS BEARING AN ASCERTAINED DATE,' and to this definition we have no particular objection, inasmuch as the date of most, if not all of the Popish innovations, both doctrinal and ritual, can be ascertained with considerable accuracy. Still we must be allowed to add, that should innovations be discovered, either in that or any other communion the date of the admission of which is entirely unknown, if they are contrary to the doctrine and spirit of the Bible, if they are not found in God's word—that is to say, if they are innovations at all—then true Protestantism requires their unqualified rejection, just as much as if their date were as clearly ascertained as is the date of the Papal supremacy, or the absurd dogma of transubstantiation. 'THE BIBLE, I SAY, THE BIBLE ONLY, IS THE RELIGION OF PROTESTANTS!' Nor is it of any account in the estimation of the genuine Protestant, *how early* a doctrine originated, if it is not found in the Bible. He learns from the New Testament itself, that there were errors in the time of the apostles, and that their pens were frequently employed in combating those errors. Hence, if a doctrine be propounded for his acceptance, he asks, Is it to be found in the Inspired Word? was it taught by the Lord Jesus Christ and his apostles?"

Concerning the introduction of some of the Romish errors and practices, Dowling says:—

"There is scarcely anything which strikes the mind of the careful student of ancient ecclesiastical history with greater surprise, than the comparatively early period at which many of the corruptions of Christianity, which are embodied in the Romish system; took their rise; yet it is not to be supposed that when the first originators of many of these unscriptural notions and practices, planted those germs of corruption, they anticipated or even imagined that they would grow into such a vast and hideous system of superstition and error, as is that of Popery. Thus remarks a learned and sagacious writer: 'Each of the great corruptions of later ages took its rise in a manner which it would be harsh to say was deserving of strong reprehension. . . . The worship of images, the invocation of saints, and the superstition of relics, were but the expansions of the natural feelings of veneration and affection cherished toward the memory of those who had suffered and died for the truth. . . . The very abuses which make the twelfth century abhorrent on the page of history, were, in the fourth, fragrant with the practice and suffrage of a blessed company of primitive confessors. The remembered saints who had given their bodies to the flames, had also lent their voice and example to those unwise excesses which at length drove true religion from the earth. Untaught by experience, the ancient church surmised not of the occult tendencies of the course it pursued, nor should it be loaded with consequences which human sagacity could not well have foreseen.'—*Id.*, book 2, chap. 1, sec. 1.

The same might be said of the observance of Sunday, that it was but natural that those who had before regarded it as a day sacred to the sun, should, upon becoming Christians, retain some of that reverence; nor is it strange that they should seek to connect the observance of the first day, with their new religion, especially as the fact of the resurrection of Christ on that day afforded them an excellent pretext for so doing. And that is just what they did; and it is significant that the practice of keeping Sunday as a Christian festival originated among Gentile Christians—those who had as pagans worshiped the sun upon that day. Recognizing this fact, the *North British Review*, Vol. 13, p. 409, thus defends the change:—

"That very day was the Sunday of their heathen neighbors and respective countrymen; and patriotism gladly united with expediency in making it their Lord's day and their Sabbath. . . . If the authority of the church is to be ignored altogether by Protestants, there is no matter; because opportunity and common expediency are surely argument enough for so ceremonial a change as the mere day of the week for the observance of the rest and holy convocation of the Jewish Sabbath. That primitive church, in fact, was shut up to the adoption of the Sunday, until it became established and supreme, when it was too late to make another alteration; and it was no irreverent or undelightful thing to adopt it, inasmuch as the first day of the week was their own high day at any rate; so that their compliance and civility were rewarded by the redoubled sanctity of their quiet festival."

It cannot be claimed that this paragraph was written by an enemy to the first-day sabbath, for it is a defense of the Sunday institution; and it is evident that had the writer known any better argument for the practice of Sunday-keeping than "expediency," or any higher authority for it than the practice and decree of a corrupt and time-serving church, he would never have made such humiliating and damaging admissions. And this lack of scriptural authority for Sunday-keeping, together with the plea of "expediency" marks it as a child of the Papacy; not that it was begotten by the man of sin, for, as we have seen, it was a heathen festival long before there was such a thing as the Papacy; but that it was early adopted by the mystery of iniquity, and given a place in the Christian church which rightfully belonged to another day, namely, the seventh, the one specified in the fourth commandment.

But what especially marks the Sunday sabbath as the child of the Roman Church is the fact that it was a Roman Catholic Council that first decreed that it should be kept instead of the ancient Sabbath. Upon this point, Rev. Mr. James, in addressing the University of Oxford, said:—

"When the practice of keeping Saturday Sabbaths, which had become so general at the close of this [the third] century, was evidently gaining ground in the Eastern church, a decree was passed in the council held at Laodicea [A. D. 364] 'that members of the church should not rest from work on the Sabbath, like Jews, but should labor on that day, and preferring in honor the Lord's day, then if it be in their power should rest from work as Christians.'"

William Prynne, famous in the history of English Puritanism, also says:—

"It is certain that Christ himself, his apostles, and the primitive Christians, for some good space of time, did constantly observe the seventh-day Sabbath, . . . the evangelists and St. Luke in the Acts ever styling it the Sabbath day, . . . and making mention of its . . . solemnization by the apostles and other Christians, . . . it being still solemnized by many Christians after the apostles' times, even till the Council of Laodicea [A. D. 364], as ecclesiastical writers and the twentieth canon of that council testify, which runs thus: 'Because Christians ought not to Judaize, and to rest in the Sabbath, but to work in that day [which many did refuse at that time to do]. But preferring in honor the Lord's day [there being then a great controversy among Christians which of these two days . . . should have

precedency]; if they desired to rest they should do this as Christians. Wherefore if they shall be found to Judaize, let them be accursed from Christ.' . . . The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did in a manner quite abolish the observance of it. . . . The Council of Laodicea . . . first settled the observance of the Lord's day, and prohibited . . . the keeping of the Jewish Sabbath under an anathema."

Of the effects of the decree of this council, John Ley, another old English writer, speaks thus:—

"From the apostles' time until the Council of Laodicea, which was about the year 364, the holy observance of the Jews' Sabbath continued, as may be proved out of many authors; yea, notwithstanding the decree of that council against it."

About the year 468 or 469 A. D., Pope Leo issued the following decree:—

"WE ORDAIN, according to the true meaning of the Holy Ghost, and of the apostles as thereby directed, that on the sacred day [Sunday] wherein our own integrity was restored, all do rest and cease from labor."

It was thus that the Sunday institution gained a place in the church; and that we do not err in saying that the Papacy changed the Sabbath will be further shown in another article. C. P. B.

THE RETURN OF THE JEWS.

LAST week we gave some reasons why we could not believe that God had yet a special work to do among the Jews, and that the promises made to that people could not be rightly understood as unconditionally and absolutely applying to the fleshly seed of Jacob. We stated, and proved the proposition, that the promises to Israel were conditional; or were fulfilled in the restoration of Jerusalem and the return from the Babylonian captivity. That these promises were subject to the conditions of the covenant under which they were fulfilled; that the literal signification of the name "Israel" denotes primarily not fleshly Israel, but spiritual Israel; that the promises to the fathers and the predictions concerning the twelve patriarchs extended beyond the old covenant to the new, were also shown.

The predictions of the return from the Babylonian captivity and the rebuilding of Jerusalem at that time, are often connected with predictions of the future gathering of the true Israel so closely that the subjects seem to blend. The former is the type of the latter. Just this way the first and second advent of our Lord is connected in the Messianic prophecies. The Jews confounded them, applied the glory of the second advent to the first, and then rejected Christ because he did not meet their *misinterpretations* of Scripture. So with many now as regards the predictions concerning Israel. They confound the predictions concerning the typical seed—fleshly Israel—with the predictions concerning the true Israel, and thus will be led to reject Christ in his last message, through their *misinterpretations*.

Again: It is absolutely impossible to understand the Old Testament predictions concerning Israel without the aid of the New Testament. The New Testament is the complement of the Old. What was type and figure in the Old Testament is antitype and reality in the New. The one was shadow, the other substance. The shadow is never the perfect image (it shows only the profile at best) of the substance whose shadow it is. Type cannot be perfect antitype, else the antitype were not needed. But both type and shadow indicate many things which cannot be perfectly understood till the substance is before us. And this is true concerning the promises to Israel and the predictions concerning that people. Therefore we must go to the later and clearer revelations for the greater light. In harmony with this take the following inspired

and positive statement of the apostle Paul on the plan of God:—

"How that by revelation he [God] made known unto me the mystery; . . . which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the SAME BODY, and partakers of his promise in Christ by the gospel." Eph. 3:3-6.

The promise here referred to is the promise to Abraham, an essential part of which was the land, or dominion. Of this promise with the literal seed of Israel, the Gentiles are fellow heirs, equal heirs, companion heirs, of the promised inheritance through Christ.

This Paul argues in Galatians 3. "Know ye therefore [says the apostle] that they which are of faith, the same are the children of Abraham." Verse 7. Of course if they are children, they are therefore heirs of the world. Rom. 8:17, and 4:13. And this by faith in order that, "the blessing of Abraham [Gen. 22:17, 18] might come on the Gentiles through Jesus Christ." Gal. 3:14. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Verses 28, 29. We do not know what could be clearer than this. Even Moses, or Elijah, or Daniel, could claim no more than the promise given to Abraham. All was embraced in the Abrahamic covenant. But Inspiration declares that those of faith, whatever their birth, were heirs of that promise, because they were the seed of Abraham. The case could be rested here, but there is more evidence which we wish to present.

Those Gentiles who accept of Christ by faith are no longer Gentiles. As stated in the scripture last considered, they are the seed of Abraham, as stated in other scriptures, they are Israelites:—

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ." "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit." Eph. 2:11-13, 19-22.

This is equally positive with the testimony from Galatians. When unregenerate they were strangers, foreigners, aliens from the commonwealth of Israel. In accepting Christ, they become fellow citizens of all the holy people prior to that, and are builded together with the believing literal seed in the one spiritual temple.

As to how the Gentiles are made Israel, we are told in Romans 11, which we will here briefly consider. In the beginning of the chapter, the question is asked, "Hath God cast away his people?" This Paul denies, he presents as proof of that, his own acceptance. Paul was a Hebrew, and if he could accept of Christ, every other soul in Judea could accept of him. He then proceeds to show from God's dealings with Israel in the time of Elijah that it is the faithful remnant that constitute the true Israel. The seven thousand which had not bowed the knee to Baal were those reserved unto the Lord as his own. Even so then [says the apostle] at this present time also [in his day] there is a remnant according to the election of grace." Verse 5.

He proceeds to show that this election is not of works but of grace. "Israel [that is the fleshly

seed] hath not obtained that which he seeketh for; but the election [those chosen because they believed] hath obtained it, and the rest were blinded [that is, the nation at large was blinded]. Verse 7. He then quotes from the prophets the predictions of this blindness, and continues:—

"I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them [the Israelites] to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?" Verses 11, 12.

The first covenant was made with Israel as a nation. They forfeited its conditions and were broken off. See Jer. 11:1-8, 16. The latter verse reads: "The Lord called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken." These branches were broken off because of unbelief. Rom. 11:17, 19. They were broken off in their national capacity; for they had forfeited the conditions by which they thus existed.

But they were not broken off in order that they should be lost. Under the old covenant there was no hope for the Gentiles. If they came into these promises it must be as individuals through the generous provisions of the new or Abrahamic covenant. And these promises did not shut out the Jews. They could not come in as a nation, but as individuals, the only way in which they could be saved eternally. They were blinded, they rejected Christ, they were cast off forever as a nation. But not that they might fall, but that provision might be made for all in the Abrahamic covenant now ratified and proclaimed to all the world, "to the Jew first, and also to the Greek." Rom. 1:16. They could every one accept of Christ, and thus be partakers of the blessings, but they could not shut out the Gentiles. Their fall as a nation and diminution as a people were a blessing to the Gentiles; how much more would their fullness be!

Verse 14 shows the apostle's object in this argument: "If by any means I may provoke to emulation them which are my flesh, and might save some of them." All might be saved, and Paul would do by the Spirit of God all that it was possible to do, in order to save them. And yet he knew many would reject the gospel message. Those who were saved, who came into the new-covenant blessings, must do so as individuals, by faith, even as the Gentiles were received. Verses 23, 24.

But when the Gentile by faith accepted of the Abrahamic blessings through Christ, he was no longer a Gentile, but a branch of Israel, bearing not the fruit of the tree from which he was cut, but grafted "contrary to nature," bearing the fruit of the tree into the stock of which he was grafted. This is just the truth taught in the passages before quoted from Ephesians 2. The sinner unregenerate is a Gentile, a stranger to Israel; regenerated, or grafted in, he is an Israelite, a fellow citizen with the saints. The plan of salvation, embodied in the Abrahamic covenant and blessings is worthy of our God.

This subject we will consider further in an article on "The Fullness of Jew and Gentile."

M. C. W.

"REJOICE not when thine enemy falleth, and let not thine heart be glad when he stumbleth; lest the Lord see it, and it displease him, and he turn away his wrath from him." Prov. 24:17, 18.

I HAVE lived long enough to know what I did not at one time believe—that no society can be upheld in happiness and honor without the sentiment of religion.—Laplace.

THE FULLNESS OF JEW AND GENTILE.

IN the eleventh chapter of Romans, verses twelve and twenty-five, is an expression greatly misunderstood and misinterpreted generally, in the former verse referring to the Jews, in the latter, to the Gentiles. That expression is "fullness." The verses read in the order given above as follows:—

"Now if the fall of them [Israel] be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness [the riches of the world and of the Gentiles]?"

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in."

The fall, or blindness, spoken of was not to all Israel as individuals, but as a nation. Individuals were not cut off; for some believed even as in Elijah's day. They were the remnant, elected of God through faith. But the nation, the constituted authorities, rejected Christ and put him to death. That blindness lasted till the typical promised land was wasted, and its once lawful inhabitants were removed by sword, by famine, by death in war, and by slavery. Isa. 6:9-12. And this, till the fullness of the Gentiles should come in.

Now the fullness of the Gentiles or the Jews does not apply to the acceptance of Christ by these classes. Fullness comprehends all. But all the Jews did not accept, would not believe. Paul, by the most strenuous efforts, only expected to "save some." Verse 14. Neither will all of the Gentiles accept of Christ; for the Scriptures reveal that many will be lost and suffer the second death. The fullness, then, does not apply to the above, as is generally taught. To what does it apply?

Verse 11 will afford some light on this question. In that verse, Paul says that the Jews stumbled that through their fall "salvation is come unto the Gentiles." Now salvation can come only in one way, and that is through Christ. "Neither is there salvation in any other." Acts 4:12. Jesus says, "I am the way; . . . no man cometh unto the Father but by me." John 14:6. By the nullification of the old covenant, and the rejection of Christ, through the disobedience and unbelief of Israel, the world-wide proclamation of the Abrahamic covenant was made on equal terms to all.

And this is what is taught in the twelfth verse. The fall of the Jews, and the decay or loss of their dignity, or first place among the nations, placed them upon a level with all others, and brought to the Gentiles the same privileges held by the Jews. The riches of the adoption, the glory, the new covenant, the law, the service of God, the promises, were offered to the Gentiles. Wonderful indeed were these riches to a people who had fed upon the husks of idolatry. But this is not all that came to the Gentiles through the fall of the Jews; their fullness came also. This fullness is the riches of the world, the salvation of the Gentiles. It can refer to nothing else than our Lord Jesus Christ. And so the apostle says: "For it pleased the Father that in Him [Christ] should all fullness dwell." Col. 1:19. And this is spoken of right in connection with that reconciliation by which peace was made with the Gentiles. Verses 20, 21. Compare with Col. 2:11-15; Eph. 2:11-16.

"All fullness" must include all fullness of the Jews, which could in any way advantage the Gentiles. A brief consideration of the promises will prove that the fullness of the Jews was in the long-looked-for Messiah. How was the race to triumph over that old serpent, the devil?—Through the seed—Christ. Gen. 3:15. How was Abraham to inherit the promises?—Through his seed—Christ. Gen. 22:17; Gal. 3:15. How and by whom were the blessings of Abraham to be continued to the tribe of Israel when that nation had fallen?—Through the Shiloh of the tribe of Judah. Unto

Him was to be the gathering of the nations, the whole Israel of God. Gen. 49:10. "Salvation is of the Jews" (John 4:22); but it comes through our Lord Jesus Christ, the power that made Jacob the supplanter, the Israel, prevailer with God and man. All the riches of the Jews came through Christ, and they existed because of him. All the graces and blessings of the Jews, the center and circumference of their hopes—all center in Christ. "And of his fullness [says John the Baptist, speaking as a Jew] have all we received, and grace for grace." John 1:16.

He is the fullness of the Gentiles, even as of the Jews. No greater blessings can come to humanity than being heirs of God and joint heirs with Christ. But this we are if we have faith in Christ: "For if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. And thus it is true that in Christ "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all." Col. 3:11. No earthly birth, no outward ordinance or right, no race nor condition debars one soul from the kingdom of God; if he will but accept of the fullness of Christ, his defects will be made complete. Christ is the fullness of Jew and Gentile.

This fullness of the Gentiles came in when the Jews rejected Christ the second time in the martyrdom of Stephen, and the rejection of the gospel message. The apostles turned from the darkened race to preach the glad tidings to all the world. Their blindness, in the plan of God, had done its work; Israel, after the flesh, had been forever cast off as a nation, and now true Israel was to be gathered from all nations, tongues, and kindreds, through faith in the fullness of Christ. "And SO [that is, by faith] all [true] Israel shall be saved; as it is written, There shall come out of Sion the Deliverer [the Fullness], and shall turn away ungodliness from Jacob." Rom. 11:26. Thus it is that God hath concluded all (Jews and Gentiles) in unbelief, that he might have mercy through the fullness of Christ upon all. Rom. 11:32.

Rom. 11:25 is often connected in arguments concerning the return of the Jews with Luke 21:24; but why we cannot tell, unless it is because the word "Gentiles" is used in both texts. We could with as much reason use 1 Cor. 12:2 for the same purpose, because the word "Gentiles" is found there. The "fullness of the Gentiles" and the "times of the Gentiles" are two distinct things.

Again: We are told in Rom. 2:28, 29 that "he is not a Jew, which is one outwardly, neither is that circumcision, which is outward in the flesh; but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." Here we are again pointed to Jacob's inspired prediction concerning Judah. Jew comes from Judah; and the central figure of the tribe, the one under whom all the true people of Judah will gather, as well as all others of like faith, is Shiloh, the Prince of peace. The true Jew is a follower of the Lion of the tribe of Judah.

One more testimony: "For they are not all [true] Israel, which are of [fleshly] Israel; neither because they are the [literal] seed of Abraham, are they all children; but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. 9:6-8. "Now we, brethren [Jews and Gentiles], as Isaac was, are children of promise." Gal. 4:28. "Even us, whom he hath called, not of the Jews only, but also of the Gentiles." Rom. 9:24. Paul proves this by quotations from the Old Testament. The children of the promise are those who accept of Christ. The natural seed of Abraham was Ishmael; Isaac was given by the

miraculous power of God, even as men are regenerated. Heb. 11:11, 12.

These provisions of the new covenant are open and free alike to all. There are no special blessings to the Jews, there are none to the Gentiles. "FOR THERE IS NO DIFFERENCE between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him." Rom. 10:12. All promises yet to be fulfilled must be fulfilled under the new covenant, and under that all are on an equality. Both Jew and Greek may believe, may be partakers of the riches of the grace of Christ and his infinite fullness, may be gathered to the heavenly Jerusalem, may have a part in the earth made new, may reign through the fullness of Christ, and with Christ throughout the endless ages of eternity.

The above scriptures are clear and conclusive. We do not know how the above position can be shaken. The theory of the return of the Jews, and the rebuilding of old Jerusalem, is a doctrine devised by the enemy of truth, to deceive, to prevent watchfulness as regards the second coming of Christ, to lull the church to sleep amid great dangers, and is subversive of the gospel of Christ, making the promises of God to all the world of none effect.

Not so with the view presented above. It harmonizes all prophecies and promises; it presents before us God's wondrous mercy and wisdom, and shows the fullness of the blessings of the gospel of Christ. "Oh, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" "For of him, and through him, and to him, are all things; to whom be glory forever. AMEN." Rom. 11:33, 36.

M. C. W.

The Sabbath-School.

Notes on the International Lesson.

DEATH OF SAUL AND HIS SONS.

(September 22, 1 Sam. 31:1-13.)

MANY instructive lessons might be drawn from the incidents connected with the interval between this and the last lesson, did time permit. The death and burial of Samuel is a subject of notice, and the renewed efforts of Saul to capture David are also worthy of mention. The flight of David to Gath, and his agreement with the Philistines while virtually exiled from his own country; the account of the interview Saul held with the woman of Endor, in which an evil spirit was caused to personate the dead prophet, Samuel; these, together with several other features, are all full of interest, but cannot properly come inside the scope of the present lesson. However, these subjects will amply repay private study, and will furnish much food for reflection.

IN the lesson of to-day we have the closing scenes in the eventful life of Saul, as far as recorded. Two Philistine armies under Achish, king of Gath, had once more invaded Palestine, and were encamped on or near Mount Gilboa, a range of hills about ten miles in length, extending eastward from the City of Jezreel, where the Israelites had pitched their army. Here the final battle of Saul was fought.

For some time previous to this, the Lord had refused to guide or answer Saul in any way because of his persistent course in evil. Just previous to the battle recorded in the present lesson, Saul, in his last extremity, had turned to those who had familiar spirits, and communed with them, the express command of God to the contrary notwithstanding. By thus doing, it would seem that he forever severed any connection which might have

remained between the Lord and himself. Failing to obtain the solace he desired from the evil spirits, and apparently recognizing that his life was a failure, the monarch returned broken-hearted to the field of battle, and during the few remaining hours of his life, what courage he manifested must have been the courage of sheer despair, ending finally in his ignominious death by his own hand.

THE overthrow of Saul was not from lack of military knowledge, as some have supposed, but was the direct result of forsaking the ways of the Lord. Saul had shown himself at the outset to be not only brave and courageous but possessed of good executive ability, and had he continued to allow the Lord to lead him, there is no reason to think these qualities would ever have failed him. God had promised to confirm him in the kingdom if he continued to walk righteously in the sight of the Lord, and it was not until Saul had flagrantly rebelled against God that this promise was withdrawn.

"If God be for us, who can be against us?" Rom. 8:31. Our hearts can endure almost anything so long as we know that the Lord is on our side. And he will be for us and will order everything for our best good so long as we obey him and follow after righteousness. But when God is no longer for us, when through a desire to follow our own ways we walk away from the paths of truth, then how can our hands be strong, or how can we expect the blessing of the Lord? It is a tremendous truth that God does govern and direct in the affairs of men. Let us not wait as did Saul, until we are compelled to acknowledge it by the sternness of God's dealings with us on account of our disobedience.

SAUL was rewarded according to his own transgressions. He had rejected the counsel of Samuel, his life-long friend, and had ordered the slaughter of the priests at Nob, and now he died comfortless and alone, without so much even as a prayer in his behalf. Had he not so persistently sought the life of David he need not have died because of the lack of David's help. He had put away the fear of God from before his eyes during his life, and in his death God turned away from him. If we expect to die right, we must live right.

THERE is one redeeming feature connected with this lesson which we may ponder with profit. The Philistines had insulted the bodies of Saul and his sons after their death by fastening them to the wall at Beth-shan; but when the men of Jabesh-gilead heard of it, the remembrance of Saul's former kindness to them in delivering them from the Ammonites so moved upon their gratitude that they arose by night and took the bodies to Jabesh, east of the Jordan, and burned them and buried their bones that no further indignity might be offered them. Here was a generous and unselfish deed performed by Saul forty years before, and yet its influence extended down past his death, and these men of Jabesh-gilead showed that they had never forgotten it. What an incentive this should be to us, to scatter light and help others along their pathway.

THE character of Saul may be briefly summed up. He was certainly a man of many good qualities, as is shown by the fact that he did not neglect the affairs of the kingdom even when engaged in battles with the nations around him. He seems to have punished all idolatry and false worship, and as no complaints were uttered against him after his death, it is probable that during his life he must have discharged the duties of the kingdom, in temporal matters at least, to the satisfaction of

those who had reposed their trust in him. His great error was in failing to recognize the fact that even though he was a king, yet he was the servant of Jehovah, and should obey the commands of the Lord even though his own views should suffer in consequence. His own willfulness, disobedience, and misguided ambition caused the ruin of his life. We will do well to remember that we cannot arrest our downward course if we cast God out of our lives, any more than Saul did. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7.

J. W. SCOLES.

Tithes and Offerings.

A DIVINE LEGACY.

(Lesson 13, September 28, 1889.)

1. Who has ever maintained the right of the poor?

"I know that the Lord will maintain the cause of the afflicted, and the right of the poor." Ps 140:12.

2. What provision did the law make for those too poor to bring a lamb?

"And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering; and the priest shall make an atonement for her, and she shall be clean." Lev. 12:8.

3. What shows Christ's parents were thus poor?

"And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons." Luke 2:24.

4. What was one evidence of Christ's Messiahship?

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18. See Matt. 11:4, 5.

5. In what way could a rich man transfer all his wealth to heaven?

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

6. What class of persons has God specially chosen?

"Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James 2:5.

7. What is "pure and undefiled religion before God"?

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.

8. Who on this earth personally represents Christ? Matt. 25:34-40.

9. Will the people of God always have the poor with them?

"For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." Deut. 15:11. See Mark 14:7.

10. What will give light, health, and righteousness to the people of God?

"Is it not to deal with thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." Isa. 58:7, 8.

11. What prominence did the apostles give to caring for the poor and widows? Acts 6:3-6.

12. What was connected with the giving of the right hand of fellowship to the apostles?

"And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor; the same which I also was forward to do." Gal. 2:9, 10.

13. What provision was made for the poor, stranger, widow, and fatherless, in the law of Moses? Deut. 14:28, 29; 26:12, 13.

14. What arrangement was made for the poor in the time of harvest?

"And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger; I am the Lord your God." Lev. 19:9, 10.

15. By heeding this provision, who became one of the progenitors of Christ? Ruth 4:13-17.

16. What difference does Jehovah make between lending to their brethren, and lending to strangers?

"Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury; unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury; that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it." Deut. 23:19, 20.

17. What are among the characteristics of those who shall dwell in the city of God?

"Lord who shall abide in thy tabernacle? who shall dwell in thy holy hill?" "He that putteth not out his money to usury nor taketh reward against the innocent. He that doeth these things shall never be moved." Ps. 15:1, 5.

18. What expression of the apostle's shows that there was a special arrangement for poor widows in the early church? 1 Tim. 5:9-11.

19. Where does the responsibility of caring for widows first rest?

"If any man or woman that believeth have widows, let them relieve them and let not the church be charged; that it may relieve them that are widows indeed." Verse 16.

20. What assurance is given to those who give to the poor?

"As it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." 2 Cor. 9:9, 10.

21. In view of the above facts, is there any more important duty than to make provision for the poor? And if we have not done it, should we not do it at once?

NOTES.

A PAIR OF TURTLE-DOVES.—Upon this Barnes justly remarks: "Turtle-doves. Doves distinguished for having a plaintive and tender voice. By Mary's making this offering, she showed her poverty; and our Saviour, by coming in a state of poverty, has shown that it is not dishonorable to be poor. No station is dishonorable where God places us. He knows what is best for us, and he often makes a state of poverty an occasion of the highest blessings. If with poverty he grants us, as is often the case, peace, contentment, and religion, it is worth far more than all the jewels of Gollconda or the gold of Mexico."

By the Saviour's coming in this way, he identified himself with the lowly of earth. He sought not out—

"The high in station or in wealth the chief,"

But with tender pitying heart he came in lowliness and poverty, worked, as others worked, at his trade

with his father Joseph, and thus brought nearer to him the poor of earth.

FROM ages immemorial it has been true that, as Goldsmith says—

"Laws grind the poor, and rich men rule the law."

Reforms have promised better things many times, but in a little while the men of poverty could say,—

"Thou found'st me poor at first and keep'st me so."

No laws were so favorable to the poor as were the laws given by Jehovah to the Jews. Times anterior had known no such laws as Israel then possessed. Deut. 4:5-8. And yet, as the Hebrews transgressed every other law, their covetous natures led them to disregard the injunctions concerning the poor. This was among their heinous sins, as shown by the solemn messages of reproof borne by the prophets. "What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord of hosts." Isa. 3:15. Bruise them or break them, as the Hebrew word signifies; but, worse than this, they were ground away till nothing was left. As Micah says (chap. 3:2), "Who pluck off their skin from off them, and their flesh from off their bones."

THIS was the condition of the Jewish people when Christ came: "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayers; therefore shall ye receive the greater damnation." Matt. 23:14. The cruellest tyranny and oppression was connected with the greatest show of piety. A solemn, fearful doom awaits all such.

THESE things were reversed by the teaching of the Lord of glory. The common people were not "accursed" in his eyes; he preached to the poor, and they heard him gladly. He ministered to their longings—blessed their little ones, healed their sick, raised their dead, and, best of all, set them free from sin. He did not shut out the rich; but the rich, by cleaving to riches, shut out themselves, as we have learned in past lessons. In fact, it can be stated with assurance that, of the responsible, only those will be saved who realize the nothingness of all earth; who, if rich, place those riches upon the altar of God, and use them for his glory.

Nor all the rich are rich; not all the poor are poor. A man may possess wealth, but that wealth may all be consecrated to God, to be constantly used in the service of God, whenever and wherever the Lord indicates. Such a man is poor in this world, and is heir of the kingdom of God. He has renounced his worldly wealth in favor of its rightful owner—the Creator. Such a man will acknowledge his stewardship by acting as a steward. There may be those who are poor in this world's goods, yet whose hearts are set on worldly riches, who plan and delve and dream to obtain them, always rich in prospect but never succeeding through poor management or negligence. Such are not poor in the meaning of James 2:5.

THE laws of the Hindoos allowed 18 and 24 per cent. interest on money. Other nations were not much better. But while the Hebrews were allowed to take interest from strangers or those without, they were to take none from the poor of their brethren. "If ye lend money to your poor neighbor, of my people, ye shall not be to him an usurer, nor shall ye lay interest upon him." Ex. 22:25. The New Testament teaches the same thing. Luke 6:34, 35. According to Dr. Schaff the early Fathers of the church denounced it; so also did Luther. The taking of usury is unsparingly denounced in many places in the Bible. Neh. 5:7-10; Ps. 15:5; Eze. 22:12.

How many there are, who, to favor the rich, make many gifts and give costly banquets, while they exact from their poor brethren every cent of usury which the law allows, under claim of necessity; while the aggregate of their favors to the rich and well-to-do, who need them not, are much more than the interest which the poor man is compelled to give.

THE poor should be cared for generously. Money bestowed upon the poor is loaned unto the Lord; God will richly repay the unselfish heart. But the poor should not be needlessly pauperized. They should be helped in a way that would encourage them to help themselves, that would encourage industry and not indolence. Sometimes poverty comes through poor management and sloth. Those who expect help from the Christian church ought to be willing to be counseled and advised by those who help. It is frequently the other way. But the poor who will not take advice ought not to expect help. There are solemn duties resting upon those who have means, for which God will hold them responsible. There are also duties resting upon the poor for which they must give account. God will bless those who in his fear and his strength do those duties, and will make them blessings to others.

The Missionary.

NEW ZEALAND.

At no time since coming to this country have we seen so much to encourage us as we see at present. From the time it was decided that we should come here we felt that we were in the path of duty. And from the first efforts put forth after our arrival the Lord has condescended to work with and for us. New Zealand is either a very exceptional field naturally, or else the Lord has gone before us in a special manner. The columns of the best newspapers have been open for favorable notices and articles; the people have been so eager to hear our views that we have had no trouble in securing a large attendance at the public services; we have the fullest liberty to sell our publications anywhere in the Colony. These we know are great advantages which many foreign fields do not possess, and for which we thank God daily.

Soon after my last report, Bro. E. M. Morrison and I visited the most of our canvassers and endeavored to instruct them more fully in the canvassing work. They were meeting with fair success and were of good courage to press on, but we came to the conclusion that it would be advisable to hold a canvassers' drill. This will be held at Napier, September 13-30. The most of the canvassers are arranging to attend, and several promising persons are preparing to take hold of the work at that time.

While visiting one company of our canvassers we met a very nice man who was canvassing the same territory for another publishing house. Having learned something of our views, he called on the canvassers to make further inquiries. After a few weeks' investigation he became convinced of the truthfulness of our doctrines and began observing the Sabbath. While we were there he bought a prospectus for "Thoughts on Daniel and the Revelation," and is now closing up his work for the other book so that he can give his entire time to the sale of our works. He has a

liberal education, and has taught school for a number of years. We feel confident that he will prove a valuable addition to our corps of workers.

I have reported previously of the interest that has been manifested by the people of Napier in the Third Angel's Message. That interest still continues. Ninety names are now on the covenant to "keep the commandments of God and the faith of Jesus." Others are keeping the Sabbath, and still others are almost persuaded. The attendance at our services has been larger of late than at any time before. On Sunday evenings from five to seven hundred attend, and the donations each time amount to about \$20.

Seeing so many convinced of the truth yet undecided as to whether to obey, and feeling the need of more of the love of Christ in our own hearts, the church thought best to hold revival meetings for a short time. These proved a great blessing. At first it seemed as though we should be defeated by the powers of darkness. The heavens seemed like brass. All seemed paralyzed, but did not give up. We met night after night and plead the promises of God until we gained a victory. The Lord broke the power of Satan and gave us his Spirit in a large measure. Several took their stand for the truth, and thirty were baptized. This increased the membership of the church to fifty-four. Others wish to be immersed soon.

At the close of these meetings there was a general feeling that we ought to build a house of worship. At a meeting convened to consider the matter, a motion to build was carried unanimously; the sum of \$700 was pledged, and a building committee elected. Since then the subscription has been increased to over a thousand dollars, a lot on which to build has been purchased, and the plans of the building about completed. By the time this report appears the building will most likely be under headway.

In securing our piece of ground we certainly had help from above. For several days we searched but could find nothing that would be at all suitable for less than two thousand dollars. Finally we made inquiry about a very desirable piece which had not previously been for sale. We found that it was then for sale, and to our surprise it was offered to us for \$1,000. We purchased at once. We could now sell for one-third more than we gave.

Building a church during such a financial depression as this Colony is at present experiencing occasions a good deal of hard work and sacrifice on the part of all connected with it, but we do not see how we can avoid it. The hall we rent is very unsuitable, and the rent is considerable. Nearly all who have embraced the truth in Napier are permanent residents, so that the membership is not likely to decrease.

I feel sure that the readers of this report will rejoice with us when they learn that four of our young men are on their way to our colleges in America; where they expect to remain a few years preparing to act some part in this closing work. One of them received the truth at Kaeo when Brother Haskell was here. He thinks of attending the Healdsburg College. The other three will go on to Battle Creek where they expect to remain until they

have completed their course. These young men have taken a noble stand for this precious but unpopular truth. The father of one is a prominent business man in Napier. He intended that his son should soon succeed him as partner in the business. When the young man accepted the truth he resigned a lucrative position and turned his back upon all worldly prospects with the determination to spend the remainder of his life in the service of God. This, of course, appeared extremely foolish to his relatives and associates who believed not the message. Many endeavored in various ways to turn him from his purpose, but they failed.

The mother of one of the young men has received the truth with her whole heart. This made it less difficult for him to leave. His father is a physician and his mother is a dentist. They had sent one son to Cambridge to study law, and had intended to send this one to America to study dentistry, but their plans have entirely changed. Such changes in the plans of old and young show the power there is in the truth of God.

A number of cases of much interest have lately come to light here. To mention all would make the report too long. One or two, however, will be appreciated by the readers of the SIGNS OF THE TIMES. Some months ago one of our canvassers delivered "Thoughts on Daniel and the Revelation" about one hundred miles from Napier. One man who purchased a copy was so pleased with the contents that he loaned it to a friend, recommending it as an excellent book. The man to whom he loaned it became satisfied that the views advocated were sound, and felt that he ought to observe the Sabbath. Not aware that there was a Seventh-day Adventist in New Zealand he wrote to Battle Creek, America, where the book was published. His letter was handed to Sister Huntley, and she sent him copies of the SIGNS OF THE TIMES and *Review and Herald*. But before they reached him he happened to find a copy of the *Bible Echo* which I had sent to the public reading-room in his town. In that copy he saw a report of my work in Napier. He then learned that there were Seventh-day Adventists in this country. He has since told me that no one can tell the joy that filled his heart when he found that there was one person here keeping the seventh day. He has fully decided to do so himself, and has been opposed most bitterly by former associates. It had been reported that he had gone insane and must be taken to the Wellington Asylum. As soon as he learned of us he wrote asking some questions. We urged him to obey the truth without delay. Since then he has twice traveled one hundred miles to attend our meetings and to receive baptism. The Lord greatly blessed him on both occasions. I do not know that I have ever seen a happier man than he was after his baptism. He is an intelligent man and one whom we hope will be useful in the cause. In another town one of the canvassers delivered Vol. 4, Great Controversy. A gentleman who read one of the books became convinced of the truth and began the observance of the Sabbath before he had seen another Sabbath keeper. When he heard of us he came to see us, was baptized, joined the church, and began paying tithes from the time he learned the truth. Both of these brothers are members

of our Tract Society and are zealous in distributing our reading matter. They appreciate the value of our books and papers.

There are of course difficulties connected with the work here, but they are not great. A relation of them would neither edify nor benefit the reader. So long as the people flock to hear, contribute liberally to meet expenses, purchase our publications, and take hold of the truth as they do, we care but little for the trials or perplexities. Of late considerable opposition has been manifested by the most zealous church-members in Napier. Four sermons were preached on the Sabbath question last week. Two by ministers of the Church of England, one by a Free Methodist minister, and one by a Catholic priest. I reviewed the minister who has the greatest influence. About six hundred were present. The next day six letters appeared in the morning paper against me. I replied. The discussion lasted several days. Finally the editor brought it to a close, giving me the last article. The paper has a wide circulation and many people will read the arguments presented. We believe the word of truth which declared that man "can do nothing against the truth but for the truth."

We desire the prayers of our people in America. We shall be glad when the conflict is over. We feel weary and sick at times of a superficial world. The truth of God alone sustains us.

A. G. DANIELLS.

Napier, August 11, 1889.

FERNDALE CAMP-MEETING.

THE annual camp-meeting of the Seventh-day Adventists of Humboldt County was held according to appointment, in Ferndale, from August 15-22. The camp was a beautiful fresh-mown meadow, just in the outskirts of the village. It was acknowledged on all hands to be decidedly the most beautiful camping ground that we have yet occupied in the county, and it was the largest number of tents we have ever had in camp in that county. There were 28 camping tents beside the 60-ft. pavilion, and about 120 were encamped upon the ground. We were favored with good weather for the meeting from the first.

The laborers present were Brethren Cook, McClure, Ings, Daniels, Grainger, Lamb, and the writer. There were nineteen discourses given, mostly of a close, practical character, five children's meetings were held and a number of early morning prayer-meetings, worker's meetings, etc. In the early stage of the meeting, there was an earnest move in the camp for a thorough heart work, and many, ere the meetings closed, found sweet peace in believing. On next to the last day of the meeting twenty-two were baptized by Brother Ings, in Salt River. Several of these were those who had accepted the truth during the last winter, under the labors of Brother Lamb in Eureka, and some of them were those who had accepted the truth during the camp-meeting.

Our camp-meeting Sabbath-school, held on Sabbath the 17th, consisted of 127, who were classified in 13 classes in the Senior Division, three in the Intermediate, and five in the Primary. Beside these there were a number of visitors. The contributions of the school amounted to \$40.25, all to the Hamburg Mission.

One meeting was held in the interest of health and temperance, and attention was called to the Retreat chapel, and this people, although mostly of the poor of this world, pledged for the erection of the chapel about two hundred dollars, the half of which was paid down, and the balance is to be paid by the first of January next.

There was a good outside attendance in the meetings from the village and the surrounding country, especially in the evenings. At the close of the camp our people scattered to their homes much cheered and encouraged, only regretting that the meetings could not continue over another Sabbath.

J. N. LOUGHBOROUGH.

NORTH PACIFIC ACADEMY.

SCHOOL will be opened in this institution October 21, 1889, to continue till April 4, 1890. Arrangements will be made to board all the students coming from abroad. We cannot offer all the conveniences that might be afforded as we could if we had a Students' Home; but some of the objectionable features of last year will be obviated. The cost to the student, for board and tuition, will be about \$12 per month. We hope to have a full attendance. We earnestly appeal to the young to make every effort to attend; and to parents to give their children every opportunity and encouragement to get an education. Time is too short to put off till next year, what you can, by energy and devotion, accomplish this year. The young should study to become self-reliant. A young person of energy can earn enough during one-half the year to attend school the other half, and the very effort to do this will cultivate a valuable trait of character. There is not that devotion to the cause of education that there should be. Parents are not planning to give their children an education—the very best endowment they can leave them. The young themselves are not hungering and thirsting for knowledge and moral discipline as they should. These things are needful to fit them for useful lives and for the issues of eternity. It takes earnest work to get an education; but then it pays in the end. Read a few extracts from Testimony No. 33:—

"Perfection of character is a life-long work, unattainable by those who are not willing to strive for it in God's appointed way, by slow and toilsome steps." P. 28.

"It is with feelings of inexpressible sadness, and sometimes almost with despair, that I contemplate the condition of the young, and see how difficult it is to encourage those to obtain an education, to whom I know God has liberally intrusted capabilities. Without education, they will be crippled and inefficient in any position. Yet in gaining this education they will be exposed to dangers and temptations. Satan will try to employ their cultivated abilities in his service." P. 49.

"There is too little zeal among the students. They should make more earnest efforts. It requires much study to know how to study. Each student must cultivate the habit of industry. He should see that no second-class work comes forth from his hand." P. 52.

If we could see the final outcome of present developments, and the severe tests to which God's people will soon be subjected, we would let no opportunity for mental and

moral training pass by unimproved. Note what is further said of the condition of things in the near future:—

"We are approaching stormy times, and we want to study the true foundation of our faith. We need to search the law-book, to see if our title to the immortal inheritance is without a flaw. Our people have been regarded as too insignificant to be worthy of notice; but a change will come. The Christian world is now making movements which will necessarily bring commandment-keeping people into prominence. There is a constant supplanting of God's truth by the theories and doctrines of human origin. Movements are being set on foot to enslave the consciences of those who would be loyal to God. The law-making powers will be against God's people. Every soul will be tested. Oh that we would, as a people, be wise for ourselves, and by precept and example impart that wisdom to our children." P. 74.

"The Lord is coming. We are nearing home, and we want to take large inspirations of the heavenly atmosphere; then we shall become identified with the Saviour in all his plans. We shall be elevated, and able to elevate others, and shall be efficient in good works." P. 77.

If these words are heeded, the school will be filled with earnest seekers after truth and knowledge; and it will be cherished as one of the instrumentalities which God is using for the accomplishment of his great work to fit a people for the coming of the Saviour. We trust that our brethren in every part of this Conference will stand by the school, and sustain it by their means, patronage, and prayers.

THE SCHOOL BOARD.

IDAHO TERRITORY.

PARMA.—We began meetings here July 14 and continued three weeks. People were in the midst of haying and harvest, so our attendance was small, only ranging from thirty to forty, but those who attended showed the interest they felt in the truths which were presented. No open attacks have been made against us, although we have had much secret opposition. In spite of all this, however, thirteen have signed the covenant, and others are keeping the Sabbath of the Lord. These include some of the most intelligent people of the community. We have organized a Sabbath-school of about thirty-five members, and are staying a few days longer to further bind off the work. We ask the prayers of the faithful for the success of the work.

W. W. STEWARD,
D. E. SCOLES.

August 11, 1889.

LAYTONVILLE, MENDOCINO CO.

JUNE 22 I began to hold meetings in this place, and labored as continuously as my health would permit until the 10th of August. My wife gave most of the Bible-readings, and we enjoyed much of the blessing of the Lord in working for him. One old lady signed the covenant, and is now with her sister in the truth. Three other persons, we have evidence to believe, will soon take their stand on the side of truth, with the little company of Sabbath-keepers here. We left the church longing for more of Christ's righteousness, and the Sabbath-school in good running order.

W. H. MILLER.

Calistoga, Cal., August 22.

The Home Circle.

"I WILL LIFT UP MINE EYES UNTO THE HILLS."

WHEN petty cares my heart oppress
With all their weary bitterness,
And all my soul seems growing
A home where low ambitions dwell,
Where envy lurks, suspicions swell,
I lift my eyes unto the hills
And dream of wild flowers blowing!

Of happy fields where golden-rod
And sweet pale asters sway and nod
'Mid graceful, waving grasses;
Where tender leaves are floated down,
And fleecy clouds are lightly blown,
And care and doubt are put to rout
By every wind that passes.

Once more I breathe, my soul expands,
And stretches upward yearning hands
With love and longing glowing;
It climbs the steepest mountain height,
Beyond the clouds that dim our sight,
And reaches the eternal hills,
Where flowers for aye are blowing.

O toilers on life's arid plain,
Beset by disappointment's pain,
Where tears are ever flowing
Lift up your eyes, your help is there,
Where all is strong and pure and fair;
For God's own thought is crystallized
In every wild flower blowing.

—Observer.

THE LOST INTERVENTIONS.

THE little dinner in the little dining-room was over at last. The maid-of-all-work, who had burned the gravy, and taken up the boiled pudding too soon, had now, with some clatter and stumbling, cleared the room, and arranged it for the evening. The children who had not minded her failures, and were merry and talkative because there was a guest who smiled upon them, had been coaxed and commanded away to bed.

At last little Mrs. Worden was free to sit down by her friend for a confidential talk, and her husband was free to withdraw with his newspaper, not to the library, but to the other side of the table. Mrs. Worden had her work-basket in her hand, but she put it aside as she looked into her friend's face—the heart was in her eyes.

"Oh, Margaret, I am so glad to see you!" she said. "It was so selfish of me to ask you to come now, but I never wanted you so before."

"And I never was so glad to come."

"Do you mean it? I used to take such pleasure in making your vacations pleasant, but everything is so different now. Everything is gone that you used to enjoy; the nice large room I kept for you, and the library, and the pictures, and the carriage, and even the piano."

"But, dear Helen, I didn't come to visit you for those."

"No; but I loved to think you enjoyed them. Now I have brought you to this little stuffy house, with the children all over it. You can hear their noise from morning till night. There is no Elise to keep them in the nursery, or take them off for an airing. They'll torment the life out of you."

"No," said Margaret, "my life never will go that way."

"But everything is so different. You saw

Bridget. It's so different keeping house with her from what it used to be with the three nice maids I had. Indeed, I do my best, Margaret, but you saw how it was at dinner. We gave up all our real silver. John would, you know; and we kept only a partly broken set of china. The table does not look as it used to."

"Never mind, dear. Indeed, I don't think of that."

"No," said Mrs. Worden, mournfully. "But I can't even give you much of myself this time. I have to be busy every minute till the children are in bed. I ought to be sewing now. We can't have any more nice talks over books and questions, you know. I hardly know such things exist. My mind is full of nothing but housework and children. I've given up the Literary Club and the Charity Union, and I cannot make calls. Those nice people you used to like to meet I seldom see now. I've just dropped out of their way. I can't give any such nice little reception for you as we had last year."

"I don't want it; you know I don't"

"When I sent for you last week I was feeling as if I could not face New Year's without you. When I think of the change one little year has brought it seems like a nightmare. Everything pleasant went at once. It was hardest to lose our country house. We both loved it; it was so sweet and airy out there, and we had such lovely neighbors. When I looked forward to spending the whole summer in the city with the children it seemed dreadful."

"And has it proved as bad as you feared?"

"Well, no; I've really been so busy I hardly knew how the days passed. And we have been remarkably well, and John has been so thoughtful for me and the children. Poor John! think what a year this has been for him! He was so used to the sense of having a fortune to fall back upon. And now I know it fairly frightens him sometimes to think there is only his slender salary between us and want."

"There is more than that," said Margaret. "There's God's large, kind providence."

"Yes," said Helen, humbly. "I know, but I forget sometimes."

"I want to tell you something," said Margaret. "I mourned over your losses, dear Helen, but since I've been here I haven't been realizing them as you might think, I've been so happy over the gains."

"What gains?"

"Oh, my dear, you have got rid of the interventions!"

"What do you mean by the interventions?"

"Let me try to tell you. Helen, I was a hypocrite often in the days when you were rich, and I visited you. I pretended to be happy, and I did enjoy a great deal that I knew you wanted me to enjoy. But all the while there were such uneasy fears in my heart! Sometimes I thought I would tell you of them; then I blamed myself for a worrying, silly old maid, and was ashamed of them."

"But what was it all about, Margaret?"

"About the interventions; the interventions between you and your children, first of all. The big house with the big rooms seemed one of them. The nursery was so far from your sitting-room. How could you know the chil-

dren as you do now they are thrown right about you here? And Elise was another. She marshaled them to airings and meals and bed so irreproachably there seemed hardly a chance for them to get at you. And she was jealous when the baby cried for her 'dear lill mamma,' don't you remember? Mabel fidgeted under her rule, and wanted to play in the veranda near you instead of walking out with the baby-carriage. And when Maurice had those dreadful outbreaks of temper, and none of you knew what to do with him—forgive me, Helen—it seemed to me sometimes just a protest of his nature against un congenial companionship. Would you or I not be cross, perhaps, if we had to spend six or eight solid hours of the day with people who did not satisfy our hearts and minds at all? And your children have natures like your own, sensitive to society, and minds like yours, bright and demanding."

"Oh, Margaret! why did you not speak of this?"

"I could not. It seemed meddlesome. I was not even sure I was right. But all that is gone now, and I am so glad."

"Maurice," said Mrs. Worden, thoughtfully, "has been the sweetest, best boy this last six months that a mother could ask for."

"And the Literary Club," Margaret resumed, "and the Charity Union, and the calls, and the shopping—yes, and new books, and the 'questions'—I was half jealous of them all the time, though they were so good and pleasant. They did intervene. They kept you hours and hours away from home, or took up so much time when you were there. All that time the children were among servants—your children, that have such active minds. My dear, I know I'm only a foreboding, anxious old maid; but when I read in the paper the stories that shock us so, about girls who have been reared in wealth and position, and elope with their father's servants, I bethink me that there is a simple reason back of every wonder. If a girl through many hours of her early life has found her best comfort and entertainment from some good-natured cook, or coachman, or gardener, why should we think like associations would prove repulsive to her afterward? Don't you remember what a fascination for your Jessie that slim, handsome mulatto, Jim, had?"

"Margaret! oh, Margaret!"

"I know; but I shivered to see her hovering about the butler's pantry whenever she could escape Elise. He had some monkey-tricks and little songs and stories that appealed to her imagination and delighted her. You yourself told me, laughing, how when John was to be away one evening, and Jessie heard you say you would be lonely, she replied, 'Send for Jim, mamma; he's real good company. I love him.'"

"But she was only six years old; a little child!"

"Yes, but it seems to me even a child of six who had always been her mother's companion would have felt relationships better than that."

"Why did you not speak, Margaret?"

"I could not then. I can now. The danger is over now. Helen, be thankful with me that your work is right here at home, where your little girls are, where they may learn to help you in it and be close to you."

Helen drew a long breath, but she did not speak.

"And there are some other suspected interventions that I miss," continued Margaret. "Those two pretty housemaids, with the white caps and the pink cheeks and bright eyes, who swept and dusted and waited so beautifully; and the coachman, with the shining carriage and horses, that came so punctually to your door every morning; they stood between you and your health. I felt almost sure of it. Don't you remember the headache and languor you used to suffer from? And the 'rubbists' that used to visit you, and the doctor's electrical treatment?"

"I couldn't afford them now," said Mrs. Worden. "Such bills would ruin us."

"And now you do not need them. You look so firm and active, and you have such color in your cheeks. Forgive me, dear, but I noticed the mouthfuls you took between spreading the baby's bread and cutting Mabel's meat and helping me, and I saw that you were hungry."

"I hardly have time to know it, but I *am* really hungry at meal-times. And I have wondered to find how many hours at a time I could be on my feet. Indeed, I *am* thankful for better health. What should I have done without it?"

"And, my dear, where is John's cigar?"

"Oh, he gave it up. Wasn't it good of him? Right in the midst of the trouble, too. I was frightened to have him do it, and yet I was glad. When I married him I thought I liked the odor of a good cigar; but it was getting to be always in his mouth. I was jealous of it. It seemed to make him indifferent even to me. Yes, I will own that was an intervention between us, Margaret. And, oh! how good and kind he is! If you were not here he would be reading his paper to me, and talking about it, too."

"Then I am an intervention now?"

"No, no; it is far better to talk with you than to hear any newspaper. But indeed, our trouble has brought us nearer to one another. He has been my great, great comfort."

"And you have been his. Dear Helen, I think you have taken it all so nobly!"

The tears came to Helen's eyes, and she wept a little with her head upon her friend's shoulder. Presently she said,—

"We have learned to say: 'Give us this day our daily bread' with some real asking in the prayer."

"There were interventions between you and God swept away in that loss?"

"Yes; we had to come *near* to him, asking for common things—shelter and work, and strength and sense to know how to live this new life."

"Then if God has put you in better possession of your health, and your children, and your husband, and Himself this year, don't you think we ought to have a growing happy year?"

"Does he always leave the best?" said Helen.

"Always; he only takes what intervenes between us and that."

And there was a very happy New Year's next day, when Mr. and Mrs. Worden, with Maurice, went peacefully to church, and Margaret took Jessie into the kitchen with her and allowed her to help dress the turkey, and make the cranberry sauce, and "snow" the

potatoes—yes, and even let her make a lemon pudding with her own hands. Over that pudding was more pride and rejoicing than over the finest "Royal Diplomatique" that ever a French cook manufactured. It is true there were only two courses at that dinner, instead of seven as at last New Year's, and there was no company except Margaret. But there were some flowers, which she had secretly sent Bridget and Mabel and the baby to buy; and there were four good children, who did not come and go with the dessert, but sat all through the dinner like little gentlemen and ladies, and were unspeakably happy playing games afterward.

And when they were in bed their father said, thoughtfully,—

"Helen, I believe there are some ways in which this home is a better one for our children than the old one."

"Please God, we will make it so," said Helen, humbly.—*Elizabeth Glover, in Christian Union.*

Health and Temperance.

THE NEW ELIXIR.

THE *Medical Record* of New York, in an editorial by Dr. George F. Shardy, denounces the Brown-Sequard elixir as the foolish conceit of an old man in whose mind the dreams of returning youth had assumed the counterfeit of reality. Dr. Shardy says the method prescribed in relation to the elixir is on its face preposterous, and its vaunted effects impossible and ridiculous. It is opposed to all known physiological and biological laws, and had it not been bolstered up by the reputation of Brown-Sequard it would scarce have been heard of outside of the Paris society where it was proposed. Along with this editorial is an article entitled, "An Experimental Study of the Brown-Sequard Theory," by the eminent physician, Dr. Henry Loomis, in which he reviews all the cases on which he has tried the fluid in Bellevue hospital, to each of which is added a comment to the effect that there has been no improvement or that the improvement has not been permanent. In one case the treatment was injurious.

THE CIGARETTE ABOMINATION.

THE evils of cigarette smoking are forcibly portrayed by the following from *N. Y. Times* :—

"It is outrageous, sir, and I am surprised that the press does not make war upon the manufacturers." Thus spoke a Broadway dealer in smokers' goods to a *Times* reporter who had dropped into the store for a cigar and casually referred to the cigarette trade. The criticism had reference to the practice of offering premiums that enticed boys to excessive cigarette smoking. It sounded oddly—a dealer practically condemning a profitable branch of his trade.

"Yes," said he, "there is no question that demands more public attention than the prevailing methods of cigarette manufacturers to foster and stimulate cigarette smoking among children. Every possible device has been employed to interest the juvenile mind, notably the lithograph album. This can only be obtained by a requisite number of vouch-

ers that the applicant has purchased so many hundred cigarettes. At the office of the leading factory in this city you can see, any Saturday afternoon, a crowd of children with vouchers clamoring for the reward of self-inflicted injury."

"The prize is nothing but a picture-book given in exchange for certificates, but these certificates show that an equal number of cigarettes has been purchased, presumably by the child at the expense of its mental, moral, and physical condition. Twelve different albums are now offered as prizes for smoking certain brands of cigarettes. Many a boy under twelve years is striving for the entire collection, which necessitates the consumption of nearly twelve thousand cigarettes. He will become demoralized, and possibly dishonest, to accomplish his purpose."

HOT MILK AS A STIMULANT.

MRS. HAYES always declared that a perfectly adequate substitute for liquor when needed as a stimulant could be found in hot milk, and after any cold or wetting she gave this in place of wine or whisky which others would have considered necessary. This is, by the way, a custom of Mrs. Cleveland's also, who discovered, after the fatigues of the many long and wearisome receptions she was obliged to go through, standing for hours on her feet and shaking hands with hundreds of people, that nothing would restore her so quickly as a cupful of boiling milk in little sips as hot as it possibly could be taken. The Washington girls caught the idea from her, and finding how quickly it helped them after a hard day of calls and social duties, they began to substitute it for the various malt preparations they had been in the habit of taking, or the hot wine and water which their maids usually administered when they came in too tired to dress for their next engagement.—*New York World.*

ABOUT COLOR BLINDNESS.

MR. HUGHES relates that while acting as assistant engineer on the Granton railway he frequently returned on one of the engines from Granton to Edinburgh. On these occasions he observed that, although his undivided attention was directed toward the signal lamps, the lights of which were visible to him a long way off, he could not, till he was close to them, tell whether they were red or green. These are the two colors most commonly confused, but happily, they are visible to the majority of color blind persons when strongly illuminated. Railway guards, therefore, are less liable to mistakes by night than by day. Inability to discern any colors at all is very rare, and, in fact, has never been satisfactorily proved. A color blind person may have as good a sight in other ways as anybody else. The defect is not occasioned by any disease in the eye, but seems to have its origin in the brain. A red-green blind person sees only two colors on the spectrum; all the colors on the side of the red (warm colors) are confused together, and all on the side of the violet (cold colors), but the warm and the cold are never confused. Yellow is the one color which is always distinguishable. It is a curious fact that color blindness is often associated with a corresponding inability to distinguish musical sounds.—*Medical Register.*

News and Notes.

RELIGIOUS.

- The Baptists have ten chapels in Rome.
- There are thirteen classes of Baptists, who number in all, 4,078,589 communicants.
- It is stated by a German paper that 363 Jews were converted to Christianity at Vienna last year.
- The Pope of Rome has received 60,000 telegrams of condolence and sympathy over the Bruno monument affair.
- There are 10,000 sons and daughters of Protestants in the United States who are pupils of Romish educational institutions.
- There are three Protestant churches in Lisbon, Portugal, and the pastors of all three were formerly Roman Catholic priests.
- Of the 799 men who have been educated at Spurgeon's Pastors' College during the thirty-six years of its history, six hundred are active pastors.
- The king of Siam has recently donated one of the royal palaces, together with its extensive grounds and buildings, to the use of the American Presbyterian Mission.
- A Methodist church in Denver, Col., has in its audience room two boxes, similar to those in theaters, for the special convenience of invalids and those who take small children to church.
- In fourteen years 700 Protestant chapels have been built in Madagascar, making the present number 1,200. There are 250,000 communicants, and nearly 1,000 schools, with 100,000 native children attending them.
- Good work beyond doubt must be credited to the Medical Missionary Society of China. In Canton, during the past year, the society attended to 39,442 cases and performed 2,839 surgical operations, at an expense of only \$4,637.
- How well the orthodox Friends, "says the Philadelphia Ledger," attend to educational interests is shown by their report that of 791 children of school age in the Yearly Meeting, more than 600 are educated in Friends' schools.
- A census was lately taken of the attendance at Episcopal and Non-conforming churches in Wales, with the result that 86,438 were found in the churches of the Establishment and 317,078 in the various Non-conformist places of worship.
- The Baptist churches in Rangoon, India, having seen an account of the need of a chapel in Hammerfast, Norway, near the Arctic Circle, took up a collection for their European brethren and sent \$66.38 as their contribution to Norway.

SECULAR.

- Since June 3, the national debt has increased \$7,094,003.
- The Pennsylvania Railroad has just let a contract for 5,000 freight cars.
- Work has been begun in China on the railroad from Peking to Hankow.
- An unknown woman committed suicide by going over Niagara Falls, September 5.
- In the United States the telephone is used 595 times, the telegraph 136, during each minute of the day.
- The full-rigged British ship *Bay of Naples* loaded with petroleum burned in New York Bay the 3d inst.
- It has been definitely decided by the President and his cabinet not to call an extra session of Congress.
- Of 1,850 arrests made by the police of San Francisco, Cal., during the month of August, 875 were for drunkenness.
- T. B. Musgrave, a prominent broker of New York City, failed September 3. His losses will reach \$1,000,000.
- Cholera is raging at Bagdad and Bussorah. Orders have been given to place military cordons around the towns.
- In Montenegro a famine is threatened, owing to the failure of the crops, an endemic disease is now extensively prevalent.
- It is rumored that an alliance between France and Russia will be formally announced sometime during the coming spring.

—It is reported that foreign scientists have discovered minute diamonds in meteorites found in Siberia.

—The government of San Salvador has obtained a loan of \$1,500,000 in London, for the purpose of extending its railway system.

—The African Methodist Church is advising the colored people of the South to make a general exodus to the Northwestern States.

—The proposed State constitution of Wyoming Territory is modeled after that of Pennsylvania, but grants women the right of suffrage.

—The London strike has caused several hundred men at Boston to be thrown out of work on account of light cargoes by returning vessels.

—The whole value of the yearly exports and imports of Africa is estimated at the enormous sum of \$375,000,000, and it is rapidly increasing.

—A man in Tennessee recently, who had never been in a railroad car before, became so excited over his first ride that he fell dead in his seat.

—There are 3,200,000 bushels of peanuts consumed in this country every year. They come chiefly from Virginia, North Carolina, and Tennessee.

—The circulation of the Paris *Figaro* of August 31 was suppressed throughout Germany on account of an article insulting to Emperor William.

—There are no laundries in Paris, the clothes being sent by train loads into the country and washed in the rivers by the unaided hands of women.

—The Mount Morgan mine, Queensland, is now paying dividends at the rate of \$500,000 per month, with a probability of a continuance for a long period.

—The town of Tlacolula, Mexico, has been entirely destroyed by floods. Telegraphic communication is suspended, and there is great distress all through the flooded district.

—A severe shock of earthquake was experienced in Erzeroum, Asiatic Turkey, September 1. The village of Kentzork was engulfed by lava and 136 persons lost their lives.

—It is reported that dispatches recently received by the Canadian Government state that England refuses to allow her Pacific squadron to interfere in the Behring Sea difficulty.

—A terrible explosion is reported from a coal mine in Mid-Lothian, Scotland, under date of September 5. More than sixty miners were at work in the pit at the time, and none escaped.

—The national flag will hereafter be hoisted daily upon every Federal building in the United States, from the hours of nine o'clock in the morning until three o'clock in the afternoon.

—In the cases of fifteen men arrested at Kansas City, Mo., for violating the Sunday law, Judge Boland decided on the 26th ult., that the law was unconstitutional. The city attorney appealed.

—The northern as well as the southern embankments of the Yellow River have given way again, and about half of the lowland on both sides of the river from Chinan-fu to the sea is under water.

—The State of Virginia holds a mortgage of \$120,000 against the White House at Washington, D. C. Although the pledge was given in the time of George Washington, the government does not deny the debt.

—Phillipopolis exports rose water and other perfumes to the value of \$275,000 yearly. Rose-leaf jam is a favorite preserve in all the Danubian countries, but especially in Roumania, where roses grow by the million.

—Several lives were lost in the recent forest fires in Montana, and the village of Barker was entirely consumed. Fortunately a heavy rainstorm extinguished the flames in the mountains and the danger is now past.

—Brooklyn can boast of having the largest bread bakery in the world. It employs nearly 400 men, and turns out 70,000 loaves of bread per day. This represents a consumption of 300 barrels of flour besides other ingredients.

—The great London strike still continues at this writing, and it certainly looks as though the dock owners must eventually yield. The demands of the strikers are eminently just, and should have been granted as soon as made.

—The cotton crop of the present season is estimated at 8,000,000 bales, worth nearly \$400,000,000, or five times the value of all the gold and silver produced in the United States in one year.—*The Rand McNally Bankers' Monthly*.

—Legitimé, the deposed Haytian president, arrived in New York the 5th inst. He gave a full account of events which led to the late war in Hayti, and said that he retired from the country in order to avoid further bloodshed.

—The largest gold bar ever cast in the world was recently turned out at the branch United States Mint at Helena, Montana. Its weight is nearly 500 pounds avoirdupois, and its value is over \$100,000.

—Laird, Norton & Company's lumber yard at Winona, Minn., was destroyed by fire the 5th inst. 22,000,000 feet of lumber and 7,000,000 shingles were burned, together with warehouses and other property. The total loss is over \$300,000.

—The reports of the heads of the different departments of the New York City Post-Office show that the total receipts of the office during the past year were \$5,430,170 and the total expenditures, \$2,033,187, giving a net revenue to the government of \$3,396,983.

—The steamship *Ancon*, the last of the side-wheel steamers on the Pacific Coast, ran upon a reef in Naha Bay, Alaska, August 28, and was totally wrecked. The passengers were saved, together with most of the cargo. The vessel was valued at \$100,000. No insurance.

—Morales, the noted outlaw who has been committing such depredations on the Pacific Coast, was slightly wounded by an officer at Santa Ana, Cal., the 5th inst., but managed to make his escape. He was subsequently captured five miles from the town of Long Beach in Los Angeles County.

—A terrible wind and thunder-storm passed over North Dakota and portions of Minnesota the night of the 3d inst., leveling telegraph wires and doing other damages. A decided fall in temperature resulted and quite wintry weather with occasional frosts has been reported from the Northwest since then.

—The Pacific Mail steamer *City of Rio de Janeiro* arrived at San Francisco September 7, bringing Hongkong news to August 12 and Yokohama advices to August 21. There has been a constant succession of earthquake shocks in Kumamoto, the chief scene of the great disaster in July, as many as 200 being recorded in one week.

—John L. Sullivan has, it is stated, announced his intention to run for Congress. It is his ambition to represent the Boston district. He will run as a Democrat. His election would be a lasting disgrace not only to the party which should espouse his cause and to the district which should elect him, but to the country at large.

—Graham, who successfully made the trip through the Whirlpool Rapids in a barrel of his own construction recently, is reported to have gone over Niagara Falls the 2d inst., in the same apparatus. The story is discredited by many, although a number of people testify to it as witnesses. Graham says he will go over again if anyone will raise a purse large enough to justify him in doing so.

—September 7 a great fire occurred in Antwerp, Belgium. The fire was occasioned by an explosion in a powder magazine belonging to a merchant, who had recently purchased 40,000,000 old cartridges, intending to sell the powder. His work people, over one hundred in number, more than half of them being women, were occupied in the task of opening these cartridges when the explosion took place. To what it was due there is very little hope of discovering, for not one of the employes has as yet been found alive. Almost every window in the city was broken by the force of this explosion. Probably over two hundred lives were lost. The catastrophe is said to have been indirectly due to political spite, the Clerical Provincial Council having permitted the fatal cartridge factory to be set in operation in the city merely because the Liberal Town Council objected.

Obituary.

DAVIDSON.—Died in Ukiah, Cal., August 27, 1889, of quick consumption, Sister Mabel Davidson, wife of Wm. Davidson. Sister Davidson was born in Nevada, May 29, 1867, from which State she moved with her parents, Brother Joseph and Sister Mary Nowdesha, to California, where she heard and accepted present truth. During her brief but severe illness, she was not heard to complain. She expressed a desire to attend the coming camp-meeting, and judging from her life in the past, we have strong hope of her having a part in the first resurrection. The sudden blow falls with crushing weight upon the husband and her father's family. Two little ones are rendered motherless. An exhortation to lead lives of devotion to the Master, with words of comfort to the bereaved, were spoken by Rev. P. B. Jackson, Methodist South. We hope to meet in the world where—

"No parted friends
O'er mournful recollections have to weep,
No bed of death enduring love attends,
To watch the coming of the pulseless sleep."

E. P. NAYLOR.

Publishers' Department.

OUR GENERAL AGENTS.

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A GOOD WORD FOR "FATHERS OF THE CATHOLIC CHURCH."

THE following appeared among the book reviews in the *Christian at Work* of August 22, 1889:—

"This little volume is properly an account of the rise of the Papal Church built on the foundation of the so-called Fathers, the heathen philosopher Plato being the chief corner-stone. It shows how these Fathers, Irenæus, Justin Martyr, Ignatius, Clement of Alexandria, Origen, Tertullian, and so on to the end, were so full of error and the teachings of heathen philosophy, and so misrepresented and perverted Christian truth as to degrade and bring it down to the level of the heathen philosophy of their time. To those familiar with the writings of the Fathers this might hardly seem necessary. But this work is designed especially for people who have not the time nor the means to become thoroughly informed in matters of church history, and also for such who, even though they be well-read, cannot carry a theological library with them from which to quote when they feel it necessary. In his manner of grouping subjects the author is quite effective, and throughout he writes with a bold and trenchant pen. Some will no doubt disagree with some of his points, but even they will respect the vigor and evident candor with which he enforces his convictions. We commend the book to our readers as one worthy of their attention and one from which they may gather much that is suggestive and instructive.

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:—

Capt. A. H. Shoemaker, Fred E. Thompson, A. J. Kimble, Rev. W. E. Barker, Mrs. H. A. Cole, Mrs. Amble (Toronto), Mary Jarrod, L. L. Howe, Imma Crandall, Mrs. Brown, Mrs. Martha Macomber, Mary Remfree, Simon Shively, Wm. Howard, Judge Carby or Carley, John Stiles, E. W. Reynolds, Mrs. B. E. Prentice, Mrs. Peter Beintz, H. A. Parsons.

Mr. Crafts Against the American Sentinel.



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AGAINST THE
Editors of the American Sentinel

The Charges and the Defense.

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Number 19.

OAKLAND, CAL.

Oct. 1, 1889.

PRICE 10 CENTS.

The above is a fac-simile of the first cover page of the latest number of the SENTINEL LIBRARY. This pamphlet presents the affidavit of W. F. Crafts, charging the Editors of the AMERICAN SENTINEL with "willful and malicious slander." It also contains the

DEFENSE OF PROF. A. T. JONES AND DR. E. J. WAGGONER, together with the REPORT OF THE COMMITTEE OF INVESTIGATION.

In Prof. Jones' defense are inserted

FAC-SIMILES OF MR. CRAFTS' LETTERS

with Prof. Jones' replies. These letters of Mr. Crafts prove that in his affidavit he has sworn to that which is not true.

Mr. Crafts' charges have been published to the world through the secular press and the special documents of the American Sabbath Union, and a copy of this defense should be placed in the hands of every one who has read the charges.

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OAKLAND, CAL.

The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, SEPTEMBER 16, 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.]

*Tennessee, Nashville, Sept. 24 to Oct. 1
*California (general), Oakland, " 25 to " 7
California, Arroyo Grande, Oct. 22-29

THE permanent address of Elder G. K. Owen is 35 Carr Street, Los Angeles, Cal.

THE address of Elder E. A. Briggs during the Oakland camp-meeting, is Oakland, Cal., care of Pacific Press.

MR. WILLIAM GNASH, of Reece, Kansas, is very desirous of information concerning his son, Stephen J. Gnash, of whom he has heard nothing for some years. He describes his son as being about thirty years of age, of dark complexion and blue eyes. When he last heard from him he was near Leadville, Col. Any information concerning him will be thankfully received by his father.

WE regret to learn that Mr. Eugene A. Browne, editor of our interesting little contemporary, *Moral and Scientific Companion*, of Florence, Arizona Territory, has been suffering from a broken limb—leg, we presume—and in consequence was unable to issue his July number. But the editor's energy is not broken. Being unable to get compositors, he set the type for the August number while reclining in a chair, the printing being done by the press-boy of another office after hours. It takes trouble and difficulties to develop men. Editor Browne is evidently made of good stuff. His position on the proposed Sunday law is also an indication in the right direction.

NUMBER 19 of the *Sentinel Library* is now ready. This issue contains the charges of Rev. W. F. Crafts against Elders A. T. Jones and E. J. Waggoner, editors of the *American Sentinel*, their reply to Mr. Crafts, the report of the committee on the investigation of these charges, and the decision of the Oakland church to which the above editors belong. Some may think that there has been unnecessary delay, but the committee, in whose hands it was, have worked diligently. Thorough investigation, and correspondence with parties at a distance, have made all delay unavoidable. All orders now in, as well as those that may come, will be promptly filled. For price and other particulars see notice on the 15th page.

THE St. Louis *Christian Advocate* prints the following:—

Commend us to the Young People's Association of a third-class church for whatever is nonsensical in the way of raising money. A church near by—we will not say of what denomination—has such an association, and the young people are to have a money-making gathering soon.

"Refreshments will be served in the nature of a 'lemon party,' every possible thing being lemon in color and flavor. Admission will be by a lemon."

It makes one question whether religion has any serious and devout uses, or whether it is simply to get up fun for the young people.

Such ways are not only nonsensical but they are absolutely wicked, and mark those who countenance them as belonging to the class described by the apostle in 2 Tim. 3:1-5: they are "lovers of pleasures more than lovers of God."

BROTHER ALONZO T. JONES has accepted a challenge from Rev. Geo. W. Bothwell, A.M., D.D., a Congregational minister of Oakland, Cal., to discuss the merits of the petition which is now being circulated by the American Sabbath Union and others for a "Sunday-rest bill." The following resolution and petition form the basis of the debate:—

Resolved, That the following petition ought to prevail:—

"To the United States Senate:

"The undersigned, adult residents of the United States, 21 years of age or more, hereby petition your honorable body to pass a bill forbidding, in the Nation's mail and military service, and in interstate commerce, and in the District of Columbia and the Territories, all Sunday traffic and work, except works of religion and works of real necessity and mercy, and such private work by those who observe another day as will neither interfere with the general rest nor with public worship."

Geo. W. Bothwell affirms, A. T. Jones denies.

This debate will be held in the Seventh-day Adventist Church, corner Twelfth and Brush Streets, Oakland, Cal., commencing Monday evening, September 16, and continuing from three to five evenings.

The workers' meeting, in connection with the camp-meeting, commences the 18th. We would suggest to those who expect to attend the workers' meeting that they come two days earlier, and thus have the privilege of attending the discussion clear through. Every person, but especially those who expect to labor in a public manner, ought to have a good understanding of this subject, and no better opportunity could be offered than the present. We trust that there will be a good attendance. Tents can be pitched on the camp-ground, so that the only expense will be for board.

THE OAKLAND CHURCH SCHOOL.

FOR over three years the question of establishing a church school has been agitated here in Oakland. Not because we have no good public schools, for we feel that Oakland is specially favored in this respect, but because parents have felt the need of their children having religious instruction interwoven with the teaching of the sciences. Accordingly, when the plans were submitted for a new church building, the wants of such a school were taken into consideration, and suitable rooms provided on the first floor. But it was not until this summer that things began to take definite shape.

On Thursday evening, July 2, at a special meeting of the church, called to consider this question, after thorough discussion, resolutions were adopted favoring the opening of a kindergarten and primary class at once. A School Board, consisting of five persons, was also elected at this meeting, "whose duty it should be to procure teachers, prescribe a course of study, provide means of support, and have the general management of the school interest." The Board at once entered upon the duties assigned them, and Monday, September 2, everything was in readiness.

In fitting up the rooms, providing material and appliances for the kindergarten department, and in all the arrangements, the Board has endeavored to have everything first-class. Other schools have been visited, and the good things of all, so far as possible, have been combined and brought into this school, until we think we can safely say that we have the pleasantest rooms, the best appliances, and the most suitable furniture of any school of this grade in the city.

On Monday, September 2, the school was formally opened, with an attendance of forty-two, including a corps of five teachers. Many others expect to join the school immediately after the camp-meeting, and in the course of a few months we confidently expect that the membership will be largely increased. The school has been divided into four grades, viz., Kindergarten, Primary, Intermediate, and Grammar. Special attention will be given to Bible study and religious instruction, and this will be a special feature of the school. The teachers themselves are devoted Christians, and understand from experience what this work is.

The evening classes, which were started in connection with the Pacific Press last January, will hereafter be under the management of the School Board, thus uniting our entire school interests here in Oakland. From eighty to one hundred have attended these classes in the past, and we trust that when they are re-organized, which will be immediately after the camp-meeting, a much larger number will attend. Classes will be formed in reading and spelling, penmanship, arithmetic, grammar, book-keeping, and stenography.

We feel that the hand of the Lord has been in the work thus far, and, by his continued help and blessing, we confidently expect it will succeed.

C. H. JONES.

SPECIAL NOTICE.

THE San Francisco and North Pacific Railroad has finally consented to sell round-trip tickets from Ukiah and Guerneville to those who wish to attend the camp-meeting at Oakland. The schedule now stands as follows:—

From Ukiah to San Francisco and return,	\$4 50
Cloverdale " " " "	3 00
Guerneville " " " "	2 50
Hearldsburg " " " "	2 25
Santa Rosa " " " "	1 50
Petaluma " " " "	1 00

Call for camp-meeting tickets, which will be on sale at all the above-named stations from September 14 to October 8. These tickets must be counter-signed 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.

The Southern Pacific Company has also granted a reduction in fare on the *Coast Division* of their line, as well as on all other branches.

For further particulars see notice on page 15 of No. 34 of the present volume of the SIGNS.

C. H. JONES.

NOTICE TO TEACHERS.

ALL Seventh-day Adventist teachers not at present employed in any of our own schools, are requested to send their names and addresses to the undersigned, stating age, experience, present employment, and other facts which would aid him in preparing a teachers' directory. A prompt response to this request will be greatly appreciated.

Address, W. W. PRESCOTT,
Battle Creek, Mich.

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