

THE Signs of the Times

Soc. 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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ACCORDING to the figures of the *Evening Tribune*, the Catholics own four-fifths of the church property in Alameda County outside of Oakland.

ONE after another have fallen victims to the death-charged wires of New York City, and still the courts issue injunctions against cutting them down. Human life is cheap in our great cities.

THE Rome correspondent of the *Catholic News* says that "Leo XIII. loves America, and shows special attention for American visitors of all religions." And so does the wolf love the lamb, or the serpent the bird. Well did the prophet say, in speaking of Rome, "And through his policy also he shall cause craft to prosper in his hand; . . . and by peace shall destroy many." Dan. 8:25.

THE intensity of the joy and peace consequent on "abiding" in God can be approximated and partially measured by the intensity of the agony of separation felt by him who has once known Christ. There is no joy so deep, so satisfying, so full, so stable, as the joy based on abiding faith. Such joy is not mere pleasure; it is not the worldly joy which comes from folly, of which the wise man speaks: "Folly is joy to him that is destitute of wisdom." Prov. 15:21. It does not always manifest itself on the surface. It is a deep, lasting, abiding gladness, which endures amid the sorrest trials and greatest temptations. It is the joy and peace which come by believing God.

ONE of the wickedest things, in result, at least, which has struck the present generation, is the religious novel, or romances wherein great Bible characters are made to play a prominent part. Some five or six are announced as being soon ready. Among prominent heroes in these works of fiction, there figure Joshua, David, Paul, and John. The simplicity and pathos of the Bible story cannot be improved upon. It meets the exact needs for which God designed it as it is; but to throw around each of these characters a fictitious glamor and unreal scenes, told in all the fascination of language, perverts the Bible record as nothing else will, and renders the Bible unreal and its simple truths distasteful forever after. Some of those who write may not design to do this, but that does not affect

the result, which will be akin to that of tempting the appetites of children from simple, healthful food by unwholesome and spicy viands, till the simple food becomes distasteful, and the rich and spicy food breeds incurable disease. To lead men away—and by such delusive means—from the simple truth of God, is a wicked thing.

THE following from the editorial page of the *Catholic News* (John Gilmary Shea, LL.D., editor) is most emphatically true of all seventh-day Christians. Will Protestants please take note?

"Among Protestant denominations the Seventh-day Baptists are logical. They find nothing in Scripture to justify observing Sunday as the Sabbath, and rejecting, with other sects, the authority of the Catholic Church; and, professing to believe nothing not expressly laid down in Scripture, they reject Sunday."

IF there was ever a time in the history of the work of God when loyalty to his cause was demanded, that time is now. Professedly Christian ministers and journals are either apologizing for the Bible or utterly repudiating some of its mightiest and most essential truths. The Bible needs no apology. It will, if rightly divided, defend itself. What is wanted is loyalty to that word, unswerving loyalty. The great majority of instances where men fail to stand for God, are not because God's word has proved a failure, but because of the ridicule and reproach of men. True loyalty will remain steadfast though all oppose. The real test of loyalty is amid opposition.

EVERYTHING points to a time when there will be some kind of a disunited union among the sects. All this is to some extent necessary to the making of the image. This compromising bodes no good to the future. The following, from a recent issue of the *New York Independent*, points out how far that most conservative body, the Protestant Episcopal Church, can go:—

"Dr. Gray, of *The Interior*, writes an account of a recent conference in this city between committees of the Presbyterian and Protestant Episcopal Churches on the subject of union. He says the 'historic episcopate' was the 'only striking point' between the committees. He writes:—

"I asked one and another of the 'bishops and other clergy' what the goal was to which they were working—if it were organic unity. They said, Certainly. "But," I asked, "how can you approach us, with any possible prospect of acceptance, with an assumption of ecclesiastical superiority over us?" There was no such feeling on their part, they said. But I said there was the external fact, whatever may be the subjective feeling. They said that having found a basis for further negotiations, there would be no trouble about ministerial recognition and reciprocity. I talked to a number of them, separately, and found that they all regarded the question of the ordination of our ministry as involving no difficulty."

YE DID IT UNTO ME.

IN that dread day when all mankind shall stand
To answer for their deeds in the body done,
Who then shall win the approval of God's Son,
And on his right hand form that blessed band?
Shall kings stand first? Shall conquest's sworded
hand

Take heaven by force? Or shall anyone
By wealth or learning, rank or power, so run
As to obtain, and Christ's "Well done," command?
Ah, no! but they who give the hungry meat,
Who slake hot thirst, and take the stranger in,
Who clothe the naked, and who strive to win
Health for the sick, for captives liberty;
These, standing lowly at the Judge's feet,
Wondering, shall hear him say, "Ye did it unto me."
—A. R. Thain, D.D., in *Advance*.

"PRAY WITHOUT CEASING."

BY MRS. E. G. WHITE.

(Concluded.)

God condescends to meet man in his human weakness. The Lord has pledged us his word, so that there need be no occasion for questioning and doubt. The Scripture says: "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

How gracious and merciful is our God to thus meet the thoughts of human minds! Surely God could do no more for his people than he has done. These precious promises are not given to a few talented ones, but to all, high or low, free or bond, rich or poor, who have endeavored to comply with his requirements.

Those who, through faith in the merits of the blood of Christ, have clean hands and a pure heart, will receive the white robe, the crown of righteousness, and the life that will run parallel with the life of God. There is no limit to the blessings that we may receive in answer to sincere, fervent prayer. The love of God to fallen man is measureless, and if our Father sees that we will not be lifted up with the blessings he has power to bestow upon us, but will receive them with humble and grateful hearts, he will abundantly grant unto us our requests. He says: "Ask, and it shall be given you; seek, and ye shall find; knock,

and it shall be opened unto you; for every-one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

The prayer that ascends from a broken and contrite heart, though it should come from the lips of the lowliest saint, is never disregarded. It is as sweet music in the ears of our heavenly Father; for he waits to bestow upon us the fullness of his blessing. It is not in our power to estimate the supplies that are provided by the Lord to meet our demands. What power might attend the church did we but call frequently and in faith for the abundant treasure of the store-house of God. We have only begun to taste of the richness of the divine promises. It is our privilege to drink largely of the fountain of boundless love. What a wonder it is that we pray so little! God is ready and willing to hear the sincere prayer of the humblest of his children, and yet there is much manifest reluctance on our part to make known our wants to God. What can the angels of God think of poor, helpless, human beings, who are subject to temptation, when God's heart of infinite love yearns toward them, and he is ready to give them more than they can ask or think, and yet they pray so little, and have so little faith? The angels love to bow before God, they love to be near him. They regard intercourse with God as their highest joy, and yet the children of earth, who need so much the help that God only can give, seem satisfied to walk without the light of his Spirit, the companionship of his presence.

The darkness of the evil one incloses those who fail to pray to God. The whispered temptations of the enemy entice them to sin, and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's store-house, where are the boundless resources of Omnipotence? Without unceasing prayer, without diligent watching, we are in danger of growing careless, and of deviating from the right path. Our backsliding may be so gradual that we may fancy ourselves in a good spiritual condition when we are surely on the enemy's ground. The adversary seeks continually to obstruct the way to the mercy-seat, that we may not by earnest supplication and faith obtain supplies of grace and power to resist temptation.

There is so much cowardice and helplessness, and so much dependence upon others, that we are inefficient to do the great work which has been committed to us. God's work cannot be done without a spirit of independence. Every man is to know by personal experience that he can lean upon God alone, and find in him a support and helper. Every man must learn to say humbly and firmly, "Looking unto Jesus, I dare to stand alone; for the Father is with me." This was the attitude of Jesus. He said to his followers before his hour of trial: "Ye shall leave me alone; and yet I am not alone, because the Father is with me."

"He who can take advice, is sometimes superior to him who can give it."

LETTING ALONE AS A MEANS OF CHILD-TRAINING.

Nor doing is always as important, in its time and place, as doing; and this truth is as applicable in the realm of child-training as elsewhere. Child-training is a necessity, but there is a danger of overdoing in the line of child-training. The neglect of child-training is a great evil. Overdoing in the training of a child may be even a greater evil. Both evils ought to be avoided. In order to their avoidance, their existence and limits as evils must be recognized.

Peculiarly is it the case that young parents who are exceptionally conscientious, and exceptionally desirous of being wise and faithful in the discharge of their parental duties, are liable to err in the direction of overdoing in the training of their children. It is not that they are lacking in love and tenderness toward their little ones, or that they are naturally inclined to severity as disciplinarians; but it is that their mistaken view of the methods and limitations of wise child-training impels them to an injudicious course of watchful strictness with their children, even while their course runs counter to their affections and desires as parents. Their very love and fidelity cause them to harm their children by overdoing in their training, even more than the children of parents less wise and faithful are harmed by a lack of systematic training.

A young father who was an earnest student of methods of child-training, and who sincerely desired to be faithful in the training of his first child at any cost to his feelings of loving-tenderness toward that child, made a mistake in this direction, and received a lesson accordingly. His child was as full of affection as she was of life and spirit. She had not yet learned what she might do and what she might not do, but she was rapidly developing impulses and tastes in various directions. Her father had heard much about the importance of parental training and discipline, but had heard nothing about the danger of overdoing in this line; hence he deemed it his duty to be constantly directing or checking his child, so as to keep her within the limits of safety and duty as he saw it.

To his surprise and regret, the father found that, while his little daughter was not inclined to waywardness or disobedience, she was steadily coming into a state of chronic resistance to his attempts at her stricter governing. This resistance was passive rather than active, but it was none the less real for that. She would not refuse to obey, but she would not be ready or prompt to obey. She would not be aroused to anger or show any open signs of disrespect, but she would seem unable or unwilling to act as she was told to. Kind words and earnest entreaties were of no avail at this point, neither were they ever resented or explicitly rejected. If punishment was attempted, she submitted to it with a good grace, but it seemed to have no effect in the way of removing the cause of original trouble. The father never lost his temper, or grew less loving toward his child; he prayed for guidance, and he gave his best thought to the problem before him; but all to no apparent purpose. The matter grew more and more serious, and he was the more bewildered.

One day after a serious struggle with his little daughter over a matter that would have been a trifling one except as it bore on the question of her character and welfare, the father left his house with a heavy heart, and almost in despair over this question of wise child-training. At the door he met a friend, much older than himself, with whom he had been a co-worker in several spheres of Christian activity. Seeing his troubled face, that friend asked him the cause of his evident anxiety, and the young father opened his heart and told the story of his trouble. "Isn't the trouble that you are overdoing in the training of your child?" asked the listener; and then he went on to give his own experience in illustration of the meaning of this question.

"My first child was my best child," he said, "and I harmed her for life by overdoing in her training, as I now see, in looking back over my course with her. I thought I must be training her all the time, and I forced issues with her, and took notice of little things, when I would have done better to let her alone. So she was checked unduly, and shut up within herself by my course with her, and she grew up in a rigid and unnatural constraint which ought not to have been hers. I saw my mistake afterwards, and I allowed my other children more freedom, by letting them alone except when they must be interfered with; and I've seen the benefit of this course. My rule with all my children, since my first, has been to avoid an issue with them on a question of discipline whenever I could do so safely. And the less show of training there is, in bringing up a child, the better, as I see it."

This was a revelation to that young father. He determined at once to try to act on its suggestions, since the opposite course had been such a signal failure in his hands. When again in his home, an opportunity for an experiment was soon before him. His little daughter came into the room, through a door which she had been repeatedly told to push to after she had passed it. Without any special thought on the subject, the father, who sat writing at his desk, said, as often before, "Push the door to, darling." And, as often before, the child stood quiet and firm, as if in expectation of a new issue on that point. The counsel of the morning came into the father's mind, and he said gently, "You needn't shut the door to, darling, if you don't want to. Papa will do it," and at once he stepped and closed the door, returning afterwards to his desk, without a word of rebuke to his child.

This was a new experience to the poor overtaxed child. She stood in perplexed thought for a few minutes. Then she came lovingly to her father, and, asking to be taken up on his knee, she clasped her arms about his neck, and said: "Dear papa, I'm sorry I didn't shut that door. I will next time. Please forgive me, dear papa." And that was the beginning of a new state of things in that home. The father had learned that there was a danger of overdoing in the work of child-training, and his children were afterwards the gainers by his added knowledge.

In the case of this father, the trouble had been that he made too many direct issues with his child on questions of authority

and obedience, and that thus he provoked conflicts which might have been wisely avoided. After this new experience, he was very cautious at this point, and he soon found that his child could be trained to obey without considering so often the possibility of resisting or questioning parental authority. When, in any case, an issue had to be accepted, the circumstances were so well considered that the child as well as the parent saw that its right outcome was the only outcome. The error of this father had been the error of a thoughtful and deliberate disciplinarian, who was as yet but partially instructed; but there are also thoughtless and inconsiderate parents who harm, if they do not ruin, their children's dispositions by overdoing in what they call child-training. And this error is worse than the other.

There are many parents who seem to suppose that their chief work in the training of a child is to be incessantly commanding or prohibiting, telling the child to do this or to do that, and not to do this, that, or the other. But this nagging a child is not training a child; on the contrary, it is destructive of all training on the part of him who is addicted to it. It is not the driver who is training a horse, but one who neither is trained nor can train, who is all the time "yanking" at the reins, or "thrapping" them up and down. Neither parent nor driver, in such a case, can do as much in the direction of training by doing incessantly, as by letting alone judiciously. "Don't be always don'ting," is a bit of counsel to parents that can hardly be emphasized too strongly. Don't be always directing, is a companion precept to this. Both injunctions are needful, with the tendency of human nature as it is.

Of course there must be explicit commanding and explicit prohibiting in the process of child-training, but there must also be a large measure of wise letting alone. When to prohibit and when to command, in this process, are questions that demand wisdom, thought, and character; and more wisdom, more thought, and more character, are needful in deciding the question when to let the child alone. The training of a child must go on incessantly; but a large share of the time it will best go on by the operation of influences, inspirations, and inducements, in the direction of a right standard held persistently before the child, without anything being said on the subject to the child at every step in his course of progress.—*S. S. Times.*

OUR ELIMS AND MARAHS.

God's mercies come so closely upon the heels of what we call our troubles, that they seem to be intended as compensations for his children. On their journey from the bondage of Egypt to the earthly Canaan, the children of Israel found Elim, with its twelve fountains of cool and refreshing water, and its three-score and ten palm trees with their grateful shade, but one station from Marah, with its waters of bitterness. They seem to have been led to it, and to have rested there, as a compensation for the afflictions at Marah, and perhaps in sight of it. So closely upon our sorrows follow undeserved mercies all along our journey to the "rest that remaineth for the

people of God." We are very apt to retain a vivid remembrance of the former, and to be very prompt in forgetting the latter, if indeed we recognize them at all, and to do very much as the old Israelites did. We may not mean it, but we do it all the same. Our Elims, of which we would find many more than we do if our eyes were not so blinded by tears, are sent for the renewal and increase of our spiritual strength along our pilgrimage. Using them for that purpose, we will travel on patiently and faithfully, thankful both for Marahs and Elims, until we untie our worn and dusty sandals, and cast aside our pilgrim staves at the open gates of the New Jerusalem.—*N. Y. Evangelist.*

PRAYER.

I.

It is not prayer,
This clamor of our eager wants,
That fills the air
With wearying, selfish plaints.

It is not faith
To boldly count all gifts as ours—
The pride that saith,
"For me His wealth He ever showers."

It is not praise
To call to mind our happier lot,
And boast bright days,
God-favored, with all else forgot.

II.

It is true prayer
To seek the Giver more than gift,
God's life to share,
And love—for this our cry to lift.

It is true faith
To simply trust his loving will,
Which'er he saith—
"Thy lot be glad" or "ill."

It is true praise
To bless alike the bright and dark,
To sing all days
Alike, with nightingale and lark.
—*Rev. James W. White, in Christian Union.*

THE LORD ANSWERED JOB OUT OF THE WHIRLWIND.

JOB was an Edomite Arab, an Emir, a powerful prince, and the most noted man in the land of Uz, if not in all the region of Idumea. He lived some 2,200 years B.C., 818 after the deluge, 194 before the birth of Abraham, and more than 600 before the exodus of the children of Israel from Egypt, and over 700 years before Heroclitus, the oldest Greek historian, and Homer, styled "the Father of History." The book which bears his name is doubtless the oldest book extant in the world to-day. In this book we have delineated the principles of Gentile theology, primitive piety, Oriental philosophy, the most exalted patience, and the clear retributions of divine Providence. And here, too, is one of the most remarkable instances of the extreme vicissitudes of human life, recorded.

From most affluent circumstances of family, wealth, honor, and influence, Job was suddenly plunged into the deepest abyss of misfortune and personal affliction. And so deep and unusual was his afflictions, that the most distinguished of the neighboring princes came to comfort him. And as Abraham with his angel guests sat under a tree at Mamre, so did Job and his friends, under the spreading branches of some friendly tree, maintain the

most remarkable colloquy ever recalled by man. After seven days and seven nights were passed in utter silence, Job breaks the silence and pours forth the bitter tide of his anguished heart, into the ears of his friends. Then commenced a war of words in which were blended, illustrated, and applied, the most brilliant philosophy of the East, with the most profound religious wisdom which the world has ever seen in a similar portrayal.

And now Elihu closes the debate by summing up the arguments on both sides, showing their weakness and their strength, and condemning both parties in debate. Then "the Lord speaks to Job out of the whirlwind." Elihu had noted a whirlwind in the thirty-seventh chapter. Ezekiel's vision was prefaced with a whirlwind. And God is said to have his way in the whirlwind. Here then from out of the rolling and revolving cloud, God, in most majestic and commanding voice, addresses his servant Job, and nothing in the whole compass of language can equal the inimitable grandeur and sublimity of this divine address, as Jehovah's voice was heard in the dark and rolling cloud. He convicts Job of temerity of expression, and ignorance of thoughts, in not being able to comprehend the works of creation, the nature and structure of the earth, the sea, the light, and the animal kingdom, as displayed all around him.

He then proceeds to demonstrate Job's weakness and folly, and challenges him to observe and emulate the least display of the divine energy as seen in nature and providence. He cites him further to some of the brute creation, with which he is unable to contend by reason of their great strength—behemoth and leviathan, monsters of land and sea, and of such prodigious strength that no human power can equal them. But the sublimest part of this catechetical argument is when the Lord challenges Job to tell where is the way of the light, and the dwelling-place of darkness. And how is the light parted from the darkness? Then higher yet, O Job, thou mortal man, "Canst thou bind the sweet influence of the Pleiades or loose the bands of Orion? Canst thou bring forth Mazzaroth in his seasons, or canst thou guide Arcturus and his sons? Knowest thou the ordinances of heaven, and canst thou set the dominion thereof in the earth? Gird thyself now and tell me if thou canst? And if not, then know thy creature place."

These and like categorical interrogations so impressed and oppressed Job that he cried out in confusion and humiliation, "Behold I am vile; what shall I, what can I, answer thee. I will lay my hand upon my mouth; I will proceed no further." It was man's extremity and God's opportunity. For who can answer to God for one of a thousand? And if from the whirling cloud God's voice is so terrible, and overwhelming his language, who can answer him face to face? who stand in his presence? who measure strength with him? or who may oppose his wisdom to that of the Almighty?

But the Lord graciously loosed the bands of Job's captivity, and made him an intercessor for his friends. Here was the reward of patience and integrity, under the most trying circumstances! Job had restored to him all, and more than his former possessions.

Here are then things to be considered of profit to us. 1. The trial of Job's integrity for all the world to see. 2. Man's utter weakness in comparison with God's Omnipotence and Omniscience. 3. The abounding mercy of our covenant God towards his own children.—*Herald of Truth.*

RELIGION AND BRAINS.

THERE is much that has never been thought out in the teaching of the Lord Jesus. Every sentence of his doctrine is one of the artesian wells of truth. When once we have touched its meaning, it never ceases to pour out new fountains of significance, of refreshment, of cleansing, and of healing. Where, for instance, has there ever been a preacher who has been able to do more than to hint at the force of Christ's precepts on love to God: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength"?

Now here is a quadrilateral of spiritual strength which massively confronts all the malign forces of all the ages. Love to the Deity is the prime duty of every man. But this fourfold agency of love is perhaps the one great subject, the general misunderstanding of which vitiates the whole life of the race. For almost universally, love is associated solely with emotion. It is reckoned to be the cordial distilled from the strongest affections of humanity, and it is understood to be noble or ignoble according as it is idealized or sensualized. And here the common doctrine exhausts its application. But how small a beginning is this of the divine doctrine? Love in its highest application is not only a function of the heart, affection, emotion, but equally of all the mind, all the soul, and all the strength of man. If it be at all understood what this involves, the extension of signification is indeed vast and immeasurable, for the whole nature of humanity is at once involved. The *mens*, the mind power, the reasoning intellect, is as much concerned with love as the warm, impulsive, passionate function; the *psyche*, the very vital essence that is distinguished by consciousness, is called to this high responsibility; and that there may be no supposed limit, the *ischys* is to be yoked to the faculty of love, this being the summing up of the whole capacity of manhood.

This *first and great commandment* receives astonishingly little attention. It is treated as if the *love with all the heart* were the main body of the truth, and all the other three precepts were but the tail to the theological kite. But the more these four great terms are reviewed the more convincingly does it appear that the great commandment is treated by the unconscious majority as if it were but a comparatively trivial obligation or a mere fraction of our human responsibility. The words which Christ chose sweep the whole extent of our being. *Kardia* covers everything that metaphysicians bring in under the realm of affection; *psyche* is the spiritual principle, the breath of life, which gave the name in Greek also to the winged butterfly, seen fluttering from the mouth in so many images; *dianoia* measures all the splendid endowment by which the philosopher discriminates between the animal soul and the human spirit, including intellect, will, memory, im-

agination; and *ischys* brings in even the physical powers, which become transfigured by association with such spiritual faculties. Here is a study at which most preachers hardly even glance. Of course none of them would deny that the subject of study exists. Preaching, as it is, does not contradict or deny it, but it for the most part ignores the extent of the empire of love. Is it wonderful, then, that love should come to be regarded as the prerogative simply of the heart? The truth is that here we have on the one hand a marvelous provision and an equally marvelous neglect of it. Christ has filled up the ocean of our needs; we persist in exploring one region alone of the glorious expanse. Man needs to love, for he is made to love, and he must in order to his own highest development love One worthy of his capacities; and, moreover, in exercising his affection he must do so with every faculty of his nature.—*Christian Commonwealth.*

LIBRARIES UNDER THE SANDS.

THE learned gentlemen who constitute the Victoria Institute of London, enjoyed at their last meeting a paper written by Professor Sayce that gave a historical description of what has become known in regard to the conquests of Amenophis III. The recently discovered archives of the old king's palace were carefully investigated by Professor Sayce, and he learned from the tablets and inscriptions that literary intercourse was not unknown in the civilized world of Western Asia as long ago as the fifteenth century before the Christian era; that there was, indeed, a great deal of bookishness, so to speak, between Babylon and Egypt, and in the smaller States of Palestine, Syria, Mesopotamia, etc. This state of affairs was not unsuspected by those who have cared to gain some history of the ancients, from available sources, even before the estimable Victoria Institute came into existence. Nevertheless, the world must be interested in two of Professor Sayce's inferences—first, that Babylonian was the court and diplomatic language of that day, as French in modern times; second, that under the ruins and *débris* of Kirjath-Sepher (interpreted "Booktown") there is a tablet library awaiting the spade of the excavator. It is assumed that Kirjath-Sepher was the seat of a famous library, and, as the town was also known as the "sanctuary," that the library, composed of clay tablets with cuneiform indenture, was stowed in the temple, like those of Assyria and Babylonia. From this assumption to the other, that Babylon exercised a widespread literary influence, is easy and natural, and this influence, we are told, explains the use of the names of Babylonian deities among the inhabitants of the West. Nebo, the mount on which Moses died, received its name from the Babylonian god of literature. These tablets make clear another point, concerning which the distinguished archeologist says:—

"Ever since the progress of Egyptology made it clear that Rameses II. was the Pharaoh of the oppression, it was difficult to understand how so long an interval of time as the whole period of the eighteenth dynasty could lie between him and the 'new king,' whose rise seems to have been followed almost immediately by the servitude and oppression of the Hebrews. The tablets of Tel-

el-Amarna now show that the difficulty does not exist. Up to the death of Khu-en-Aten, the Semite had greater influence than the native in the land of Mizraim."

Moreover, a matter of consolation to many people of religious sentiment whose faith has had some knocks from learned skeptics, these Tel-el-Amarna tablets adduce corroborative testimony to the historic accuracy of the Pentateuch, though we are yet ignorant what is the evidence rescued from the palace of Amenophis. Should the Sayce conjecture be justified by the fact, and a library be unearthed from the ruins of Kirjath-Sepher, the discovery will be one of inestimable value to the world of science and philosophy, for it would probably introduce us to the literature of one of the highest civilizations in ancient times. The Tel-el-Amarna tablets, that are accounted the greatest historic discovery of the century, are, perhaps, 3,500 years old, and supply a link between sacred and profane history that is of the highest importance. If there lie under the sands of Syria and Palestine the rich libraries the judgment of such men as Sayce accredits to that keep of ages, clearly the student would have a great duty to perform in its rescue from long oblivion. What discoveries have been made signify with what pains the cuneiform writers preserved the records of their times, celebrating the achievements of princes, and the thoughts of wise men. That one of these cities should be known as "Booktown" proves the likelihood that there were massed libraries of more than ordinary value and importance to a people cultivated in the art of literature to the extent it is probable the Babylonians were. The societies of savants in Europe—English, French, and German—should co-operate to the end of making the fullest and most thorough search for these treasures; and it would be an honorable thing to do would some of the rich Americans who are interested in historic research, contribute of their means to the furtherance of a work of such dignity. There is no good reason why America should not share in the honors of these Old World discoveries.—*Chicago Inter-Ocean.*

SILENCED.

A DANCING professor felt it his duty to try to win one of his many associates to Christ. "Oh, —," said he, "I long to see you a Christian; do come to Jesus; won't you?" "For what?" was the blunt rejoinder. "Why, for salvation. Don't you want to be saved?" "Yes, I do; but what particular sins do you want me to be saved from?" "Why, we are all sinners, you know." "Yes, I know; but I do not cheat, lie, swear, nor use tobacco. What lack I yet?" "Do you pray?" "No; do you?" "Yes," said the "Name-to-Live," "I pray for you." "For me! When, I'd like to know? Monday night you were at the dance; Tuesday night I met you at the ball, and we didn't get home, you know, until four o'clock in the morning; Wednesday night I saw you at the sociable, and, like the rest of us, you 'carried on like sixty;' Thursday night I don't know where you were; but if cards could testify they would tell what you and I were up to until two o'clock Friday night, and now it is Saturday, and for the life of me I can't tell what time you've had for prayer this week, or when you could have felt

like it. Oh, I forgot. Your church holds a prayer-meeting every Thursday evening, does it not?" "Yes." "And was that where you were last Thursday night?" "Yes, certainly." "Did you pray for me there?" "I tried to," was the faint response. "Well, I don't want to hurt your feelings, but for conscience' sake don't do that again. If you pray for anybody, pray for yourself. You claimed when you were converted to have had more happiness in one hour than you had had in your whole life before, and if that had been true I should have been a Christian long before now; but, as far as I can see, you seek your happiness just where I do—in the world; and if it is right for you, it can't be wrong for me." So saying, he departed, leaving his friend to ponder upon his ways, and wonder how effectual and fervent the prayers of one could be who was trying faithfully to serve God and mammon, or how much such prayers would avail in the salvation of lost souls.—*Christian Secretary.*

YOUR BIBLE.

LET it be open upon your table at all times—you can afford to spare it room enough for that—where you may find it a refuge to which you may continually resort. Read it in the morning when your mind is clear, and before bodily fatigue renders the act a hard duty instead of a delight. Prepare your heart for conflict, out of this wonderful armory of everlasting truth, and learn at least one of its watch-words each day, that you may be ready to answer every challenge.

Do not think it your duty to enjoy equally each inspired book, simply because it is the word of God, but read and study at first such parts as you like best and can fully understand; and thus will you be led up gradually to a better appreciation of all the rest. One object of its infinite variety of style and subject would seem to be, that it affords satisfaction to every demand of heart, soul, and spirit.

Do not be afraid of injuring the books of your Bible by too much use, but mark freely your favorite passages. Let this book be indeed the "home of the soul;" live in it, use it daily. Furnish its spacious, white chambers of thought with the common experiences of your life, where helpful angels of memory will rise to greet you whenever you may choose to return to them.

When you come across any of those puzzling questions that you cannot understand, and that the ages have sought in vain to answer, exercise your faith by turning your mind away from them and dwelling, instead, upon such themes as are profitable to you. Those things that are closest to us, and ever within our reach, are the ones that are the most necessary to our highest good. Acknowledge the inadequacy of a finite mind to comprehend one that is infinite, and be content to wait for God's answer to every question that seems unanswerable.

Do not read your Bible hastily, formally, or from a sense of duty. Remember that the grandest human minds have acknowledged it to be the Book of books, considered both intellectually and spiritually. Make a study of its shining words, turning them over and over again and looking at them from all points of vision; for so long as you do this, just so long

will they continue to crystallize into new and strikingly beautiful forms. Only those who look thus lovingly can see the divine revelations, for truly the "secret of the Lord is with them that fear him." Only the seeker is told that he shall find; only the asker is promised that he shall receive; only to the one who knocks comes the sweet assurance that the door shall be opened. The Bible is the "door," leading out of the black dungeon of sin into the blessed light and freedom of Christ's merciful love. Then search and ask and knock, for within that golden portal is eternal life.—*Julia H. Thayer, in Interior.*

GUIDED BY FEELINGS.

BECAUSE we recognize the truth that "feeling [is] deeper than all thought," and because the having of "feelings" is an indication of a sensitive, refined, and higher nature, we are liable to believe that our feelings are to be our guide and master. If a person writes to another: "I am never tranquilly sure whether I shall gratify or offend you, but whichever it be, I would not vary my writing if I knew, because I must write what I feel," that correspondent doubtlessly considered himself as exhibiting a loyal spirit toward what was regarded as his rightful master—his feeling. But if one must write and speak what one feels, simply because one feels so, then one's feelings must be always right; for no one ever must do anything but the right thing. Must one scold because he is cross and ill-tempered? Must one indulge in backbitings, in slanders, in insults, because he feels like it? If one feels like sulking, must he sulk? If one feels like stabbing with cold steel or hot words, must he wound or kill? There are right feelings and there are wrong feelings; and it is because feeling is so deep that it is so necessary to distinguish one from the other. It is only half the problem to ask whether you feel like saying this or doing that. The other and more important half is, Ought you to feel so, or ought you not?—*S. S. Times.*

GIVEN FOR OUR LEARNING.

IN reading and studying the Scriptures it is needful to keep in mind the practical purpose of divine revelation. It was given, not to gratify curiosity, not to set before us the men of old time for us to sit in judgment upon them, but to teach God's will concerning us. Instead of asking whether a given personage sinned in a certain case, and whether it was a conscious and deliberate sin, let us ask whether, in the light of the gospel, it would be right for us to do the like; and if we decide that it would not be right, let us be thankful that "the darkness is past, and the true light now shineth." If in the twilight of an imperfect dispensation good men did things which are now so evidently wrong that nobody would think of justifying them, this is evidence, not against those men, but of God's forbearance and tender mercy. Yet we should sin against his mercy if we took counsel of self-will, and presumed to do with our eyes open what those men of old did in partial darkness. It is for us to ask for ourselves, "Lord, what wilt thou have me to do?" instead of asking what is the judgment to be

passed on this or that man for what he did. To this impertinent question the Judge answers: "What is that to thee? Fear God and keep his commandments for thyself."

While the Bible is very frank in disclosing the imperfections of good men, it never justifies their wrongful acts, nor encourages us to do so. At the same time it as little calls for our censure. It bids us consider ourselves, and while recognizing their good traits, look above them to the perfect example of Christ, conformity to whom is the crowning promise of the gospel. No charge against the Scriptures could be more preposterous than that of sanctioning immorality. Their effect, when believed, has uniformly been to elevate and purify and sweeten the morals of men and of societies. Unbelief may pervert them, but the resultant evil is to be ascribed to the unbelief and not to the word. "You say," said a skeptic to a minister, "that 'the gospel is the power of God unto salvation.'" Well, I have heard and read it, and I never felt anything of that power." "You do not quote the whole verse," said the minister. "It is 'the power of God unto salvation to everyone that believeth.'" "You do not believe." And he was a stranger to the saving efficacy of the gospel, not because as presented to him it had parted with any of its proper efficacy, but simply because his unbelief put it from him. We live in an age of prevailing unbelief, and, for that reason, of prevailing indifference to the gospel.—*The Watchman.*

REVERENCE IN THE HOUSE OF GOD.

LACK of reverence for the *place* where God is worshiped is easily and very naturally transferred to the worship performed there, and the next step is a lack of reverence for him in whose name the worship is performed. Yet without this reverence no worship is acceptable. Therefore our churches should always be regarded as holy places, set apart from all unhallowed or common uses, for the worship of Almighty God; and this specific use necessarily excludes all other uses; and while there is no sanctity in the materials, the wood, brick, and mortar of which the houses are made, yet there is a power in association that influences us greatly, and the feeling of reverence for the place and the worship should be carefully maintained and cherished all the time, and everywhere, and that too for our own personal benefit.—*St. Louis Christian Advocate.*

THE IRON IN GOD'S SAND.

IF anyone should give me a dish of sand and say there were particles of iron in it, I might look with my eyes for them, and search for them with my clumsy fingers, and be unable to find them; but let me take a magnet and sweep it, and how it would draw to itself the most invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and, as the magnet finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's sand is gold.—*Oliver Wendell Holmes.*

HAVE thy tools ready; God will find thee work.—*Kingsley.*

The Signs of the Times.

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

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A LESSON FROM EZRA.

In the action of Ezra as he was about to go up to Jerusalem to rebuild the city, there is a lesson for those who at the present time are asking the aid of civil authority in favor of Sunday observance. He had received permission from the king to go up to Jerusalem, and had gathered together a company of his people for that purpose. But the country through which they were to pass was hostile, and they were not men of war, and could not defend themselves. The king was well disposed toward them, and would no doubt have given them a guard of soldiers if they had desired it. But Ezra would not ask help from the king; "for," said he, "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him." Ezra knew that if he should ask for assistance, the king would think that the Lord was not with them, or else that they were afraid to trust him. So he proclaimed a fast, that they might afflict themselves before God to seek of him the right way. Ezra 8:21. And the result is summed up in these words: "So we fasted and besought our God for this; and he was entreated of us."

If Ezra had not been convinced that he was doing the work of the Lord, he would not have trusted in the Lord, but would have asked the assistance of the king. In every instance where people ask for human protection in matters pertaining to religion, it is because there is a belief in their hearts that the Lord is not with them. If there was Bible evidence of the sacredness of Sunday, would its friends ask for a human law in its favor?—Never. God has intrusted his truth to men for them to disseminate, but he has never authorized them to use carnal weapons in its behalf. The commission is to teach all nations; but it is not said that the disciples must force all nations to believe. If anything is really of God, all man has to do is to observe it and teach it, calling on the Lord for help, and the Spirit of God will convict men of sin.

If the advocates of Sunday observance really believe that it is of God, let them teach it with all diligence, asking God to guide them. If it is of God, he will not let it suffer, but will vindicate his truth. But when they ask the aid of politicians, worldly men, these men will help them from worldly considerations, and not as a matter of religion. They will not believe that God is in the movement; but they will identify themselves with it, because they will expect to derive personal advantage from it. And this is the only consideration that will move politicians and men of the world; so that if the movement really were of God, it would be dishonored by such advocacy. God is able to take care of his own truth and people, without the aid of weak and sinful man.

A FOUNDATION-STONE OF THE TEMPORAL MILLENNIUM.

WERE the doctrine of the spiritual millennium, or conversion of the world prior to the second coming of Christ, supported by God's word, we would gladly accept it, and labor for the happy consummation which those who advocate it predict. Did the history of the human race warrant us to expect the golden age, we would, in the absence of Bible testimony, regard the doctrine with favor. But the history of mankind does not warrant any such future, and the evidence of the word is positively against it. And however much we might desire that reign of peace, surely it is not best to cling to error and delude ourselves with Utopian visions of the future, which will prove at the last but a *mirage*, while the perils of the last day find us unprepared. Better to face the facts, and prepare in God's strength to meet them. Error is always a source of weakness. One error, though harmless in itself, often becomes potent for evil by giving birth to others, or by hiding important and essential truths.

While the theory of the temporal millennium is based upon what seems to be plain and emphatic declarations of Holy Writ, it is, we believe, based upon a *misapplication* of those declarations. Its foundation-stones are those promises and predictions respecting the earth; and it is assumed that these promises and predictions are fulfilled during the thousand years of Revelation 20. And while the foundation-stones are perfect for what they were designed by the great Architect, they can never be used for the superstructure of the temporal millennium. They are of too heavy and substantial a material to be transported from that position in the history of the world where Infinite Wisdom has placed them.

It is upon a wrong application of these texts that, we apprehend, the temporal millennium theory is chiefly built. Starting out with the theory that the righteous receive their everlasting reward "beyond the bounds of time and space," and that the full blessedness of this reward is entered upon at the second coming of Christ and the resurrection of the just, the only application which they can consistently make of the predictions of earth's glory is that they are to be fulfilled during the thousand years. This period of time is to be marked by great spiritual and temporal blessings. The earth is to be "filled with the knowledge of the glory of the Lord as the waters cover the sea;" "the wolf shall dwell with the lamb;" "they shall not hurt nor destroy;" the people "shall not build and another inhabit," etc., etc. There are many texts which refer to this happy condition of things. We believe in these precious promises most sincerely, but we earnestly contend that their application has reference not to the earth in its present condition, not to the gospel dispensation, not to the thousand years of Revelation 20, but to the earth renewed, and the eternal ages beyond.

Let us examine some of the declarations of the Bible concerning the earth. That it was created by God for mankind, that man was given dominion over it, that he lost that dominion and it passed into the hands of the usurper, Satan, will probably be denied by no devout Bible reader. This is evident from several considerations. It is expressly declared that man *was* given dominion; that he *is* sold under sin; that the purchased possession must be redeemed; that our Saviour came not only to save sinners, those who were lost, but "that which was lost." Hence Satan is called the "god" and "prince" of this world. He presented its dominion before the Son of man as a temptation. But all this is to be changed. The Stronger than the strong man will come, bind the strong man, and spoil his house. That creation which was pro-

nounced "good" by its Author, which has been marred and cursed by sin, will yet bloom in more than its Eden beauty.

The way in which this change is wrought is plainly set forth by the apostle Peter in the third chapter of his second epistle. He presents the earth in three phases: (1) "The world that then was," the antediluvian world, which, being overflowed with water, perished; (2) the present condition of the world, or "the heavens and the earth that are now," which are "reserved unto fire against the day of judgment and perdition of ungodly men;" and (3) the "new heavens and new earth, wherein dwelleth righteousness," for which the people of God look according to his promise. See Isa. 65:17. Was the antediluvian world literal?—None will deny it. None but those who "willingly are ignorant" will deny the flood. Are the heavens and earth that are now literal? Then the new heavens and earth are also literal. "The heavens and earth which are now" are the same as those which "perished" by the flood, differing only by the additional curse which came because of increased sin through the upheavals of that terrible event. The new heavens and earth are the same earth purified and renovated by the fires of judgment, with the curse of sin removed. Purchased by the precious blood of Christ, it returns to its rightful Ruler, the Son of man, the second Adam, its Creator and Redeemer. Where the curse has rested (and none will deny that the earth is that place), it will be said, "And there shall be no more curse." Thus also the wicked will receive their final punishment in the judgment fires which shall purify the earth. 2 Peter 3:9; 2:9; Mal. 4:1. Prov. 11:31 will be literally fulfilled, not in this life, but in that which is to come. The wicked will receive the execution of their sentence at the close of the thousand years, when they are raised from the dead. Revelation 20.

But where are the righteous during the millennium?—They are with Christ in heaven. At the second advent they are "caught up" "in the clouds to meet the Lord in the air" (1 Thess. 4:16, 17), and taken by him to those "many mansions" (John 14:1-3) which he has prepared for them. There they "reign with Christ a thousand years." During this period the earth, which was broken down and desolated by the presence of the Lord, lies forsaken and empty, reduced to a chaotic condition. At the end of this period, as above remarked, the fires of the last day will purify the earth, and destroy the works of wickedness. And from its ashes will spring "new heavens and a new earth." The New Jerusalem, the capital city, will descend with that innumerable blood-washed throng to take possession of Eden restored. Earth's history does not end in the blackness of darkness. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited." Isa. 45:18. So the faithful are called to the inheritance of that kingdom prepared for them "from the foundation of the world." Matt. 25:34. So "the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:11. There will be no more sighing or sorrow, no more pain or woe, no more sad partings, no more death. "Jerusalem which is above," "the mother of us all," will be inhabited by her children; the everlasting Father, our adorable Redeemer, will dwell among them with his own glorious presence; the children, once captives of sin and Satan, are freed, and all at home. No longer will death claim them as his; the shout of the conqueror is theirs: "O death, where is thy sting? O grave, where is thy victory?" No longer, in the "land of the enemy," will Israel hang their harps on the willows by the rivers of Babylon; but the "ransomed of the Lord," from every land and nation and age, "will return and

EVERY duty omitted obscures some truth we should know.—*Ruskin.*

come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Yes, God's purpose concerning the earth will be fulfilled—it will be inhabited by the faithful of all ages, whose blood has cried to God for justice to the oppressor, and whose prayers are recorded in heaven. Long has the usurper ruled and blasted earth's fair domain; long has creation groaned and traveled under the curse; long has the agonizing cry, "How long, O Lord, how long?" been forced from the lips of those who, laboring for sinners, have enriched the soil with their blood and watered it with their tears; long has the world been a vast charnel and lazaret-house for the victims of sin; long have the careless, reckless, pleasure-seeking, world-loving mass of humanity passed heedlessly on over the graves of those who have gone before, recking not of the doom that awaits them; long have the faithful few lived and labored, prayed and preached, endured and died, for God and his truth; long—but not for aye! There succeeds to the long dark night of sin a brighter morn than earth has ever known—a morn whose ascending sun shall never know decline, whose day ends not with night.

We firmly believe that the wrong conceptions held by the mass of Christians concerning the final home of the people of God, form the chief part of the foundation of the world's conversion theory. Had the church adhered to "the hope of the promise made of God unto our fathers," which relates to the inheritance of the saints in light, and which is so plainly revealed in the word of God, the fascinating fable of the temporal millennium would not now be blinding so many of her children in regard to the coming of the day of God. At some future time we may examine another foundation-stone of this baseless fabric.

M. C. W.

WHAT IS THE APOSTASY?

WITH the following extract from the *Christian Cynosure*, not long since, we have no fault to find. We do not agree with the writer, however, that the great apostasy which is threatening Christianity is lodge worship, although we have no defense for the lodge. There is truth in the extract which is worth heeding, and to which the *Cynosure* itself is blind. The writer says:—

"The Jews were always nominally worshippers of Jehovah. At their period of lowest declension they never formally renounced their allegiance; and by numerous passages in the prophets we learn that the temple service was kept up on a magnificent scale, even when secret false worship was degrading the morals and spiritually debauching the whole people. Christianity is in no danger of being superseded by any other religion. The principles of Buddhism may be taught as a fashionable "craze," and infidel lecturers like Ingersoll may gain admirers and disciples; but the mass of the people will never become Buddhists or infidels. The peril is rather in the mixing of false religions with the true. A mixture of rites and doctrines borrowed from heathenism, and superadded to the true worship of God, made the great Roman Catholic apostasy; and Protestantism is on the way to an apostasy equally terrible."

By "Christianity is in no danger of being superseded by any other religion," the writer evidently means Christianity professedly. Of course when Christianity becomes so mixed with other religion as to lose its distinctive characteristics, it is no longer Christianity; it is a false religion. It may have a name to live, but it is dead. And this is truly the danger that threatens Christianity to-day; and the very journal from which the above is taken is, heel and wimple, helping it on to the danger. It may warn against some evils, but it is nourishing others still greater. In fact, all National Reformers denounce, as does the *Cynosure*, the coldness, weakness, and backsliding of the church. But how is it to be remedied?

The remedy proposed is religious legislation, or legislation in behalf of religion, acknowledging God nationally, accepting Christ as King, etc. But what is this but apostasy? The way of propagating true Christianity is to "preach the gospel" (Mark 16:15); to "persuade men" (2 Cor. 5:11); to beseech men to be reconciled to God (verse 20); the Christian's weapons are "not carnal" (2 Cor. 10:4), but spiritual (Eph. 6:13-17); he is not to dominate over men's faith, but to be helpers of their joy (2 Cor. 1:24). Being reviled, Christians are to bless; being persecuted, they should suffer it; being defamed, they are to entreat. 1 Cor. 4:12, 13. This is a little of the Bible evidence as to how Christians should propagate Christianity, and comfort themselves when opposed.

But how do the National Reformers propose to do? They propose to be ministers, not of the gospel, but the law; to *compel* men with carnal weapons, not persuade them; not by such teaching as will help men into the faith, but to dominate their faith; being reviled, they would prosecute; being persecuted, they would retaliate; being defamed, they would count it worthy of imprisonment. This is National Reform government.

If this be not apostasy, we do not know what apostasy is. And yet the government would be Christian! Why not? has it not been voted so? National Reformers are ministers of Christ to dispense law! Why not? have they not been voted so? The pope of Rome is Christ's vicar, self-constituted. May not National Reformers be the same in the same way?

But woe be unto this nation when it is blessed with such a dominant Christianity as that. And yet papers like the *Cynosure*, the *Christian (?) Statesman*, and the *Christian (?) Nation*, consider this fearful apostasy the highest type of Christianity. Even so Rome did in the Dark Ages. But Jesus has said, "Yea, the time cometh, that whosoever killeth you will think that he doeth God service." Great and ambitious men have been deceived in the past; human nature is the same now.

Christ has promised all power to propagate his gospel in his way, the way of peace and mercy and love. He who turns from that way to the gospel of force denies Christ and degrades the divine to the level of the human. M. C. W.

JEWISH AND CHRISTIAN BAPTISM.

A CORRESPONDENT writes: "I should like to have stated through the columns of the SIGNS OF THE TIMES the difference between Jewish and Christian baptism," and asks if there is any printed work on the subject of Jewish baptism.

1. We will answer the last question first: There may be works on that subject, but there are none that we recall.

2. It is a disputed point as to whether there was Jewish baptism previous to the time of Christ. The evidence, however, seems to point to the affirmative. The tradition of the rabbins, according to Kitto, refer to it as a rite in existence hundreds of years before the Christian era. An evidence that baptism was known to them is shown by the fact that they did not appear surprised at the baptism of John.

3. The ceremony of Jewish baptism is thus described by Kitto: "The ceremony was performed in the presence of three persons who had acted as the instructors of the convert, and were regarded as not only witnesses for his baptism, but, with reference to the idea of a new birth therewith connected, as his fathers. Having stripped himself, cut his hair, and pared the nails on his hands and feet, he went into the water up to the arms; the laws were then read to him, and, having promised to obey them, he immersed himself wholly. Females were attended to the bath by persons of their own sex, while their teachers stood outside the door.

After their immersion they received a new name. When a proselyte had young children, these were baptized with their parents. Having been thus by circumcision and baptism received into the Israelitish community, the convert had to celebrate his entrance by the presentation of an offering unto God, without which no one could approach the Lord. The offering consisted of a bullock, or a pair of turtle doves, or two pigeons."

4. The object of Jewish baptism was to show that the proselyte or convert had renounced Paganism, and was purified from its wickedness. It was really only one act of an elaborate ceremony, the other two of which were circumcision and free-will offering.

5. The difference between that and Christian baptism seems to lie in this one fact,—the Jewish baptism carried with it the idea of renunciation, but not that of faith. It did not show faith in a Saviour to come, nor in the resurrection of the dead. Its main idea seems to be that of purification. Christian baptism, on the other hand, not only conveyed the idea of renunciation of the world, but was the manifestation of faith in Christ—his death, burial, and resurrection to an immortal life. To use the figure of a marriage, it is the marriage ceremony which unites the believer to Christ.

LUTHER AND THE SABBATH.

A FRIEND wishes to know just what Luther's position on the Sabbath was. Some state that he did not hold to Sunday sacredness, while the *Lutheran Observer*, which swears by the name of the great Reformer, contends that Luther had a strict regard for the Sabbath (Sunday). Which of these claims is correct?

Probably both are to some extent. Luther may be quoted on both sides of nearly every important doctrine. He saw not all things clearly. It was some time before he saw the iniquity of the Roman Church. For a long period he was in a transition state, during which time he said many things hard to be reconciled. They should not be used against him nor in favor of erring tradition. He believed that Sunday was in a sense obligatory, but did not consider that much sacredness attached to the day.

But Luther's idea of Sunday sacredness was altogether different from the ideas of the *Lutheran Observer*. The *Observer* wants the Sunday of the Puritans enforced by medieval law. Luther held that the day was ceremonial. While Luther held to the binding obligation of the law, he also held that obedience to the law must be the work of faith in order to be of any worth. Gilfillan, who used everything which could be used to bolster up Sunday sacredness, says of Luther and his fellows:—

"They erred, indeed, as we conceive, by regarding this commandment [the fourth] as partly ceremonial."—*The Sabbath*, p. 418. The "Confession of Augsburg" (p. 416), drawn up by the Reformers, quoted by the above author, declares: "The general rule abideth still in the moral law, that at certain times we should come together to these godly exercises; but the special day, which was but a ceremony, is free." Luther could see no other way, Gilfillan says, to account for the change in the day.

Again: The character of Sunday-keeping in Germany and other Lutheran countries is sufficient to show the mould given it by Luther. It was by the church at that time considered in part, at least, a holiday. And this was as true in England as in Germany.

But what difference does it make whether Luther regarded Sunday sacred or otherwise? What difference does it make whether all the world are for Sunday or otherwise? The question a Christian ought to ask, a question all ought to ask, "How

does God regard it? What day has he given as the Sabbath?" Luther lived in that time when light was but beginning to shine anew from the word which had been long hidden by tradition. God called him to preach justification by faith. Upon others he has laid the burden of reform concerning the Sabbath and kindred truths.

Luther is not our example, nor indeed is any man, however great or glorious his work. Neither is Luther's teaching, or the teaching of any man, our standard of doctrine. Christ says, "Follow thou me." And in the Scripture of truth the man of God is "thoroughly furnished unto all good works." The best way to honor Luther is to follow on to know the Lord, to walk in that light which he was permitted to enter only a little way. Great men nor great names will not save us. Neither Paul, nor Apollos, nor Cephas, nor Luther, nor Wesley, will or can redeem us. We may call ourselves children of Abraham, but that will not make us his seed. Faith in Christ, which obeys God with gratitude for the privilege, is the only thing which will avail us in the day of God.

LAST-DAY SCOFFERS.

THE apostle Peter evidently did not agree very well with some opinions which are quite popular nowadays. For instance, he did not take kindly to the idea that nothing can be known about the second coming of Christ, and that nothing should be said about it. In one of his epistles he says: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance; that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour."

From this we learn that the apostle thought it worth his while, or rather the Spirit of God inspired him, to write an epistle to stir up the minds of the "beloved," that they might "be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles." But what had the prophets spoken, to which the Holy Spirit desired to call special attention? This question is answered by the verses immediately following the scripture already quoted. We read:—

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

And is not that just what people do say? Do we not hear it almost every day of our lives? and is it not preached from thousands of pulpits, and published in hundreds of papers throughout the land? It is not necessary that in order to be scoffers people should be what the world calls wicked. No, indeed; God calls those scoffers who disbelieve his truth and make light of his word. And so Peter says that they scoff who ask, "Where is the promise of his coming?"

But the fact that the Spirit said that this question would be asked shows that some would be saying that the Lord is coming; for if no one said anything about his coming, how could others scoff, and say, We see no sign of anything unusual, "for since the fathers fell asleep all things continue as they were from the beginning of the creation?" But that is just what they do say; and it is just what tens of thousands of people all over the land are saying to-day. They argue that the Lord cannot come for hundreds of years yet; that the world is not all settled yet; that there is still a large supply of coal and oil in the earth; that the gospel has not yet done its work, and that there is not the least sign of the end to be seen anywhere. You point them to the fulfillment of prophecy, and it don't mean anything to them; you tell

them of the signs which have appeared from time to time in the sun, moon, and stars, and they say, "Oh, that don't mean anything!"

But why do not all these things have any meaning? Says the apostle: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

That is where the trouble is; they do not see any signs of the coming of the Lord because—there are none?—Oh, no! because they do not want to see them; they are *willingly* ignorant. But that makes no difference with the fulfillment of God's word. The people in Noah's time did not believe that the flood was coming, and they no doubt reasoned just as people do now; but that did not change the purpose of God; and "the world that then was, being overflowed with water, perished." And we know that it will be just that way in the last days, only "the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire."

People were wicked in Noah's time, and they had not the least faith in the flood; they did not believe a word that Noah said on that subject; and so they kept right on enjoying themselves, "eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away;" and, says the Saviour, "So shall also the coming of the Son of man be."

But the matter of the surprise is not the only point of resemblance; for says the apostle, of those who shall live in the last days, "They willingly are ignorant," and that is just the way it was with those to whom Noah preached; they did not know the flood was coming. No indeed; if they had there would have been need of a whole fleet of arks. But why did they not know?—Simply because they were willingly ignorant. And that is the way Peter says it will be in the last days. You just speak of the coming of the Lord, and see how incredulously most people will look at you; even many professed Christians will almost pity you because you are so foolish! They do not believe it, and they are surprised that anyone else should. But willing ignorance is sin, and so in the last days people will be wicked; and that too is just as it was in the days of Noah, for we read of the days just before the flood, that "the wickedness of man was great;" and everybody knows that the same is true of the world to-day. No, everybody does not know this fact, for some are willingly ignorant even of the condition of their own hearts, and they imagine that the world is growing better, when they are simply growing more like the world. They close their eyes to present facts, and their ears to the truths of God's word, and whereas the Bible says that "evil men and seducers shall wax worse and worse, deceiving and being deceived," and that "as the days of Noah were, so shall also the coming of the Son of man be," they say that the world is growing better; that ere long everybody will be converted, and the world enjoy a thousand years of peace and safety before the coming of the Lord! But in this they are *willingly* ignorant, and their ignorance only furnishes another evidence that "the coming of the Lord draweth nigh."

C. P. B.

RARE VIRTUE.—It was said of Archbishop Cranmer: "Do my Lord of Canterbury an ill turn and he will be your friend forever." The opposite may be safely affirmed of the average church member,—do him an ill turn and he is your enemy forever.

PROHIBITION AND SUNDAY LAWS.

THE *California Prohibitionist* not long since contained a letter from a once subscriber who said he could not support the Prohibition party as long as it was connected with religious legislation. And, by the way, many other honest, far-seeing, fair-minded men are coming to the same conclusions. To the reasons vouchsafed by this man, the *Prohibitionist* replies, a part of which we quote:—

"The [Prohibition] party declares through its platform: 'For the preservation of the Sabbath as a civil institution without oppressing any who religiously observe the same on any other than the first day of the week.' The commandment of God directs us to 'remember the Sabbath-day to keep it holy.' The two are certainly in accord, and it seems passing strange that a 'minister of the gospel' should object to a party which stands by the Lord's commands."

With all respect to our esteemed contemporary, we say that the two are certainly *not* in accord. And this we think will be plain to anyone who will give it a moment's fair consideration.

1. The command of God is spiritual and spiritual only. It can only be kept by those who render obedience from a grateful and regenerate heart. It covers not the mere outward act but includes the spirit, the animus, the motive, as well. Without this it is nothing. To keep the Sabbath holy he must be holy who keeps it. Only willing, unselfish obedience is acceptable to God.

2. But human law can only compel outward obedience. Instead of compulsory obedience being favorable to holiness of heart and mind, it tends the other way, and becomes thereby a yoke of bondage.

3. Such a Sabbath law makes men hypocrites. As the outward pretension is all there is from which men may judge, and as the most arant hypocrites will proclaim their piety the loudest in order to curry favor with the dominant religious-political party, so these mere mouthing and hypocritical demagogues will be given the highest places in government in upholding so-called divine law. And as others see how these obtain position by great pretensions, the dishonest and scheming will in turn become pious in order to gain power. Thus such a government will, as such a government always has, breed hypocrisy, greed, and every baleful fruit.

4. Neither will it be God's law enforced by civil statute, but men's interpretation of God's law. And whether those men are right or wrong in that interpretation, they have no right to compel others to do what they believe to be duty to God. We give not an account to men, but every one of us must give an account to God. The Sabbath belongs to God, and to God alone; to him alone we must give an account of what day we keep, and how we keep it, or whether we keep no day at all.

There is a seeming surface plausibility in all these demands for a Sunday law, but that plausibility, like the whitened sepulchers of old, covers all kinds of rottenness and corruption. We are surprised to see our hitherto fair-minded contemporary on that side. Is the ecclesiastical influence too strong for it?

M. C. W.

NOTHING IS TOO HARD FOR GOD.—God is not exhausted nor the gospel worn out. What we need is faith—a mighty faith to project God and this gospel in the fullness of their power on the world. Forty years ago Dr. Morrison was addressing, in a locked inner room, two or three Chinese, who listened in peril of their lives; now there are in China some 50,000 converts. "Do you think," asked the captain of the ship which took him out, "that you can make an impression on the 450,000,000 Chinese?" "No," he answered, "but God can."

SOUTH AFRICA AS A MISSION FIELD.
NO. 2.

At different periods of the earth's history, the Lord has in an especial manner honored one nation or continent more highly than another. Palestine was chosen as the land wherein the Saviour should make his earthly sojourn. Asia was thus made to be the abode of the Son of God, and her inhabitants were privileged to be among the first to hear the teachings that fell from the divine lips, and to witness the example of him who is the Pattern of all the world. Europe and England have been the scenes of the Reformation; their mountains and caves have proved refuges for the people of God on many occasions, and noble men and women have been raised up from time to time among those nations, to carry forward new reforms in the church. And now in the last days the Master of the vineyard has so ordered and shaped human events that on the United States has been bestowed the honor of cradling the Third Angel's Message.

But has Africa been forgotten? has the Lord never bestowed any honor on this large continent?—Yes, Africa also has been made to play a part in the drama of divine history. She was an asylum for the patriarchs in days of old, for here it was that Abraham, Isaac, and Jacob were preserved in times of famine. She was a refuge for Jeremiah when he was rejected of his own people; and, above all, it was here that Joseph and Mary fled with the infant Jesus, to escape the cruel decrees of Herod, the king. It is true that at the present time there is no country that is in a state of greater darkness than Africa, but it is also true that there is no place on the face of the earth that contains so many different tribes of savages as does the soil of Africa. There is no place in all the earth where all denominations are putting forth greater efforts to civilize and to Christianize the inhabitants than in Africa, and in many once dark spots the true light of the gospel commences to burn with a glorious luster. This is not only true of the central portion of the continent, and those places from which little is heard, but also in the southern lands a great work is being done, and there are but few tribes that are not represented to a greater or less extent in the ranks of Christianity.

Much effort is being put forth at the present time to elevate the standard of Christianity and the social state of society in the modern nations of the earth, but are there not worthy souls here among the natives of Africa? Similar instances may be seen in the Bible. At one period we read that there were many lepers in Israel, but none of them were cleansed except Naaman, the Syrian. In the days of Elijah the prophet there were many widows in Israel, or among the professed people of God, and yet it was a woman of Sarepta that was chosen to shield this servant of the Lord. There are precious souls in every nation, and there is a truth to be carried to them. God calls for consecrated laborers to do this work, those who are not afraid of hardship and danger, those who will have such a hold on the arm of Heaven that they will not shrink beneath the most bitter discouragements and the most trying circumstances.

Again, there is a providence to be seen in the wonderful way in which many colored people have been brought as slaves from other lands to this continent. Many of these were of royal blood and of the most enlightened class. Here the missionaries have access to them, and they learn of the wondrous love of Jesus. They are taught concerning that great God who reigns supreme above all other gods, and now that they are at liberty, they, having themselves heard the glad tidings of salvation, seem to have a burden to take it to their friends and relatives in the islands of the sea, from whence they originally came. Thus the wisdom

of God can be seen in bringing all of these different tribes and nationalities to this country; for in many of the places from which they came it is impossible for white men to live, and the light of the gospel would have been retarded from spreading its beams all over the globe.

We should be thankful to God that all the closing work has not been left with us to do; were this the case, it would take us years and years to do the work; but we should praise the Master that he has in his mercy and love put it into the hearts of others to go out and labor with these people, and prepare the way for us, thus making our work a lighter and an easier one. God has given us a special work to do, but he has given to others also a task to perform, and it is certainly not out of place for us to assist them by our prayers, and by manifesting an interest in their work.

Many men of different crafts are employed in erecting a building, but should he who puts on the finishing touches claim all the honor of the work? He has in truth done less than any of the others. We have the final work to do in preparing a people to stand before the throne of God without spot or blemish, but there are others whom God is using to pave the way for us. May God help us to view these things in their true light, and set a proper estimate upon them. S. N. H.

The Sabbath-School.

Letter to the Hebrews.

HEBREWS 7:27 to 8:2.

(Lesson 14, January 4, 1890.)

1. WHY were there many priests of the order of Aaron?

2. Why is there but one of the order of Melchizedek?

3. How often did those priests offer up sacrifice?

"Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself." Heb. 7:27.

4. For whom did they offer sacrifice?—*Ib.* See Lev. 9:7.

5. How often did the high priest of the new covenant offer sacrifice? Heb. 7:27.

6. What sacrifice did he offer?—*Ib.*

7. Did he make any offering for himself?—*Ib.*

8. Why did he not offer for himself, as the other priests did?—*Ib.*, and verse 26.

9. What kind of high priests were made by the law of Moses?

"For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore." Verse 28.

10. What is meant by their having infirmity? *Ans.*—They were frail, imperfect, not enduring.

11. What kind of priest was made by the oath? Verse 28.

12. What was the oath to which the apostle refers?

"The Lord has sworn, and will not repent, Thou art a priest forever after the order of Melchizedek." Ps. 110:4.

13. What were the main points of difference between the two orders of priesthood? See note.

14. How does Paul sum up his argument?

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb. 8:1.

15. What does he mean by such a high

priest? *Ans.*—Such as has been described in chapter 7.

16. Where is our high priest? Heb. 8:1.

17. Of what is he a minister?

"A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Verse 2.

18. In what scriptures do we first learn of the sanctuary? Ex. 25:1-8.

19. Who was to make the sanctuary?—*Ib.*

20. What was the object of the sanctuary?

"And let them make me a sanctuary; that I may dwell among them." Verse 8.

21. How many apartments, or rooms, had the sanctuary?

"And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy." Ex. 26:33.

22. What were these rooms called?—*Ib.*

23. What was put in the first, or holy place? Ex. 26:35; 40:22-27.

24. What was in the second, or most holy?

"And thou shalt hang up the veil under the taches, that thou mayest bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy. And thou shalt put the mercy-seat upon the ark of the testimony in the most holy place." Ex. 26:33, 34.

"And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubim." 1 Kings 8:6.

25. According to what was it built?

"According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." "And look that thou make them after their pattern, which was showed thee in the mount." Ex. 25:9, 40.

NOTES.

HEBREWS 7 is a most interesting chapter. The subject of the Melchizedek priesthood was introduced in chapter 5:6; but the depth of the subject, and the reflection that the brethren to whom he was writing had not properly improved their opportunities, and were not well prepared to appreciate the weighty truths of which he had to speak, led the writer to make a digression, in which he first described their condition, and then gave them a most solemn admonition, pointing out their great danger, and then gave them encouragement, setting before them the example of Abraham, and the faithfulness and righteousness of God in keeping his promises. By a happy and natural process he turns the subject of our hope, which rests on the promises made to Abraham, in the direction of the priesthood of Christ after the order of Melchizedek, from which he had been diverted, which is the great object of this letter.

WITHOUT indulging in any curious speculations, or dealing in any inferences, we find at least ten prominent points of difference between the two orders of priesthood. We will enumerate them as follows:—

1. Christ's priesthood is kingly; it is on the throne of his Father in heaven. Aaron had no kingship.

2. In his priesthood no genealogy was reckoned. In Aaron's line no one could act unless his genealogy was clear and undisputed.

3. He was born of the tribe of Judah, though that fact was in nowise material to his priesthood. The other priests were of the tribe of Levi, and this was a necessity.

4. He can save completely, or to the uttermost. Their priesthood and service made nothing perfect.

5. His priesthood is in heaven. Theirs was earthly.

6. His priesthood is perpetual, not transferable.

Theirs was temporary; their death caused a succession.

7. He is ever without sin. They had infirmity, and were sinners, even as others.

8. He offered but one sacrifice. They offered many, daily, year by year continually.

9. He offered no sacrifice for himself. They had to offer for themselves.

10. He was constituted priest by an oath of God. Their priesthood was arranged through a mortal man.

It would be difficult to add anything to the evidences of the dignity and efficiency of our High Priest. It was pertinent that the Lord should inquire what more could have been done to his vineyard—his people—that he has not done. Isa. 5: 1-7. What fruit shall we render to him for such wondrous provision for our salvation?

At this point the apostle sums up and applies the argument, and then passes from the difference of the priests to the difference of the covenants under which they served, including the difference of the offerings. This line of argument he continues until he comes to the close of all priestly work, and the coming again of the Son of God unto the full salvation of them that look for him.

The Missionary.

THE ENTRANCE OF THE GOSPEL IN JAPAN.

How many times can the Christian student of history see instances of where the hand of Providence has guided and shaped various influences till they have culminated in glory to God and the salvation of souls. In fact, it is specially marked in nearly all countries where God has had many people. This is true of Japan. To Commodore Perry, an American, is ascribed much of the work of opening Japan to the gospel, but Commodore Perry and America were one line of influences. Another equally important was working within the island empire.

Yokoi, the Japanese statesman and true man, was one of the agencies used of God to open Japan to the gospel. Rev. W. E. Griffis, of Boston, Mass, in a little pamphlet entitled, "New Japan and the Gospel," gives a brief sketch of Yokoi's life and work, which we know will be of interest to our readers. We give the substance of Mr. Griffis' words:—

To tell a long story briefly, Yokoi was born in 1808, and remained a bachelor until forty, that he might become a masterful scholar. Hating mere pedantry and erudition, Yokoi sought to know truth, and to reform his native land, so sunk in heathenism, idolatry, superstition, sensualism, and despotism. He waited long years vainly for an opportunity that never came until the American flag mirrored its stars and stripes in the waters of Yeddo Bay. Then, rising to the occasion, and brave as a lion, Yokoi, despite dangers to his life, declared in favor of intercourse with foreigners, reform of hoary abuses and cruelties, and the lightening of the people's burdens. One of the first to recognize his character and abilities was the Baron of Echizen. Inviting Yokoi to be his teacher and counselor, this enlightened nobleman made his court at Fukui, the center of light, learning, and reform. When called to be premier in Yeddo, the Lord of Echizen made Yokoi his right-hand man, and noble were their labors in the

interest of reform; but the time of cleansing the Augean stables had not yet come, and on the premier resigning office, Yokoi retired to his farm in Higo.

There he conceived the plan of sending Japanese lads to study in the United States, and his nephews, Isé and Numagawa, the first of hundreds to follow, arrived at New Brunswick in 1866. He also taught the people to improve the products most in demand in Europe and America, and thus increase Japanese commerce.

Greatest of all, this admirer of the American Constitution, government, and people, obtained from missionaries in Shanghai a copy of the Bible in Chinese, and, reading it, was convinced of its truth. Though disapproving of some of the forms which Christianity had assumed in the history of Europe, we may say truly that, without having seen a missionary, and when there were no Christians whom he knew of in Japan, and no church, Yokoi was essentially a Christian. In a letter to a friend he wrote: "In a few years Christianity will come to Japan, and capture the hearts of the best young men."

On the 3d of January, 1868, the crisis of a century and a half of internal preparation, hastened powerfully by the advent of Perry and foreigners, was precipitated; the Tycoon was overthrown; feudalism received its first blow; and the government which rules Japan was inaugurated. Yokoi was at once summoned to the new cabinet, and made a counselor of the emperor. Even before he arrived the new constitution had been proclaimed, the mikado taking oath to enforce the five articles on which it was based. These, proposed by Mr. Yuri, of Fukui, a young disciple of Yokoi, were:—

1. The formation of a congress, or deliberative body.
2. The decision of government measures according to public opinion.
3. Abolition of uncivilized customs.
4. Impartiality and justice displayed in nature to be made the basis of action.
5. Intellect and learning to be sought for throughout the whole world to establish the empire.

New Japan was thus born. Arriving promptly in Kioto, Mr. Yokoi, then sixty years of age, and the oldest of his colleagues, began his incessant labors in the interest of morality, freedom, reform, and justice. He proposed at once the elevation to citizenship of the degraded Yéta class, who, though human beings, had been treated for centuries as beasts. He plead for freedom of speech and the press, the equalization of taxation, and the noble ideas which, on the 11th of February, 1889, were settled in the present constitution of Japan.

In one year he had done a mighty work in building up New Japan, despite threatened assassination; but his end was near. On the 15th of February, 1869, on his return from the palace, he was set upon by six men, and shot, beheaded, outraged, and his headless trunk left in the streets of Kioto. The only reason given by his assassins and by Japanese historians for the dastardly deed is that Yokoi was suspected of harboring "evil opinions," by which was then meant Christianity. Thus died a patriot, and we think we may say (not a church member, but) a Christian. He died

for Japan, for freedom, for man, for Christ.

"The noblest place for man to die
Is where he dies for man."

The blood of this martyr was the seed of New Japan. Shall it be the seed of the church of Christ also?

AMONG THE CHURCHES IN CALIFORNIA.

AFTER attending the camp-meeting at Arroyo Grande, I visited the company of Sabbath-keepers at Santa Barbara. I remained with them from November 1 to 7; held nine meetings, and sold over 4,000 pages of books. They had been longing for someone to come and break to them the bread of life. Some had grown cold by not paying heed to the Saviour's admonition to watch and pray. All promised to be more watchful in the future. They have a church building free of debt. The building and lot were given them by a brother that loved the truth. They are not yet organized as a church, but desire to be in the near future. If they walk in the counsel of God they can be a light to the many inhabitants of Santa Barbara.

November 7 to 25 I spent in Los Angeles and neighboring towns, namely, Santa Ana, Norwalk, Pasadena, El Monte, and Rivera. It had been about five years since I visited some of these places. I was glad to greet old friends and form new acquaintances. At Santa Ana I held three meetings and one Bible-reading. After a discourse on the Sabbath, on the necessity of doing just what the Lord commands, we had a social meeting. Confessions were made with brokenness of spirit, and about all of the church took part, and the Lord came very near to his people. They have a building of their own all done but plastering. They have a membership of about forty.

I visited the Norwalk church, held two services, visited some of their members, took some subscriptions for our periodicals, sold some books, and left them much encouraged.

The church at Pasadena is a growing church, and they have a good field for labor. Quite a number are interested in the views held by us. One came to Los Angeles to have the ordinance of baptism administered to him. I held one meeting and Bible-reading with them. They are very desirous to have the living preacher visit them often. They have a comfortable house of worship, a love of the truth in their hearts, and a mind to work.

There are some scattered brethren in and around El Monte. They have a Sabbath-school, and are endeavoring to maintain a spiritual interest. I visited them at their homes, held some Bible-readings with them to strengthen their faith in the near coming of Christ, and what was necessary to be prepared for that event.

I spoke to a few friends at Sierra Madre, at Dr. Gibbs' sanitarium.

In company with Brethren Hunter and Owen I labored in the interest of our people at Los Angeles; pointed testimonies were greatly needed to correct some evils that had crept into this church. One was disfellowshipped, and others saw mistakes that had been made, which were repented of, and we feel hopeful for them.

Los Angeles is a good missionary field, it

being a winter resort for Eastern people. The hotels and depots furnish excellent places for our periodicals, where they will be read by thousands. God has given us favor with those having charge of these public places, and now all the leading hotels and every depot are being supplied with reading matter by the local Tract and Missionary Society of that city. Distributers are used in the depots, and holders in the hotels.

From Los Angeles I went to Bakersfield. I found a small company, most of whom embraced the truth in Minnesota, and are now in the faith, and eager to learn all their duty. I remained with them nine days and held seventeen meetings, quite a number of which were Bible-readings. I gave the readings during the day, and held public services evenings. The interest increased to the last. The last meeting held, many had to leave for the want of room. This seems to be a good field for tent labor. Two good souls took their stand and were baptized. A company was formed of eleven members, and a leader, treasurer, and secretary chosen. It is hoped that a church may soon be organized.

We also organized a Tract and Missionary Society, with ten members. A club of twenty SIGNS was taken and also a club of twenty *Sentinels*. A good supply of tracts was ordered, and there was a willingness manifested to work. I sold some books, took one subscription for the SIGNS, and left them glad of my visit, and sorry that my stay could not be longer. My tour South has been an enjoyable one to me, and I trust it has been profitable.

WM. INGS.

St. Helena, Cal.

TULARE CITY AND FRESNO.

I AM glad to report that God has brought two more precious souls to the knowledge and acceptance of the "commandments of God and the faith of Jesus" since our last report. We have taken down our tent, and transferred our meetings to a commodious hall which we have secured free of rent. We are encouraged in our work here, and look faithfully for the blessing of God to rest upon it.

Having learned that no one was appointed to report the Fresno church dedicatory services of the 27th of October, even at this late date I will briefly report that very interesting and important occasion.

The church is a substantial brick edifice, with bell and clock tower, about 58x106. The details I do not now recall; suffice to say that it is a magnificent building, throughout. The spacious auditorium and gallery, seated with opera-house chairs, in circular order, will accommodate from one thousand to twelve hundred persons. Back of the pulpit, in letters of gold, is the law of God. Just below the pulpit is a movable baptismal font, and below this is the platform for the organ and choir. The platform is so arranged that the organ can be depressed during baptism, so as not to obstruct the view of the audience. The full house, the light softened by the stained plate-glass windows, the tone and color of all the surroundings, made an impressive picture. Back of the auditorium the building is divided into two stories, each of which is composed of two rooms, connected by folding doors, by which the two rooms can be made one.

These rooms are very convenient for Sabbath-school, and also for day-school; this I believe was the design of the builders.

The day appointed for dedication was one of California's finest, and at half past two o'clock the great auditorium was filled, some being turned away from the house, not being able to find seats because of the press.

The services were conducted by Dr. W. H. Maxon, Elder M. C. Wilcox, Elder E. R. Jones, Elder J. H. Cook, and the writer, who preached the dedicatory sermon. The Lord blessed, and the large congregation was favorably impressed.

Fresno is undoubtedly a good field in which to labor for Christ, and if the Fresno church abide in the Vine they will bear rich fruitage unto him.

A. W. BARTLETT.

December 10, 1889.

"ON, STANLEY, ON!"

BRILLIANTLY shines this name in the resplendent list of great explorers. To America, to newspaper enterprise, and to the New York *Herald* in particular, belongs the credit, while to the whole world accrues the benefit, and to the human race the glory.

Christianity is the indirect cause of it all. What sent Stanley to Africa?—The uncertainty of the fate of Dr. David Livingstone. What sent him there from Scotland?—The love of Christ constrained him; his motive in exploration was not primarily his own glory or that of the British Empire, but Christian civilization. In searching for the intrepid missionary, Stanley displayed heroism, sagacity, and genius, which attracted the notice, elicited the admiration, and won the confidence of the world.

His subsequent hardships, labors, and discoveries have made him more famous than any of his predecessors. They have opened the richest portions of the continent to commerce, revealed the extent, and led to what it is hoped will prove effectual measures for the suppression, of the slave-trade, and thrown open avenues for the entrance of Christianity.

After Stanley went William Taylor, not less courageous, if possible more enthusiastic, without the patronage of earthly kings, but endeavoring to possess the land in the name of the King of kings—Stanley young and virile, Taylor having reached the age when nature longs for repose. The sovereign ties which have patronized Stanley seek commercial gain and territorial expansion; Taylor goes with the apostolic proclamation, "I seek not yours, but you."

A special glory of Stanley's career is that after discovering Livingstone he has rescued Emin Pasha; but its most far-reaching result will be its relation to the overthrow of the slave-trade, and that he has "made a breach through which can shine the only Light that ever lightened the world."—*The (N. Y.) Christian Advocate*.

"My burden is light," said the blessed Redeemer. A light burden indeed, which carries him that bears it. I have looked through all nature for a resemblance of this, and seem to find a shadow of it in the wings of a bird, which are indeed borne by the creature, and yet support her flight towards heaven.—*St. Bernard*.

SOME PRINCIPLES OF CHRISTIAN BE-NEVOLENCE.

1. MONEY is a great power in the modern world for doing good through the school, the college, and the church.

2. It is better to use money in one's lifetime in benevolence, and have the enjoyment of the giving and of its results, than to devise it by bequest.

3. Avarice, a most easily-besetting sin, is most easily prevented and best removed by generosity.

4. People think they enjoy more keeping their money. It is the testimony of those who have been touched by the spirit of sacrifice, that the delight of giving is greater than the delight of keeping.

5. It is our duty to give at any time, not as God is prospering us at that time, but as he has prospered us at all times.

6. Some persons are converted in head, fewer in heart, fewer still in stomach, fewest in purse.

7. All our money is to belong to God. If it does not so belong to him now, it is to be made so to belong.—*The Advance*.

METHODIST EPISCOPAL MISSIONS.

THE *Christian Advocate* (New York), in its issue of November 28, 1889, gives a summary of its members in foreign missions, and annual appropriations thereto, some of which may be of interest to our readers. We give below (1) the name of the mission, (2) when it was founded, (3) the number of members, (4) the number of probationers, and (5) the appropriation:—

NAME OF MISSION.	DATE OF FOUNDING.	NO. MEMBERS.	NO. PROBATIONERS.	APPROPRIATIONS.
Germany,	1849	7,296	2,203	\$20,460
Switzerland,	1849	4,846	906	5,840
Norway,	1853	3,863	3,453	14,000
Sweden,	1853	12,333	3,453	25,068
Denmark,	1857	1,361	214	8,362
North India,	1856	3,733	4,186	70,500
South India,	1872	582	157	21,000
Bengal,	1872	750	438	18,300
Bulgaria,	1857	99	45	19,220
Italy,	1872	920	174	45,085
Mexico,	1873	1,155	949	59,207
Japan,	1872	2,854	849	55,666
Korea,	1885	11	27	16,074
Africa,	1833	2,641	161	5,000
South America,	1836	717	616	8,000
Foochow,	1847	2,297	1,267	21,888
Central China,	1868	305	304	37,732
North China,	1869	655	373	43,699
West China,	1881	9	7	5,000

Appropriations to various other fields amount to \$454,987.

PREACHING VS. EDUCATION.

A PAMPHLET has just been issued in England which seems to be causing some further sensation in missionary circles. It is entitled, "A Few Facts about Foreign Missions," and is from the pen of a minister of the Church of Scotland, for years residing in India. He conclusively shows the failure of "missions" which expect to obtain spiritual results from intellectual work. He gives the figures of a church which has, of late years, given itself almost entirely to secular educational work in South India, with the following results: In the year 1869 there were 546 native Christians; in 1879 there were 419, and in 1888 there were only 343.

These figures are not of new converts, but of the whole native Christian body in connection with the church.—*Bombay Guardian*.

The Home Circle.

THE JUG OF WHISKY.

[The following poem, taken from the London Star, of June 12, 1792, shows that the contents of the whisky jug were known a hundred years ago.]

WITHIN these earthen walls confined
The ruin lurks of humankind;
More mischiefs here united dwell,
And more diseases haunt this cell,
Than ever plagued Egyptian flocks,
Or ever cursed Pandora's box.

Within these prison walls repose
The seeds of many a bloody nose,
The chattering tongue, the horrid oath,
The fist for fighting nothing loath,
The nose with diamonds glowing red,
The bloated eye, the broken head.

Forever fastened be this door!
Confined within, a thousand more
Destructive fiends of hateful shape,
E'en now are planning an escape.

Here only by a cork controlled,
And slender walls of earthen mould,
In all the pomp of death, reside
Revenge, that ne'er was satisfied;
The trees that bear the deadly fruit
Of maiming, murder, and dispute;
Assault, that innocence assails;
The images of gloomy jails;
The giddy thought, on mischief bent;
The evening hour in folly spent,—
All these within this jug appear,
And Jack, the hangman, in the rear!

Thrice-happy he who, early taught
By nature, ne'er this poison sought;
He, with the purling stream content,
The beverage quaffs that nature meant;
In reason's scale, his actions weighed,
His spirits want no foreign aid.
Long life is his, in vigor passed,
Existence welcome to the last—
A spring that never yet grew stale;
Such virtue lies in Adam's ale.

SOUR APPLES, OR SWEET?

"WHERE is the apple basket?" asked Mary Littlewood, as she "hopped and skipped" into the house.

She was just home from school. The little white school-house where she went was nestled under the trees on one corner of her father's farm, nearly a half mile away. A spring burst from the bank of the ravine below, and an elm tree, whose roots the spring moistened, drooped its graceful branches, making a shade as welcome to the children as the cool water, with the tin cup ever hanging on a projecting root. There they sported at recesses, and there they ate their noon lunch in summer days, when heat and dust made a tramp home at midday anything but pleasant. The boys had built a play-house for the girls,—a framework made of old limbs gathered from the adjacent grove, and a covering of hemlock boughs. The girls had partitioned it into kitchen, sitting-room, and bedroom, where their dolls were cuddled into beds made of wild flowers, and curtained with long shreds of moss. Rare fun it was!

There were ten of them, but really only nine had much to do with their sports; for Betsy Baker was an odd one. It was not easy to say just what the trouble was; but—poor child!—nobody liked her, or wanted to be in her company. When all the others were busy in the play-house, Betsy only sat around, for the most part doing little but look on. Sometimes she would go and get a piece of board

from a broken fence to help finish the floor, or make a seat. She even contributed her doll to complete the family, and carried water from the spring in their toy tea-pot, and did other such outside work, but was rarely inside. She knew the other girls did not like her, and she sometimes went off alone and said to herself, "I'm a good mind to stay at home, and never come to school again, the girls act so to me." But Betsy did continue in school week after week. The others all had their intimate friends, but to her all were about alike, and none would even walk to school with her if any other was near for company. So the summer wore away, and Betsy wished for the last day long before it came. But it came. When Mary Littlewood skipped into her home asking, "Where is the apple basket?" the last day was at hand.

"In the pantry," said her mother. "But what do you want of it?"

"To-morrow is the last day of school," said Mary, "and I want to go down to the sweet-apple tree, and get one apple for each little girl, and have them for our nooning in the play-house. May I? Say yes, mamma; for none of the other girls have a sweet-apple tree like ours!"

"Well," said her mother, "if you can find enough that are ripe and mellow."

Off Mary scampered, so delighted that she carelessly stepped on a little chicken as she turned the corner of the wood-house, and it went crying and limping to its mother in the coop. Mary followed until she saw it cuddled into the old hen's down. Then, saying, "I guess it will be all right by morning," turned with her basket for the apple tree.

Here and there they lay on the ground, turning up their yellow cheeks, and seeming to say, "Here we are!" She quickly counted them into her basket,—nine of them.

"But," Mary said, "there are ten; that is, if I count Betsy Baker!"

She found she was talking aloud to herself; but, looking around to see if anybody could have overheard her, she continued:—

"Nobody likes Betsy, anyhow. I'm sure I don't! And I'll just go to the sour-apple tree, and get the meanest little thing I can find; and that'll make ten, and be a good joke, too!"

So off she set, and found a little, gnarled, hard apple, that looked sour.

"There," she said, as she threw it into the basket, "that looks just about as sour as Betsy acts!"

Walking toward the house, and thinking of her mother, Mary felt uneasy about the sour apple; and so, setting the basket down, she put the sour one in the bottom, and the sweet ones atop.

Mary's mother met her on the back porch, and was quite delighted at the good hit of finding such handsome specimens for the occasion.

But, handling them one by one, she came upon the little hard one.

"What is this, Mary?" said her mother. "You've made a mistake, and got one from the sour tree."

"No, no mistake at all," said Mary. "I got that one on purpose for Betsy Baker. She is a little plague anyhow, and that is just fit for her."

"But, Mary," said her mother, "do you

think you would like to have anybody treat you so, if you were Betsy Baker?"

"I'm not Betsy," said Mary, "nor a bit like her, either."

"But suppose you were," insisted her mother. "Suppose you had been born with a bad temper, and suppose your mother had been unkind to you, as they say Betsy's is to her; would you like to have little girls treat you so? And, besides, what does Jesus say about doing to others as we would have them do to us?"

Mary dropped her eyes, and, hanging her head, set the basket into the pantry, and saw it no more until next morning. When school-time came, she started with her two baskets,—one of lunch, to which her mother had added a glass of jelly because it was the last day, and the other with the apples.

Mrs. Littlewood had said no more about the sour apple, but left Mary to think it out for herself alone.

Evening came, and Mary returned with her two baskets empty; but her heart was full of delight.

"Well, my child," said her mother, "did you have a nice lunch with the girls?"

"Oh, it was lovely!" cried Mary; "just lovely! The teacher gave us a half hour extra, and we made a little table in the play-house, and invited the teacher in with us; and I gave her the glass of jelly, because there was no apple for her. But she passed it around to us all; and the apples surprised them so! Then we all gave the boys outside a piece of our apples and some of the jelly too."

"And," interrupted Mrs. Littlewood, "what about Betsy and the sour apple?"

"Well, mamma," said Mary, "you see when I said my prayer last night, and came to, 'Forgive us our debts as we forgive our debtors,' I couldn't say that. It made me think of Betsy and the apple so. I don't know why; I didn't owe Betsy anything that I knew of. But, somehow, when I would start and say 'forgive,' I couldn't get any farther until I told God I would give Betsy a sweet apple. So I said I would, and then I went to sleep. This morning, you know, I was late to breakfast. Well, I hurried down to the sweet-apple tree, before anybody else, to get one for Betsy. And, don't you believe, one had fallen in the night that was almost as large as any two others! Why, it was so big!" putting her two fists together. "So I said, 'Poor little Betsy has been unhappy, and had no fun all the time, and now I'm going to give her that biggest and yellowest apple of them all.' So, on my way to school, I threw the little sour one over into the pigs' pasture. I got into the school-house without the children's seeing me, and hid my basket under my sun-hat. At recess I went around and whispered to all the girls, and said, 'Betsy Baker hasn't had any fun all this term; she has been unhappy all the time, and not into the play-house any hardly. Now let's invite her in to-day, and see if we cannot make her happy for once.' The girls all agreed, and I went to Betsy myself, mamma, and asked her to go into the play-house. You ought to have seen how her eyes brightened, and her whole face looked as I never saw it look before. When I brought out the apple basket, with that great yellow one on top, an 'oh, oh!' as

big as the apple went all around. But when I went right past some other girls to Betsy, first of all, and gave her that big one, they all were still as death. Betsy looked up into my face so surprised—only looked—and I had to put the apple into her lap. Then she almost cried, and next she laughed, and we all laughed and laughed until we cried, just to see how happy Betsy was. I don't know as we had ever seen her laugh before, and you can't believe how changed she was! She played all noon-time and next recess, and the girls all liked her, too. Why, we hardly knew it was Betsy at all, and the girls all said: "Next term we will have Betsy in the play-house all the time."

"Well, Mary," said her mother, "which do you think is better, when people are unhappy and disagreeable, to treat them unkindly or kindly—to give them sour apples or sweet ones?" And Mary just then thought of the little crippled chicken, and went singing around the corner of the wood-house.—*Rev. James H. Taylor, in S. S. Times.*

DEPTH OF THE OCEAN.

THE greatest known depth of the sea is in the South American Ocean, midway between the island of Tristan d'Acunha and the mouth of the Rio de la Plata. The bottom was there reached at a depth of 40,236 feet, or eight and three-fourths miles, exceeding by more than 17,000 feet the height of Mount Everest, the loftiest mountain in the world. In the North Atlantic Ocean, south of Newfoundland, soundings have been made to a depth of 4,580 fathoms, or 27,480 feet, while depths equaling 34,000 feet, or six and one-half miles, are reported south of the Bermuda Islands. The average depth of the Pacific Ocean between Japan and California is a little over 2,000 fathoms; between Chili and the Sandwich Islands, 2,500 fathoms, and between Chili and New Zealand, 1,500 fathoms. The average depth of all the oceans is from 2,000 to 2,500 fathoms.—*Christian at Work.*

THIS IS ALL-HALLOWEEN.

THE Roman Catholic Church, many centuries ago, finding it impossible, from the great and constantly increasing multitude of the saints, to set apart a separate day for each one, decreed that November 1 should thenceforward be kept as a day in honor of all the saints, and that it should be known as All-Hallowmas or All Saints' Day, and that the night of October 31, immediately preceding it, should thereafter be kept as a vigil and be known as All-Halloween. And these occasions are still observed in the Catholic, Episcopal, and Lutheran Churches.—*Detroit Commercial Advertiser.*

"SIR," said the Duke of Wellington to an officer who urged the impossibility of executing the directions he had received, "I did not ask your opinion; I gave you my orders, and I expect to have them obeyed." Such should be the obedience of every follower of Jesus Christ. The words which he has spoken are our law, not our judgments or fancies. Even if death were in the way, it is

"Not ours to reason why,
Ours but to do or die."

Health and Temperance.

EVILS OF CIGARETTE SMOKING.

AGAIN (on August 12) the New York *Press* reporter went round to call upon the leading physicians of this city to endeavor to ascertain the effects of cigarette smoking upon the youth of the metropolis. All with one accord seemed to agree that it tended to cause insanity and general unfitness for work of any kind. "Do you consider it damages the lungs?" was the question asked of one physician. In answer the doctor took a cigarette, lighted it, and drawing in a mouthful of smoke, blew it out through a corner of his handkerchief, which he held distended across his mouth, and then exhibited the place where the smoke had passed through. A dark brown stain was distinctly visible. "Now," said the doctor, "that same stain that you see on my handkerchief is left on the lungs, which are, as you know, soft and spongy in texture as is the handkerchief." Dr. William A. Shufelt, of West Eleventh Street, said, in the course of an interview, that he had himself seen many cases of pharyngitis sicca, one of epilepsy, and one of total insanity, caused entirely by cigarette smoking. The makers of cigarettes he said, especially of a cheap kind, import quantities of opium, which is largely used in their manufacture. "It is a well-known fact," he continued, "that there is nothing so alluring as opium, and you will find that smokers of cigarettes unconsciously choose the kinds that contain that drug in the largest quantities. Probably the persons who like it most have not the faintest idea of what it is that they care about in the cigarettes they smoke. Among the inhabitants, principally foreigners, of the east side of the city, you will find among the youth terrible cases of emaciation and incapability for work, caused entirely by this habit, which has grown upon them, of constantly smoking cheap cigarettes, which are probably more or less saturated with opium. Of course the principal evils of cigarette smoking are caused by the fact that the smoke is inhaled unconsciously by some, and on purpose by others, so that in time the lungs become quite studded and eventually destroyed.—*N. Y. Evangelist.*

MISS WILLARD ON DRESS.

THE following words from Miss Frances Willard, at the recent convention of the Woman's Christian Temperance Union, at Chicago, have been denounced as strong and extravagant, but we believe that the facts will warrant the expressions:—

But woman's everlasting befrilled, bedizened, and bedraggled style of dress is to-day doing more harm to children unborn, born, and dying, than all other causes that compel public attention. With ligatured lungs and liver as our past inheritance and present slavery, the wonder is that such small heads can carry all we know! Catch Edison and constrict him inside a wasp waistcoat, and be assured you'll get no more inventions; bind a bustle upon Bismarck, and farewell to German unity; coerce Robert Browning into corsets, and you'll have no more epics; put Parnell into petti-

coats, and home rule is a lost cause; treat Powderly in the same fashion, and the powder mine of failure will blow up the labor movement. Niggardly waists and niggardly brains go together. The emancipation of one will always keep pace with the other; a ligature around the vital organs at the smallest diameter of the womanly figure, means an impoverished blood supply in the brain, and may explain why women scream when they see a mouse, and why they are so terribly afraid of a term which should be their glory, as it is of their brothers, viz., strong-minded.

Our degradation in the line of bandaging the waist has reached such a point that Helen Campbell says it is a requisite in fashionable London stores to have the woman clerks not larger around than twenty inches, "and eighteen-inch waists are preferred." Look at the monstrous deformity produced by constrictive surgery as applied to the average fashion-plate; and think what belittlement of power and happiness it means to the poor creatures who will wear these waists, and to their children! We shall, I hope, see something less humiliating in *Harper's Bazar* than its immemorial abominations of "fashionable style," now that so true a Christian woman as Margaret Sangster edits that otherwise excellent paper. Colonel Higginson's keen, progressive articles are horribly neutralized by the first page effigies it foists upon us.

Bonneted women are not in normal conditions for thought; high-heeled women are not in normal conditions for motion; corseted women are not in normal conditions for motherhood. Each of the constrictions and contortions involved by these crimes in dress is a distinct violation of loving laws given by our heavenly Father for our highest happiness and growth.

ONE of the most painful things which has come to our notice of late, as showing the blighting curse of intoxicating liquors, is one reported by the *Atlanta (Georgia) Journal*. It was a drunken child, barely five years old, blue-eyed, golden-haired, but drunk, stupidly, foolishly drunk. When arrested she was laughing and talking in a wild and reckless manner. She was taken to the station-house till she became sober from the beer and whisky she had drunk. Mother had died four weeks before, and father gone, but who is responsible for the education of the child is not stated. When asked who gave her beer, she answered:

"Everybody. I drinks beer and toddy all the time. My sister can drink this house full of beer," the baby prattled on, "and I love beer. It's nice ain't it?" And she laughed merrily.

And this little five-year-old, blue-eyed baby, with its leering laugh, crazy speech, and blood-shot eyes, is but a type of thousands of other cases perishing throughout the world through rum.

ALL pulverized sugar is not powdered marble in masquerade; but they do say that much of the latter fetches the price of the former over grocers' counters, all "unknownst." It may be detected by dissolving some of the sugar in water and inspecting the sediment—if there is any.—*Ladies' Journal.*

News and Notes.

RELIGIOUS.

—The chapel of the Methodist mission at Nan-k'ang, China, was utterly demolished by rioters about the last of October.

—The first Protestant cemetery in the history of the city of Lima, Peru, was formally opened, and the first interment took place, October 28.

—At a conference of leading officials of the Salvation Army of this country, held at Rochester, N. Y., recently, it was decided to change the name to Christian Crusaders.

—A fire on the night of the 2d inst. destroyed the headquarters of the Salvation Army in London. As this was the supply depot of the army for the world, the loss was a heavy one.

—The Right Rev. Bishop Hennesey, in dedicating a large Catholic Church in Dyersville, Iowa, in the presence of 100 priests and 6,000 people, read from the altar a letter which he had received, signed "White Caps," threatening his life if he appeared at the ceremonies.

—Oakland's free library report for November shows quite clearly the mental trend of its patrons. Of 6,381 volumes taken out, 4,440 (over two-thirds) were fiction; 15 were religious. The remainder were fairly divided between *belles-lettres*, science, history, poetry, biography, travels, and juvenile books. This would indicate that the masses prefer fiction to truth.

—A layman writes to say that he hopes, before the discussion of ministerial titles is dropped, someone will turn his attention to "Reverend," as a clerical prefix or title. "I can see," he says, "a reason for the D.D., provided it tells the truth as to the man, and he got it honestly, but as to the 'Rev.' I am in darkness." The request seems to us to be pertinent. If our Lord meant to prohibit for all time the use by his followers of any distinctive title or appellation, in such commands as, "Be not ye called Rabbi," the conscientious scruples of some ministers seem to us greatly misplaced.—*Examiner (Baptist)*.

—The *Jewish Tidings* says: "The Hebrew tailors of Albany have completed their organization for the promotion of Sabbath observance, and President David M. Berger goes to New York to see Rabbi Joseph on the subject." Upon this announcement the *Jewish Times* and *Observer* comments as follows: "If the Hebrew tailors of Albany desire to keep the Sabbath holy, and not to do any work on the day of rest, what is the object of consulting the great Rabbi Joseph of New York on the subject? We do not know of any popery in our religion, and a simple resolution of the tailors to abstain from working is sufficient."

SECULAR.

—A Republican (Hart) was elected mayor of Boston on the 10th inst.

—Two men were killed and several injured by the caving in of a coal-shaft at Butler, Pa., last Thursday.

—Robert Browning, the great English poet, died at Venice, Italy, December 11, at the age of seventy-seven.

—Influenza is reported as epidemic at St. Petersburg, Paris, and Stockholm, and seems to be spreading all over Europe.

—The test of the new eight-inch army rifle last Friday at Sandy Hook was entirely satisfactory. The range of the rifle is nine miles.

—The corporation of London has invited Stanley to accept the freedom of the city. The parchment conferring citizenship will be inclosed in a gold casket.

—It has been decided that the conference for considering the subject of the federation of all the Australian colonies will assemble at Melbourne in February.

—The largest diamond ever found of the sort used in glass cutters and for tipping drills has just been brought to this country from Brazil. It is valued at \$5,000.

—Flora Batson, a colored opera singer, was recently refused admittance to the Arlington Hotel, at Santa Barbara, and a suit for damages will probably be the outcome.

—The governors of the thirteen original States had a meeting recently to take steps for the erection, in Philadelphia, of a memorial structure to commemorate the achievements of the nation in the first 100 years of its existence.

—The national palace of the republic of Salvador, with all the government archives, was totally destroyed by fire on the 10th inst. It is said that \$3,000,000 could not replace the building. The origin of the fire is unknown.

—A Jefferson Davis Monument Fund has been started in Washington. New York has had a start of four years, four months, and twenty days in the matter of the Grant monument. Which will get his monument first, Grant or Davis?

—The town of Butler, Pa., was terribly shaken by a nitro-glycerine explosion on the 10th inst. Two men were loading a wagon at the factory, when it is supposed they let a can fall. The men and team were blown into fragments, and a greater part of the factory demolished.

—Another sad affair occurred at Johnstown, Pa., on the 10th inst. There was a large crowd assembled in the opera house, when an alarm of fire from the outside created a panic. In the rush to get out, thirteen people were crushed to death, and about seventy-five more or less injured.

—On the morning of the 5th inst., at Florence, Arizona, three of five Apache murderers, who were to be hanged that day, were found dead in their cell. They had in some way managed to strangle themselves to death. The other two were executed at the appointed time.

—Mrs. Sample, a negro clairvoyant, has been sentenced to two years in the State prison for forging a deceased colored man's name to a paper purporting to be his will, at Los Angeles. She is the noted "hoodoo witness" that figured on both sides of the famous Sharon divorce case.

—Great efforts are being made by the Argentine Republic to induce immigration from all parts of Europe. Large numbers of Germans and Russian Hebrews have already gone to South America. Sixteen thousand square leagues of land have been set apart for the use of intending settlers.

—Great excitement prevails in New Mexico over the depredations of the White Caps and fence-cutters. Hundreds of miles of wire fence have been cut, and several persons have been killed. The trouble arises from the unsettled status of the Spanish and Mexican land grants in that Territory.

—Oliver Johnson, the veteran editor and abolitionist, died at Brooklyn, N. Y., on the 10th inst. He was one of the organizers of the New England Antislavery Society in 1832. He was at one time mobbed in Pennsylvania for making an abolition speech, and narrowly escaped being tarred and feathered.

—Senator Morgan, of Alabama, wants the government to take steps to obtain a foothold in the Congo country. His object is to furnish a place where negroes in this country may emigrate and obtain positions and standing, socially, politically, and in business, which they never can hope to attain in the United States.

—The British Government has ordered extensive additions to the fortifications of Halifax, N. S. New guns of heavy weight and large caliber are being shipped from England, and the garrison is to be increased by two entire regiments. Victoria, British Columbia, is receiving similar attention. Extensive works are planning, and heavy ordnance is to be placed in position.

—At San Francisco Springs, N. M., a bar of bullion was recently found, which measured some eighteen inches in length by two-thirds of an inch in thickness, while it was four inches wide at one end and about an inch at the other. The assay gave \$11,000 in silver, 18 per cent. in copper, and \$200 in gold. It was found among the remains of an ancient smelter used by the early Spanish occupants of New Mexico.

—The *Neue Freie Presse*, of Vienna, has information that a Japanese envoy will be sent to Europe to negotiate treaties with the maritime States on a very liberal basis. The points proposed will be that all Japanese ports shall be opened; that the tariff shall be raised to 12 per cent. *ad valorem*; that consular tribunals shall be established, and the Supreme Court so composed that the Europeans sitting upon it shall be in the majority.

—It is estimated that 1,000,000 acres of land in the Sacramento Valley have been laid waste by the heavy floods occasioned by continued rains upon the snow in the mountains of Central California. Thousands of acres of grain have been washed away, and the loss in this alone has been roughly put at \$5,000,000. The Sacramento River rose twenty-seven feet seven inches above low-water mark, a height unprecedented in the history of that region. Had the water continued to rise another foot, it would have flowed over the levees which guard the city of Sacramento, and other cities in the valley. Only a few lives were lost.

—Thursday evening, December 12, a meeting was held in Washington to perfect the organization of the Northwestern Congressional Association, to be composed of senators, representatives, and delegates from California, Oregon, Washington, Nevada, Colorado, Montana, North Dakota, South Dakota, Wyoming, and Idaho. The object of the meeting was to secure unity of action among the representatives in Congress of the great West upon measures affecting that whole section, the question of partisan politics being left entirely aside.

—Among the many topics of world-wide interest presented at the International American Congress at Washington, are measures for the security of international peace and comity, and a scheme for the arbitration of international differences and difficulties. Committees have been appointed to work out the details of an international system of customs regulations, to consider uniformity in weights and measures, in shipping dues, and commercial sanitary laws, together with such matters as banking laws, monetary conventions, and the making of a standard international coin.

Books.

[Every book sent to us by the author or publisher will be promptly acknowledged, the title of the book, number of pages, the names of author and publishers being given in every case, together with the price, when we are informed what it is. Such other notice will be given as the merit of the several works may demand. Marked copies of the paper containing notices will be sent to publishers.]

"Aulichten übu National Reform" (Views on National Reform); 124 pages; price, 15 cents. The above is a translation in the German of standard tracts well known to our readers. They are just the thing to have to use among Germans, to meet the deluding sophistries of the religio-political movement.

"Interlinear Greek-English Gospel of Luke; Sunday-school Lessons for 1890;" paper, 25 cents; cloth, 50 cents. Albert & Scott, Chicago. The above pamphlet supplies a Greek text, the Greek order of words in English, and an emphatic translation, by B. Wilson. These things make it helpful to every careful student of the word, whether he may or may not read Greek, if he use it wisely. Teachers and Bible classes may be able to get some helpful suggestions from this little book. For sale by all booksellers, or mailed on receipt of price by the publishers.

"Life of Toussaint L'Ouverture, with an Historical Survey of the Island of San Domingo from the Discovery of the Island by Christopher Columbus, in 1492, to the Death of Toussaint, in 1803," by Rev. C. O. Benjamin, attorney-at-law, author of "Future of the American Negro," "History of the British West Indies," "Poetic Gems," etc. Paper covers; 109 pages.

Among great patriots, little known, is Toussaint L'Ouverture. He belonged to the negro race. He was born on the beautiful isle of Hayti, or San Domingo. He came upon the stage of action shortly after the French revolution of the eighteenth century, after Hayti had been riven from center to circumference over race wars. He took up a forlorn hope, the liberty of his race, and carried it forward to success. All this Mr. Benjamin, who is himself a colored man, and who is using every means in his power to benefit the race, tells us in a very interesting way, with many other interesting facts connected therewith, in the pamphlet noticed above. There is also connected with the pamphlet a very good map of the island of San Domingo. Everyone interested in the negro problem ought to read it. Printed by Evening Express Co., Los Angeles, Cal. Price not given.

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The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, DECEMBER 23, 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.

IN speaking of the prevalence of divorce, the light way in which the marriage relations are regarded, and the almost universal indifference manifested in regard to these shameful violations of law and virtue, the *Catholic Mirror* truly says:—

"It is a disgrace to our civilization that this sort of thing has become so common that it no longer excites any emotion in the public mind beyond the gratification of a morbid curiosity on the part of those who delight in its details. Notwithstanding our indifference, the development of this evil is a sign of decay which should arrest the serious attention of all who give a moment's study to the important problems of modern sociology."

THE *Disciple*, a monthly publication of San Francisco, says: "Where the Bible speaks we speak; and where the Bible is silent we are silent. We state our doctrines in the exact words of sacred Scripture." But the same issue has an article on "Immortality," in which not one word of Scripture evidence is given, but instead "intuitions," "universal instincts," "universal longings," "theistic evolution" (whatever that may be), and finally on our unconscious co-ordination of the whole aggregate of our experience; "not on any one train of reasoning, but on the converging of all our lines of thought toward one center."

And this is about all the proof men have of the present immortality of man. But man's intuitions and longings are too unsatisfactory for a foundation. There is one proof hinted at by the writer which is all-sufficient, and that is faith in the Lord Jesus Christ and the resurrection from the dead. On this alone can men rest with assurance. 1 Cor. 15: 51-55; 2 Tim. 1:10; Col. 3:3.

A MEMBER of a Sabbath-school writes us that the question recently arose in the class whether or not Christ, when on earth, could have sinned, and that the majority said he could, while one or two thought he could not. We are asked to state our opinion. This we can do in a few words. We have not the slightest hesitation in saying that he could not. Our whole hope of eternal life through Christ rests upon this; for if there had been any temptation that could have induced Christ to sin, that would show that there is temptation that is stronger than divine power, which, in turn, would show that he is not "able to save to the uttermost."

The question is simply another form of asking, "Can God sin?" for "God was in Christ reconciling the world unto himself." "The word was God," just as truly when it was "made flesh and dwelt among us," as it was in the beginning, "before the world was." The object of that mysterious union of divinity with humanity was to demonstrate the power of God over sin.

We might pile scripture upon scripture in further proof of this position, but it is not necessary. Those who have a proper conception of Christ cannot find room in their minds for such a question. We are sorry that there is any Sabbath-school whose members have so low a view of Christ that they can turn aside from the grand themes of the lesson, to discuss a question that ought never to be asked.

SAYS the *Catholic News* in an article entitled, "Sunday Established by the Church":—

"The Lord's day, the first day of the week, was from the first accepted by the church as a special day of prayer, not of mere cessation from work, as the Jewish Sabbath was. The sanctification of the Sunday was subsequently enforced by regulations and commandments of the church, and is sustained only by her authority."

For the use of the term Lord's day, and to what day it applies, the Romanist, of course, relies on tradition. The Bible unequivocally declares that the Lord's day is the seventh day of the week, and not the first. But the *News* is correct, and history will bear out the statement that the first day of the week was never made a day of cessation from labor by the early church. There was morning, or forenoon, service, and then sports, games, and amusements for the rest of the day. All the sacredness that Sunday has is from the Roman Church; and how much could that church impart?

WHEN a decision must be made between Rome and earthly powers, or between Roman prelates and earthly dignitaries, the Roman Catholic is ever found on the side of the church. And, without a protest, earthly powers cringingly concede this. An instance of this was seen at the recent Catholic banquet, held in connection with the dedication exercises of the Roman Catholic so-called "national" university in Washington, at which time the superlative patriotism of Romanists was so repeatedly declared. The chief magistrate and cabinet of the greatest nation on earth was invited to this banquet at the opening of this educational institute. It would seem that he would naturally be given the place of honor; but no, Canada's cardinal must be given that place, and President Harrison be content with a second place. It is an advance step toward Rome in the same line as that taken by President Cleveland when he sent the government revenue cutter to greet the papal flag.

IN a sermon by Rev. J. W. A. Stewart, on "Proclaiming the Lord's Death," published in the *New York Examiner* of December 5, the preacher says:

"The New Testament gives no command as to how often our Redeemer should be commemorated in the supper. This question is left to the judgment and piety of the church. So far as outward forms are concerned perhaps there is no truer touchstone of the spiritual condition of a church than is to be found in its observance of the Lord's Supper, as it regards both the frequency and the spirit of the observance."

That the spirit in which our Lord's death is commemorated is a true touchstone of a church is true; the spirit of the church is shown in all of its services. But the "frequency" of the ordinance is no indication whatever. Oftentimes when a church backslides from God, "a form of godliness" is assiduously and faithfully kept up. When a church departs from God it is even more particular about those things not commanded of God than those which are. When Israel of old departed from God, they multiplied their offerings and made many prayers (Isa. 1:10-14), but the self-righteous spirit in which they were offered made them an abomination before God. To the frequency of the celebration of the Lord's Supper we find no fault; it would doubtless be a greater means of grace if it was observed more frequently among some earnest Christians. But we do most respectfully demur against that frequency being a sign of spirituality in the church. In the apostate church the simple ceremony has been elaborated with an ornate ritual, and the partaker, whatever his heart or life, is made to believe that from the mere corporeal elements he becomes a partaker of God, while the sister and companion ordinance is eliminated.

We would have more faith in an exact obedience to those injunctions which God has expressly commanded than that self-righteous will-worship so prevalent to-day.

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The intellectual attainments of our students are greater than in any previous year, and, what is better still, nearly if not quite all of our advanced students are pursuing their studies with direct reference to engaging in some branch of the work of the Third Angel's Message. We may reasonably expect that these, with the blessing of God, will do much in carrying forward the last warning message to the world.

Our Normal Department was not established any too soon. We have had many calls for trained teachers, to which we have not been able to respond. Three of our students are now engaged, with remarkable success, in teaching the lower branches in our College, which proves that a normal training is worth years of experience in the school-room without that training.

In addition to the present corps of teachers, Elder N. C. McClure and wife will be connected with the College during the spring term. The former will give instruction in Bible-reading and missionary work, and the latter will teach domestic economy and hygienic cookery.

The spring term will begin Monday, December 30, 1889, and will continue twenty-two weeks. All who desire to attend this term should enter at the beginning. All worthy persons are admitted. Testimonials of good character are required of all who are unknown to any member of the Faculty.

W. C. GRAINGER.

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FRANK BROWN, *Director*.

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