

# THE Signs of the Times

Sec. Gen. Conf. § 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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It is said that there are over 600,000 regular opium eaters in this country. There are over 20,000 in Chicago alone. Says Dr. Talmage, "The devil of morphia in this country will be mightier than the devil of alcohol." And were alcohol in all its forms prohibited, would not the depraved appetites seek indulgence in the opiates and narcotics not less deadly?

ACCORDING to statistics presented at the recent Anti-alcohol Congress at Paris, it was shown that there had been an increase of five thousand dram shops in Paris alone since 1880. The consumption of liquor has trebled in the last thirty years; and between the years of 1875 and 1885 it doubled. The amount consumed averages per adult man twelve quarts. And this is about the general testimony. The world is a long way off from conversion.

THE subject of establishing an order of monks is eliciting not a little discussion in English Church circles, and as remarked by a prominent Catholic paper, that church "is almost ready to reverse its opinions of three centuries on the question of 'monks.'" The matter was first broached by Arch-deacon Farrar, and is being vigorously pushed by Rev. C. G. Sharpe, of Southampton; but most of the bishops to whom the scheme has been presented are, it is said, guarded in their expressions of approval.

JESUS said at one time, in speaking to his disciples concerning demons which they could not cast out, "This kind goeth not out but by prayer and fasting." This is true of many habits of life. They were inherent in the flesh; they were formed when the heart loved sin; they were then strengthened and established: and now, after the new heart is given, and new desires, new affections, and new purposes are planted within, the individual still finds it so easy to fall back into the old wrong habits. He does it without thinking. The very fibers of the flesh act involuntarily. Efforts are put forth to overcome, but in a little while failure marks the result, till despair settles upon the heart. "This kind goeth not out but by prayer and fasting." God will not forsake those who "set their face" "to seek by prayer and supplications, with fasting," his favor and strength. Seek even to

agony. Agonize to enter in at the straight gate; the mere seekers will fail. Earnest seeking of God by faith will bring power and strength to lift man above all sin and sinful habits.

WHILE the Christian need not sin, while he should make no provision for sin, yet if he does fail through the weakness of the flesh, there is forgiveness. He may fall again and again, God is merciful still. The danger lies not in exhausting God's mercy, but in crushing out forever from the heart all desire for good, all sorrow for sin, till there is no longer any desire for God. It is so easy for poor, fallen humanity to make mistakes, to fail because of lack of vigilance and prayer. But God will forgive not only seven times, but seventy times seven. But let us not presume on his love; rather let us lay hold of his strength. Let the prayer of the heart be: "Create in me a clean heart, O God; and renew a right [constant] spirit within me." Ps. 51:10.

MAN is not justified that he may continue in sin but that he may be freed from sin. He is not born into the liberty of the sons of God that he may have license to disobey God. Says Paul, "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that *henceforth we should not serve sin.*" "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6:1, 2, 6, 12. The controlling power of sin is broken, the slave of sin is set free. The lusts existing in the mortal flesh are beneath the heart holding connection with God. Jesus Christ is a whole Saviour. He saves from sin, he saves from sinning.

SUPREME authority is involved in the very idea of a Supreme Being. It is his to command. Being God, he will command nothing but what is right. It is for his creatures to obey, satisfied that implicit obedience is at once their duty and their interest. Therefore if he has spoken as he has in the Bible, whatever he has declared there is most surely to be believed, because it is so declared, and whatever he has indicated as his will is most carefully to be obeyed, because it is his will. Moreover that revelation of his is to be taken in its plain grammatical meaning. Its histories are neither to be transmitted into myths nor allegories. Its statements are not to have read into them non-natural senses, such as similar statements in any other book would never be subjected to. The fact that this Bible is a revelation for man, therefore intended surely to be understood by man, so far as he is capable of understanding it, is to be kept in view.—Rev. Thomas Hamilton, M. A.

## GOD IS LOVE.

God is love; the days all prove it.  
Can we not from full hearts say,  
He for every trial giveth  
Strength sufficient for the day?

Can we falter or be fearful,  
Though each hour will bring its care;  
Know we not his love is o'er us,  
And our burden he will share?

God is love; my heart rejoices.  
Here it finds sweet resting-place,  
Solace for the sick and weary,  
Words of hope and full of grace.

All my days are thine, O Father;  
All my life is given to thee;  
Take and use it for thine honor,  
For thy tender love to me.

—New York Observer.

## THE WORK OF GOD'S PEOPLE.\*

BY MRS. E. G. WHITE.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also."

WE should take heed that we do not make a mistake in this life that can never be remedied either here or in eternity. It is the purpose of your heavenly Father that his servants should carry the truth to all nations, but it is the design of the enemy to fasten their affection on the things of this life, and so thwart the purpose of God. There was a great work to be done after the ascension of Christ, but the disciples did not comprehend this fact. After the crucifixion they were placed in a situation of peculiar sorrow and trial. They had lost their Master, and were in despair, unable to understand why he should be taken from them.

While two of the disciples were journeying toward Emmaus, talking sadly of what had occurred, a stranger drew near and joined them as they toiled up and down the hills from Jerusalem to their place of abode. The stranger asked, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" They were surprised that he should ask such a question, and said, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said

\*Sermon at Chicago, April 9, 1889.



unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive."

"Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." The disciples were not able to believe the testimony of the women at the sepulchre. Their hearts were filled with unbelief and disappointment. Though Jesus had told them while he was yet with them that he would suffer these very things, all his words were forgotten in the hour of trial; but when this stranger showed from the prophecies the relation of these events to the Sacred Word, they were filled with new hope. Light began to break upon their minds, and when they came to their journey's end, they insisted that the stranger should abide with them. He entered their dwelling at their urgent invitation, and as they sat at meat, as he lifted up his hands, they saw the print of the nails, and recognized their risen Lord. As they rose to greet him, he vanished from their sight.

Then they began to talk of their experience as he talked with them by the way, and they said, "Did not our heart burn within us?" But the disciples were not content to enjoy this great blessing alone. They felt that they must hasten back over the rough way to communicate the good news to those who were bowed down in sorrow and disappointment. How is it with us? Do we feel this interest in others? When we have found some precious jewel in the mine of truth, are we content to keep it to ourselves? We cannot do this, if Christ is with us. If we have found the field that contains the treasure, we shall want everybody to rejoice with us.

The disciples went back the way they had come, but the distance did not seem long as they talked of their hope. They hastened through the streets of Jerusalem to the upper chamber where the disciples were wont to gather. They knew just where to find them. They had also heard the reports of the women, but they did not believe them to be true, and now these two others come to add their testimony to the certainty of Christ's resurrection. The disciples from Emmaus told over all the circumstances of their meeting with Jesus, and how he was known to them in the breaking of bread. They declared that though their hopes had been buried with Christ, they now believed that he would indeed reign on the throne of David. And while they were uttering these words of faith, Jesus himself stood among them, and said, "Peace be unto you." Those hands that were uplifted in blessing, were the same hands that had been pierced upon the cross.

He unfolded to their minds the prophecies concerning his life and death and resurrection. He took up the Old Testament and confirmed it by the facts that are now recorded in the New Testament. He proved to the disciples that he was indeed the Messiah, the Saviour of the world.

Christ did on this occasion just as he desires us to do now. We are to show that the specifications of prophecy have been fulfilled in the history of the world. In the light of the prophetic word the disciples did not have the least reason for unbelief, for all had come to pass according to the Scriptures. We should take the Old Testament to explain the New Testament, and the New Testament to reflect light into the Old. The typical service pointed forward to Christ, and in him type met antitype. The disciples were to carry on this very work, for they were to go forth to teach all nations that the Messiah had come.

When Jesus spoke to them of the work that they must do, and how the Holy Ghost should come upon them, they asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" He told them that a great work was to be accomplished before he should reign on the throne of David. He said, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The disciples were to begin their work where he had sown the seeds of truth. Multitudes had heard his words, and believed them, but they did not have the moral courage to acknowledge him as their Saviour, lest they should be turned out of the synagogue. When the Holy Ghost was poured out, the seed that Christ had sowed blossomed and ripened into fruit. Courage and hope inspired the disciples, and they were ready to go to the uttermost part of the earth to proclaim a risen Saviour. The early disciples accomplished their work, and from age to age, men have been raised up to carry forward the gospel. Advanced light has shone upon every succeeding generation, and to-day we are nearer the great white throne, we are nearer the consummation of the Christian's hope, than ever a people were before. We have more distinct views of Jesus than any have had before.

Is it not appropriate to read this text at this time, "Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break through and steal"? How many are laying up their treasures upon the earth. I have known those who professed to love God, and yet who would add field to field and place to place, and the more they accumulated, the less willing they were to give to the cause of Christ. I dare not ask for property. I do not know how I would bear the test. I do not want anything here on which to place my heart. I want my treasure in heaven. I once knew a woman whose husband was a drunkard, and she was obliged to wash for a living. She used to wish that she had riches so that she could help the cause. And the Lord tested her with riches, but she did not remember the cause of God. She built a fine house, and furnished it with every luxury. She added

land to land, and kept promising herself that she would give to the cause as soon as she had accomplished this or that. I visited her.

One of her sons was intemperate and wild. I said, "You should give your means to God while you can. You do not know what may happen. Don't wait. It will prove a perfect loss to you if you do, for you will be tested again with poverty, if you cling to your earthly possessions." She promised that she would give to the cause. She said she meant to do it, but she never gave anything. She became a poor woman, poorer even than she had been in the beginning. When she died, she had nothing to leave to the cause of Christ. It is much safer to be tested with poverty than with wealth; but if God gives you riches, he intends that you shall use them for his glory, to save souls for whom Christ has died. God has given us all that we have, and we should not consider that it is ours at all. All we enjoy is ours, only because of the righteousness of Christ. We should say, "All things come of thee, O Lord, and of thine own do we give unto thee." We should not rob God, but let his means flow into the treasury.

Says the prophet, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." If we have robbed God, we should repent and make restitution as far as it lies in our power. If we had faith in God, we should see that we are only stewards of his means. You should mix faith with your prayers, and come up to God's requirement, that he may open the windows of heaven, and pour you out a blessing that you shall not be able to receive. As soon as you humble your heart before God, he will fill you with his Spirit and power. How do you expect sinners to be converted unless you do something to place the light of truth before them? You are to "lay up for yourselves treasure in heaven." You should put your treasure in an unfailing bank, into bags that wax not old.

We read of disciples who, although they were poor, sent a contribution by the hand of Paul to distribute for the necessity of the poor saints at Jerusalem. Oh, that selfishness might all go out of our hearts! We should let our sympathies go out to the precious souls for whom Christ has died. I would not be deprived of doing something in the work of salvation, for all this world can afford. Christ left the royal throne, he clothed his divinity with humanity, he came to a world all marred and scared by the curse, to rescue lost humanity, to rescue you and me. Oh, I want my heart exercised to carry on the work that he has left for me to do. I want to see the gospel preached to perishing souls. I want an interest in everything that is started for the advancement of the cause of Christ. Every one of us can do something, and we must come up to the responsibility that has been placed upon us. If we do this, we shall see every soul melted into tenderness and humility before God.



## MATTHEW TWENTY-FOUR.

BY THE LATE ELDER J. H. WAGGONER.

(Continued.)

## 6. THE ADVENT WILL BE LITERAL.

THE advent of the Lord will be literal and personal. It is *literal* in distinction from a supposed figurative or representative coming, either at Jerusalem's overthrow or at any other time. It is *personal* in distinction from any supposed spiritual, secret, or intangible coming, for which many now contend.

1. Analogy calls for a literal, personal coming. His first coming was literal. It is claimed, and with much show of reason, too, that his first coming had mostly to do with the spiritual condition of men. Yet his coming was literal and physical. His second coming will have mostly to do with the physical condition of men. Why, then, shall not his second coming be also literal—in the flesh? No repentance or pardon is offered at his second coming. It will be for "the redemption of our body;" for the resurrection and translation of the saints, and the overthrow of his enemies. We say further,—

2. The resurrection of the dead will take place at his coming. That is not spiritual—it is literal. Many now attempt to spiritualize the resurrection, but we can see neither reason nor propriety in the effort. (1.) Jesus said he was the resurrection, and proved the truth of his assertion and showed the nature of the resurrection by immediately calling Lazarus from the grave. (2.) When Jesus himself was resurrected, he left the tomb vacant where he had lain, and the angel who said he was risen, invited the disciples to examine the place where he lay, to be thus assured that he was not there but had risen. (3.) They who deny the bodily resurrection assert that the resurrection means the rising of the spirit out of the body at death, which *cannot* be true, for Jesus was raised the third day after death. It did not take his spirit three days to leave his body after he died! (4.) When Jesus referred to his own resurrection under the figure of raising the temple, "he spake of the temple of his body." John 2:19-21. (5.) After his resurrection he showed them his hands and his feet to identify himself to them, and invited them to handle him,—to examine the wounds in his hands and his side. What more could be done to prove his bodily identity, and the physical nature of the resurrection? But his resurrection is the surety—he is the first-fruit—of the resurrection of them that are his. As was his resurrection, so will be theirs. At that day "this mortal shall put on immortality." We leave it with the spiritualizers whether that is spoken of the spirit or the body.

3. The Scripture expressions demand a personal coming. (1.) Jesus said he came down from heaven, was going back to his Father, and would come again. If his coming and returning were literal, so will be his coming again. (2.) The angel said, when he ascended on high, and a cloud received him out of their sight, "This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. We cannot imagine how anything but a bold perversion of language, or a peremptory denial of it, can make of this

other than an actual, real, and bodily coming. (3.) Paul said, speaking of his coming, "*The Lord himself* shall descend from heaven with a shout, with the voice of the archangel, and the trump of God." 1 Thess. 4:16. This was not fulfilled by Titus, nor yet even by the Lord himself; but it will be.

4. Paul said, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4. The saints were not glorified at the destruction of Jerusalem. Peter said, "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:4. No saint received a crown of glory at the destruction of Jerusalem, for the Chief Shepherd did not then appear. Jesus said, speaking by his servant John, nearly thirty years after the destruction of Jerusalem, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. This agrees with his words in Luke 14:14, that recompense shall be given at the resurrection of the just, which, as has been shown, takes place when the Lord comes.

5. Taking the negative, we inquire, If the coming of the Lord, with all its attendant glory, the resurrection and translation of the saints, the gathering of the saints unto the Lord himself, the bestowing of fadeless crowns of glory to the faithful,—if all this took place at the destruction of Jerusalem, what have we to hope for in the future? All the promises of redemption, glory, and immortality cluster around the coming of the Lord. If that is already past, what is our hope? It is not difficult to show that they who have no part in the second coming of Christ, have no part in his glory, no crown of life, no recompense of reward. Giving that away, they rob themselves of all.

(To be continued.)

## THE LAST APOSTASY.

THE WEDDING OF CHURCH AND STATE.—AN ALLEGORY.

(Continued.)

"YES, but they shall be Christians. Give us law, and we'll compel men to religious faith. Give us this ring, delayed by profitless talk, and put the Church in power. Our remedy for all malefic influences, is to have our government simply set up the moral law and recognize God's authority behind it, and lay its hand on any religion that does not conform to it. Let those who oppose our government and its Christian features, go to some wild, desolate land, and in the devil's name, and for his sake, set up a government on infidel and atheistic grounds, and stay there till they die. Atheism and Christianity are incompatible systems. They cannot dwell together on the same continent.

"Work, noble men, reformers in our land. Let this fair ring be made; for through it comes religion for the State, and that Christianity, excluding others. Let Church and State be married in our land, and so a noble progeny be born to bear the world new hopes until the millennium dawn, Christ's kingdom come."

Then rose a tall dissenter in the hall. "Hold, for a moment. How shall men decide what is the Christian code for such a law, since hundreds claim the name with diverse creeds?"

"Oh, that is easy," said a smooth divine, "as

finding the common multiple of numbers. Call all the clergy of the different faiths, and let them fix a creed of doctrines, common to all, and let that creed be taught in all our land."

"But that brings to my mind a day of old, when Constantine, the pagan-Christian, called a general council, made a creed, and bound men down in mind and heart to mortal, narrow ruts. It brings back Nice, Laodicea, and all the horrid train that follows Church and State; when worldly bishops set themselves to fawn and smile, and woo and win the State to serve their ends. The word of God in language plain and terse, declares that friendship with the world is enmity to him, and makes the Church a harlot. You may have your common faith of all men's creeds, to suit all classes as you think; but suppose it would prove too common for my common sense, and my devout convictions? Suppose a mean minority of men could not agree with all your reverend cloth, and would not stoop an inch of manhood down to take your yoke of bondage? Aye, what then?"

The clergy's face grew red and white by turns. He showed his white teeth in a smile of scorn. "The poor fool on the track may well fear trouble when he hears the train, and will not stand aside. He well deserves the fate he gets, if hearing the thundering roar, the shrieking whistle, he does not clear the track. You have my answer. 'Tis better that one should die, than a whole nation perish."

"This sounds," said the dissenter, "like the words once heard in Judea, when Christ stood arraigned a malefactor before time-serving Pilate and the rabble, when cruel Caiaphas, the high priest, gave counsel."

A murmur rose then through the people's hall, a hiss of deprecation and of scorn.

Then came a fair-famed lady to the stand. A hush was on the people, for she had risen as one who'd avenge the direful wrong of rum. In humble days before, upon her knees in the crusade, she'd pleaded for God, and home, and native land. Her prayers had risen past the rum-seller's face, and beat to heaven on wings of hope and faith,—a noble woman and greatly to be praised. She had seen evils, bearing hydro-heads against her weakness, seen direful curse untold that women's tears could not drench out, and moans swelled so, they rose above the singing of her hymns. But God was hers. He waited calm in heaven, and he had said, "Vengeance is mine. Work on."

But did some vicious spirit defeat his charge? For weary with watching at the foe-men's forts, weary with guarding the conquests she had gained, she left the field and sought the halls of Cæsar, petitioning not for prohibition of its enemy rum, a civil nuisance that Cæsar might quell, a wild, barbarian rioter that warred against life, chastity, honor, home; but for a law to bind him one day, and make him act the saint, then let him loose for six days to undo the good she had striven to gain.

She stood and pleaded for the wedding ring, pleaded for theocratic government, and union of Church and State. She said, "A true theocracy is yet to come, and the enthronement of Christ in law and law-makers. We have one vital, organic thought, one all absorbing purpose, one undying enthusiasm, and that is, that Christ shall be this world's king; yea, verily, *this world's* king. . . . The kingdom



of Christ must enter the realm of law through the gateway of politics."

Both Church and Cæsar were warmly drawn to her, through her fine eloquence and subtle thought. "Ah!" said the Church, "I see my fears were vain. Christ could not surely have meant it when he said, 'My kingdom's not of this world;' for she has emphasized, 'Yea, verily, *this world's* king.'"

"Yes," said Cæsar, "and we as delegates of his own power, shall rule as God on earth. That is not more than has been claimed before. The pope has done this long, and now I see the good philosophy and logic of it. It must be so where Church and Cæsar unite."

Again the tall dissenter rose to speak. "But there are men, good citizens, too, who acknowledge not Christ as king, or his authority as governing them. How then will such be citizens with you?"

"They shall not be," exclaimed another. "Either they'll have this man to reign o'er them, or, like the wicked servants, shall be slain. But we'll not treat them rashly. We'll persuade, ere punishing. As one has said, 'It is indeed better that men should be brought to serve God by instruction than by fear of punishment; but because the former means are better, the latter must not therefore be neglected. . . . Many must often be brought back to their Lord, like wicked servants, by the rod of temporal suffering, before they attain to the highest grade of religious development.'"

Then the dissenter flamed. He said he saw in that old saying of ages past, repeated here in this day of greater light, the dark foreshadowing of a darker day than yet has been. He pleaded for right, for all men's right to think, to live, to act with liberty. He said they were blind men led by the blind, and making for a ditch of ruinous depth, that reached down to the pit. He said they would cut off their God-given power, as rich men crowned with liberty, to change their mind and act accordingly, if this false match was made. He bade the people fear to make the ring that united Church and Cæsar, to fear to vote to undo a righteous constitution with inconsistent law.

He said, "Bartholdi's statue at our shore, liberty enlightening the world, stands as a symbol true of our fair land. Our Nation for a century has stood, holding a light aloft for governments, in precept and example. Here the oppressed have gathered, here the poor. Here men have worshiped God, pursued their arts, and built their sanctuaries of rest. Beneath the light of liberty, the stunted growth and pale development of older nations, coming to our shores, have blossomed green and fair. Invention has hatched out a lively brood, and art and literature and science have found a place. The light of liberty has crossed the seas and pierced the darkness of the nations, bound with chains of Church and Cæsar, and men, before in ignorance, have had the light to see their bondage, and to burst their thrall. And now, shall all be changed? Shall this bright, bold herculean of the West, whose course has compassed all the zodiac signs, return to night, and chaos, and despair? Turn the dial backward for a thousand years, and say to superstition and ignorance, 'The experiment's a failure. Civil rights are lost. Society must be maintained at cost of masses

to exalt the few. Let feudalism return. Let ignorance reign. Let God's plan fail, and Christ's great principle of rendering Cæsar's due and God his due, be accounted naught.' Shall man again in this enlightened day when no theocracy is ordained of God upon earth, set himself as God, exalt himself above him, in compelling men to act a thing they are not? Shall we who sprang from the staunch martyr's blood, declare the Inquisition's a righteous thing, and repeat it in our system?"

Then rose a great reformer (so he was called), and said with meaning look, "Our friend has had a touch of frost before his time, I think," and turned a laugh against his argument. We but desire men's good. He speaks too fast. It is not Church and State we would have united, as in the old, dark days; we brave their union for the betterment of all society, and take just means."

"Society is reformed not by laws. Reform begins within, and not without. Get men converted by the power of God, and then you'll keep society intact; but put your thumb-screw of the law on all men's thumbs, and you'll have men who'll wear the cross's sign upon their coats, as some kirks wear their spires, to point toward heaven, albeit there's hell within. It seems the church is wearying of her task of preaching the gospel, and would shift her burden to the burly shoulders of the State. Let him beware; she'll make a tyrant wife."

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(To be Continued.)

#### FORTUNES IN NEWSPAPERS.

THE business of newspaper advertising has been in a process of evolution from the beginning until now, and this process is still continuing. At the commencement only a few of the simplest and shortest advertisements were published—such as wants, rewards for runaway slaves, of ships sailing, and the like. The prices paid for these insertions were merely nominal. Make a bold and impetuous jump from the eight by ten colonial sheet with its little insignificant attempts at advertising to the remarkable New York *Herald* that charged and received for a column advertisement on its fifth page \$109,500 for one year. The *Herald* has published in its Sunday edition as many as five thousand advertisements in one issue,—and what the *Herald* did ten years ago other great journals are far exceeding to-day. Not infrequently a single advertiser has been known to make contracts for over half a million dollars in advertising in a year. The career of the *World* of New York, *Public Ledger* of Philadelphia, *Chicago Tribune*, and *Chicago News* is astounding. Said Mr. Drexell, the great banker, who held an interest in the *Public Ledger*: "I thought I knew what it was to make money in banking, but that business is insignificant indeed as compared to the *Public Ledger* business." George W. Childs, its principal owner, has, it is said, given away for benevolent purposes, many large fortunes, the result of the proceeds he received from the *Ledger* newspaper alone.

THE power to hate truly what is evil must be involved in the power to love truly what is good, and must, indeed, usually precede the growth of the highest kind of love.—*Newman*.

#### THE THREE "THEREFORES."

READER, as you have an interest in religious meetings, let us join the assembly near by to-night, where, I am informed, the Scriptures are to be read and reasoned upon by men of different opinions and vocations.

##### FIRST SPEAKER.

*Antinomian.* "I am an Antinomian; that is, one who believes that the ten-commandment law is of no use or obligation in this dispensation. And especially has that fourth commandment, which required the observance of the seventh day as a Sabbath, been abolished. Here is the proof: 'Keep the Sabbath-day to sanctify it, as the Lord thy God hath commanded thee. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath-day.' Deut. 5:12-15. How very plain is this scripture! I think any one who wants to see, can see that the seventh-day Sabbath was a Jewish institution; that it never was known till after the Jews were delivered from Egyptian bondage, and that it was given to them to commemorate that event. We Gentiles were not delivered from Egyptian bondage, therefore the Sabbath was not intended for us. Does not our text say, 'Therefore the Lord thy God commanded thee to keep the Sabbath-day'? In the face of this 'therefore,' how can seventh-day folks, or anybody, fail to see that the seventh-day Sabbath was not known until the deliverance of the Jews from Egypt, and that it was binding only on the people thus delivered!"

##### SECOND SPEAKER.

*Extortioner.* "My business is that of an extortioner. I find that a very successful way to get along in the world, and to make money, is to take advantage of the poor, ignorant, and unsuspecting. I find that strangers, the fatherless, and widows are excellent subjects to work upon. But I have often been troubled in view of the judgment, thinking my course was very wicked. But by the rule of interpretation given us by our Antinomian friend who has just spoken, my mind is greatly relieved. A certain scripture which gave me much trouble I can now easily explain in harmony with my vocation. It is this: 'Thou shalt not pervert the judgment of the stranger, nor of the fatherless, nor take the widow's raiment to pledge; but thou shalt remember that thou wast a bondman in Egypt, and the Lord God redeemed thee from thence; therefore I command thee to do this thing.' Deut. 24:17, 18. How blind I have been all these years not to see that this respecting of the rights of strangers, fatherless, or widows, was not known to man till the Jews were delivered from Egyptian bondage and was made binding only on the Jews thus delivered! I was not delivered from Egyptian bondage, therefore these things



are not binding on me. Oh, that blessed word 'therefore'! I am so glad I am here to-night! I can go away with new courage to engage more heartily than ever in my life work."

#### THIRD SPEAKER.

*Swindler.* "My soul is so full of rejoicing that I cannot go away from this meeting without bearing my testimony. This is the first religious meeting I have really enjoyed for many years, and I now see that the reason was, we have not had the right kind of leaders. Our Antinomian brother gave this meeting a good start. It is true that in this text there were two or three points that I thought at first he did not clear up; viz., 'As the Lord thy God hath commanded thee,' which sounded a little as though the Sabbath had been commanded before; and when it said that 'the seventh day is the Sabbath of the Lord thy God.' Of course I knew that L-o-r-d and G-o-d did not spell Jew, and the query arose then, How was it the Jewish Sabbath? But when he got my eyes fixed on that wonderful word 'therefore,' my difficulties all vanished. And now I am glad I am here to-night. My vocation is that of a grocer and general swindler. I have almost invariably used a large weight in buying, and a small weight in selling; and in many other ways I have sought to advantage myself to the disadvantage of others. And during all these years my peace of mind has been disturbed by a certain scripture which was never explained as I wanted it explained until to-night. The scripture is this: 'Ye shall do no unrighteousness in judgment, in mete-yard in weight, or in measure. Just balances, just weights, a just ephah, and a just hin shall ye have; I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them; I am the Lord.' Lev. 19:35-37. Why have I been so stupid as never to have seen before that these things were unknown to man for twenty-five hundred years after creation, or until the Jews were delivered from Egyptian bondage, and then were made binding only on those miserable Jews who were thus delivered. I was not delivered from Egypt, and therefore these things are not binding upon me. Oh, happy day! my condemnation is gone. That magical word 'therefore' has set my soul at liberty. Let us have more of these free meetings, brethren."

#### FOURTH SPEAKER.

*A Sabbath-keeper.* "My soul is filled with horror to-night. I feel to pray with the psalmist, 'O Lord, it is time for thee to work, for they have made void thy law.' The rule of interpretation laid down by the first speaker is subversive and deadly. Extortioners, swindlers, and all kinds of rascals can find justification and encouragement in such perversions of the word of God, and if the Antinomian speaker has not lost his conscience, he will see and feel this. The Israel of God, when in the land of Egypt, were grievously oppressed. So cruel and severe was their bondage that they could not properly observe the Sabbath. As strangers in a foreign land, their rights were trampled upon. Unjust weights and measures were used in dealing with them. The fatherless and widows were oppressed. God broke this iron bondage, and gave them liberty. And now when they walk at liberty, the Lord makes frequent ap-

peals to their gratitude for so remarkable a deliverance. The Sabbath, together with all other moral obligations, was binding from creation, and always will be binding. But to a nation of liberated slaves who were the professed people of God, there were additional reasons why they should remember all his commandments to do them. These reasons were found in the facts of their deliverance. The wonderful mercy of God, as manifested to Israel in their deliverance, did not create these moral obligations, nor make them binding, but simply placed them under greater obligations to their Creator, because of their remarkable deliverance; hence the 'therefore' in each of the texts quoted. It is as if the United States should say to the emancipated slaves, 'Keep the constitution and laws of our country sacredly. Remember that you were bondmen in the South, but with a high hand and outstretched arm we emancipated you; therefore shall you observe all our laws to do them. Would any be so foolish as to conclude that the constitution and laws of this country did not exist till these slaves were emancipated? and that they were then made binding on emancipated slaves only, and that our constitution and laws commemorated their emancipation? No one would thus conclude. Then handle not the word of God deceitfully."

"Ye swindlers, extortioners, and Antinomians, I beseech you in the name of common sense, of reason, and of the Holy Bible, to ground the weapons of your rebellion against God, and the constitution of Heaven! Seek to obtain freedom, not from the law, but from the condemnation of the law. This you may obtain through Jesus by sincere repentance. Then you will have the only freedom that is worthy of the name. The triumph of the wicked, the rebellious, is short; but the triumph of the righteous, the obedient, is eternal." (This last testimony brought such a damper on the meeting that it was abruptly closed.)

H. A. ST JOHN.

#### GOOD FRIDAY AND SUNDAY.

THE *Mail and Express* of Friday, April 19, devotes a column to the discussion of Good Friday, as a non-biblical institution. It declares:—

"Our Lord did not ask us to keep Good Friday in his memory, nor any other set time; but he did say in respect to eating bread, 'This do in remembrance of me;' and in respect to drinking of the cup, 'This do as oft as ye drink it in remembrance of me.' And the Apostle Paul says, 'For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come.' 1 Cor. 11:26. As this was the only and exclusive method commanded by him for the celebration of his death and resurrection, it is, under the well-known principle of legal interpretation—*expressio unius est exclusio alterius*—"the express command of one method excluding all others." Instituting other, and, in the estimation of some, even greater, memorials of the death and resurrection of our Lord, has a tendency to magnify a particular day into undue importance attached by the ecclesiasticism of the Jews of the time of Isaiah to particular sabbaths, until their celebration substantially took the place of keeping holy

every Sabbath day; and until Jehovah, becoming disgusted with their formalism and their lack of real reverence for, and obedience to, him, exclaimed: 'Incense is an abomination unto me; new moon and sabbath; the calling of assemblies. I cannot away with iniquity, and the solemn meeting. Your new moons and your appointed feasts, my soul abhorreth; they are a trouble unto me; I am weary to bear them.' Isaiah 1:13, 14.

"It is better to throw the inventions of man to the winds, and return to the simplicity of Christ as set forth in the Holy Scriptures."

In parliamentary phrase, the point of order raised by the *Mail and Express* is well taken, and Good Friday must be ruled out of court, because "Our Lord did not ask us to keep Good Friday in his memory, nor any other set time." The same ruling must carry out of court the Sunday, which our Lord never asked us to keep in memory of his resurrection, no more than he did Good Friday.

The cases are exactly parallel, and the influences which brought Sunday and Good Friday into the church, giving them at length a permanent place, were the same, viz., affiliation with pagan thoughts and practices, and a tendency to go beyond "that which is written." The *Mail and Express* says truthfully, "It is better to throw the inventions of man to the wind and return to the simplicity of Christ as set forth in the Holy Scriptures." To this we respond, Amen. Therefore we are in the field, and to accomplish this specific end, our warfare against man-made institutions and non-biblical observances is carried forward.

The reader will remember that this *Mail and Express* is edited by Elliott F. Shepard, president of the American Sabbath Union. When he is called upon to defend Sunday, he assumes, with lofty disregard of facts, that Sunday is the Sabbath by virtue of the fourth commandment. When called upon to condemn its associate, Good Friday, he declares, very justly, as above. Not only does consistency on the part of the *Mail and Express* require it to disregard Sunday as a human institution, but every fact which can be brought against Good Friday stands with equal force against Sunday. There remains also the greater fact that the Sabbath, hallowed of God and the observance of which he commanded in the immutable fourth precept of the decalogue, remains unrepealed, and all effort to put Sunday in its place is a double wickedness against God, as compared with the bringing in of Good Friday which did not drive out any divinely ordained institution in order to find a place in the Romish Church. The *Mail and Express* finds truth a two-edged sword, and lies slain by its own hand. We cannot say to our fallen contemporary, "Rest thou in peace," but rather, "Arise thou, through repentance, to a life of obedience unto that which God has required." Throw the inventions of man to the winds, and return to the simplicity of Christ, as set forth in the Holy Scriptures.—*The Light of Home.*

"I HAVE set the Lord always before me; because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope." Ps. 16:8, 9.



# The Signs of the Times.

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

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OAKLAND, CAL., SECOND-DAY, OCTOBER 14, 1889.

## THE MESSAGE OF TO-DAY.

HAS God a message for the church, for the world, at the present time? Have other ages been thus favored of God, and is the present age left in darkness by him? Granted the great advance in science, in knowledge, in invention, in physic, in philosophy; but just as surely as it is possible for a man to have great knowledge in some one or all these branches, and yet be a blaspheming infidel, so surely is it possible for a generation to be advanced in all these things, and yet be farther from God than one not so wise in the wisdom of the world. Not that knowledge or wisdom is contrary to Christianity; for Christianity, though not the embodiment of the wisdom of this world, is the embodiment of the truest knowledge and the highest wisdom.

But much of the knowledge and wisdom of the present time is spurious, much of the science is that "falsely so called," much of the worship is "will-worship." And if there ever was an age in which special instruction was needed in order that God's people might be able to distinguish the glittering false from the shining true, the pleasing counterfeit from the useful genuine, it is now.

In the time of the flood, God sent Noah to warn the world, and point out the only true way of escape. He sent Jonah to Nineveh. John the Baptist heralded a message given by prophecy seven hundred years before. Isa. 40:3; John 1:23. Christ and his apostles came in fulfillment of prophecy. The Reformers fulfilled prophecy in the work which they wrought for God. They brought the true church part way out of the wilderness of the Dark Ages. The Baptists, the Wesleys, Alexander Campbell, and others brought it still farther. But darkness still remains. There are many dangers. Foes lurk in ambush on every hand. The true way is obscured, the smooth-beginning ways of error and sin are many; and agents of Satan, many of whom are clad in robes of righteousness, are calling in the dulcet tones of sensual ease and peace, Come hither.

Starting out in the time of the Reformation on the only true principle that the word of God must be paramount, that which must decide all questions of faith and practice, which points out the way of life, the church ran well for a season. But when she no longer adhered to these principles, she departed from God. The plain letter of Scripture has been in many cases ignored, because it condemned her practices; and conscience, a perverted conscience, warped by education, takes the place of God's word. We are right, say many, if we do not feel condemned. So might say the hardened criminal. Conscience is the creature of education. Educate it by a worldly standard, and it will decide by that standard, even contrary to God's word. And this very exaltation of conscience causes a neglect of the Bible. If man has an infallible guide within, there is no use for the one without. The conclusion is just, but it is based on wrong promises. Conscience is one of the most fallible of guides. "Unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." Titus 1:15.

Another pernicious doctrine which is akin to the above has also obtained, that the *letter* of the Scripture is of no account providing the *spirit* of the Scripture is observed. If the worship rendered to God is in *spirit* correct, all is well. And in consequence of this, many of the most important ordinances and observances of God's word have become so perverted that were one of the apostles raised from the dead to-day, he would not recognize some of the institutions he had once practiced, pure from the hands of the Head of the church, unless he had before seen them in prophetic vision. God requires more than worship *in spirit*, he requires worship *in truth* as well (John 4:23, 24), "for the Father seeketh such to worship him." It was departing from the truth that brought division, weakness, confusion, lukewarmness, and worldliness in the church in the beginning; it must be a return to the truth which will bring union, power, zeal, and true holiness.

The Lord has such a message for the "last days," and that we are living in that period is testified by many lines of prophecy. In the second chapter of Daniel the earth's history is represented by a great image composed of gold, silver, brass, iron, and iron and clay,—these parts representing different dynasties as follows: The head of gold, Babylon; the breast and arms of silver, Medo-Persia; the belly and thighs of brass, Grecia; the legs of iron, Rome in its unified state; the iron and clay, Rome in its divided state. The next event is the setting up of the everlasting kingdom of our Lord Jesus Christ. Four of these divisions have long since passed away; we are far down the fifth, right in the closing years of its existence. Just before us lies the kingdom of our Lord and Saviour Jesus Christ. Will no warning be given of its approach?

In the seventh chapter of Daniel we find the same great dynasties represented by four beasts, the last of which has two phases. The latter phase is a prophecy including the Papacy. Its career is shown as a persecutor of the people of God, a rebel against his laws, and a blasphemer of his holy name. The prophet sees this apostate power till every vestige of power as an earthly ruler is removed. But that this does not terminate its career is shown by the twenty-first and twenty-second verses, which clearly indicate that this power will be a persecutor until the Judge of all the earth shall put judgment in the hands of his people at the second coming of Christ. But beyond all this the prophet sees the saints no longer persecuted by earthly powers, in possession of the kingdom "under the whole heaven." Verse 27. The Papacy has about run its allotted career. A little spell of seeming triumph lies before the harlot church, but her end draweth nigh. Is the last great deception to come upon the race unheralded? It is not reasonable. It is not scriptural.

In the eighth chapter we have a similar prophecy, in which the first kingdom—Babylon—is dropped out, as its glory had passed when the prophecy was uttered. The cleansing of the sanctuary, or the closing work of our great High Priest, is pointed out as occurring at the end of the 2,300 days, or years, reaching far down the Christian dispensation. In the eleventh chapter we have a line of literal prophecy, ending in the destruction of the king of the North, or Turkey, which has long been known as "the sick man of the East." At this time Michael, or Christ, stands up to reign, the great time of trouble comes upon the wicked, the righteous are delivered forevermore. These things, hidden in a great measure from past generations, are to be unsealed in the "time of the end." Then "many shall run to and fro, and knowledge shall be increased." Dan. 12:4. Many shall search God's word, "give their sedulous attention to these things," and knowledge of the prophecies shall be increased. In other words, while the wicked will

not understand, "the wise," wise in God, "shall understand." Verse 10.

In the Revelation, we have the prophecies of the seven churches, the seven seals, the seven trumpets, each series covering the Christian dispensation, and terminating in the coming glory of Christ. In the twelfth and thirteenth chapters we have great apostate powers again brought to view as the persecutors of the people of God. All the world will be deceived by them. Multitudes will own their sway, deceived by their wonders, and worship the powers of darkness instead of the God of heaven. Right upon these existing, active, apostate powers and their adherents, fall the plagues of God's wrath. These persecuting powers are rapidly coming on the stage of action.

As in the past, when the church departed from the word of God, she laid hold of the civil arm to enforce her man-made precepts, even so now the Protestant churches of America are following in the path of the mother. Holding many things contrary to the *letter and spirit* of God's truth, they are seeking to embody these hoary, man-originated traditions in the law of the land, and thus, while ignoring the *letter* of Scripture, they are striving, in the spirit of the dragon, to enforce the letter of their precepts of men.

The National Reform party, now wedded to the Woman's Christian Temperance Union, which has done noble work in the temperance cause, is seeking to place "all Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land." By whom are Christian laws, etc., to be interpreted?—Not by individual right of conscience, but by magistrate, council, or synod! In the Old World the Roman Church and Ritualism are rapidly coming to the front, and will in the near future, according to the "sure word of prophecy," triumph. The form, the ceremony, the ritual, are to take the place of the pure, heart-searching, vitalizing, purifying truth. They are more pleasing to a sensuous, ease-loving generation.

But God does not allow all this to take place without warning. In his merciful providence he has multiplied copies of his word without number, and helps for the study of that word. He has made that word its own interpreter to those who will submit to its just and holy claims. And God's great threefold message of truth, designed to proclaim his coming, and judgment, and warn the world against the worship of the beast and his image, will go to earth's millions, if to the very stones has to be given a voice. But God has those who love his will, who will count it all joy to win precious souls by the proclamation of his truth. Such have been bearing the threefold message of Rev. 14:6-14 to the world for forty years. Three decades of years ago the number who had embraced this message could be counted by tens, where now they are by thousands; and believers in its truth number many thousands more. To man belongs not the glory; God hath wrought through human instrumentalities, and to his name be all the praise.

Those who are developed by this message have two distinct characteristics,—while they have patient endurance under trial, they keep the commandments of God and have the testimony of Jesus Christ. These features embrace all essential truths. Embraced and observed with all the heart, they lead to union,—that union for which our Saviour so earnestly prayed. Already has this message called out a people from all beliefs, from all nations, from all sections, and united them in a holy brotherhood, who are striving to serve God and save their fellow-men.

This, dear reader, we believe is God's message for to-day. It embodies all the truth so precious to the primitive church, with the present truth of this generation. No practical, needful truth of the past is lost or hidden, and some are restored to their former rightful place; and precious truths



for this time, and merciful warnings against today's evils and deceptions, are included in this message of restoration and salvation. M. C. W.

### THE CALIFORNIA CAMP-MEETING.

At this writing the general California camp-meeting in this city has just closed. This has been the largest gathering of our people ever convened on the Pacific Coast. The number of campers was nearly 1,500, occupying some 275 tents used for all purposes. The number enrolled in the camp-meeting Sabbath-school on the first Sabbath of the meeting was 1,082, including officers. The contribution for the Hamburg Mission was \$182.45. On the second Sabbath the school numbered 1,162, and contributed \$142.74 to the same object as on the previous Sabbath.

The amount of business transacted by the Conference, the Tract and Missionary Society, the Sabbath-school Association, and the Health and Temperance Association, was large, and its importance demanded that much time should be devoted to it. But the business was not allowed to interfere seriously with the spiritual interests of the meeting. Faith in Christ both as a Saviour from sin and from sinning, was the burden of much of the preaching, which, though to some extent what might be called doctrinal, was also of an intensely practical character, and many were the expressions of gratitude and thanksgiving to God heard in the various social meetings for the good, practical Christian instruction given.

Several opportunities were given for the unconverted and backslidden to manifest their desire to give themselves to the Lord, and some two hundred responded. These were encouraged to lay hold by faith upon the promises of God, and a good work was done.

The early morning meetings were, as is usual, seasons of great profit. Some good confessions were witnessed on these occasions, but it is to be feared that all did not receive the full benefit which might have been their privilege to enjoy. Yet by far the greater number present left the ground better than they came. Nearly all have a better understanding of their duties and privileges, and many learned most important lessons of faith in God both for the pardon of past transgressions and of strength through Christ for future conflicts.

Elders W. C. White and A. T. Jones and Sister E. G. White were present at the meeting, besides the ministers of the California Conference. Brother Jones was present also throughout the workers' meeting, which preceded the general camp-meeting, and his clear and forcible presentation of the subject of justification by faith impressed this important truth upon many hearts as never before. Sister White spoke on several occasions with her usual clearness and freedom, while Brother White's counsel and his words of cheer will tell for good in the work of the various societies throughout the coming year.

The closing meeting, Monday morning, October 7, was particularly impressive. Brother G. H. Derrick was ordained to the work of the gospel ministry, and every heart was touched by the solemn scene, and by the impressive words of Brother A. T. Jones, who delivered the charge.

The work planned for the year to come is greater than ever before. The California Conference now includes, in addition to the State of the same name, the State of Nevada and the Territories of Utah and Arizona, the two latter being annexed at this meeting at the request of the General Conference Committee. The work of both the Conference and the Tract and Missionary Society will be at once carried into this new territory. The sum of over \$3,000 in cash and pledges was

raised for the ship and city mission work, and for establishing the work in the annexed territory.

The Tract and Missionary Society elected five vice-presidents, who will give their entire time to the field work of the society, and to that of the National Religious Liberty Association recently organized in the East. The Health and Temperance Association will also put a lecturer into the field.

The Sabbath-school Association elected a vice-president, who will devote his entire time to Sabbath-school work throughout the Conference. Altogether the outlook for the coming year is most hopeful. The people have a mind to work, and with the blessing of God, which is ours if we live for it, work for it, and claim it by a living faith, much will be accomplished during the Conference year upon which we have just entered. May the prospering hand of the Lord be seen in every branch of the work, not only in this Conference, but all over the broad harvest-field. C. P. B.

### THE FAITH OF THE FATHERS.

IN Psalms 51:17 we read: "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." And this language not only expresses an important truth *now*, but it was equally true when first uttered by the penitent psalmist more than twenty-nine hundred years ago. The impression is quite general that in the "former dispensations" religion was little more than a mere form; that men brought their offerings and presented them according to a certain ritual, and that having done so, they were accepted of God, whether their act was one of faith or not. But this view, though so very common, is manifestly an error, for it was not a *new* but an old truth which the apostle stated when he said: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him; for without faith it is impossible to please him."

The Scriptures of the Old and New Testaments are a unit; they present not *two* systems of truth, but *one*, Jesus Christ himself being the chief cornerstone; and the theology that does not recognize that fact is not Bible theology. In his letter to the Hebrews, the apostle Paul testifies that "by faith Abel offered unto God a more excellent sacrifice than Cain." The offering itself was nothing; God looked not alone at the burning wood, nor at the bleeding victim upon that ancient altar, but he looked back of those crude symbols and saw in the heart of Abel a vital, living faith in the promised Saviour, whose death, that an atonement might be made for sins, was typified by the death of that firstling of righteous Abel's flock.

Every rite and ceremony in the whole Jewish ritual, except those which were merely sanitary, had some reference to the work of Christ; and those rites and ceremonies were valuable only as Christ was seen and recognized in them. When man fell, or shortly after man had fallen, the Saviour was promised, and God provided for the offering of sacrifices to show the faith of those who should put their trust in the promised Sacrifice; and this sacrificial system we can trace all the way down to the cross, where it ceased, and the Lord's Supper took its place, not as a sacrifice, as the Romanists teach, but as an outward manifestation of faith in the heart; and so we read: "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

If there ever was a time when men were saved by the blood of bulls and goats, then, doubtless, part of the throng of the redeemed will sing one song, and part another; the "song of Moses and the Lamb" would not be one song but two, the song of Moses being for those who were saved through Jewish sacrifices, and the song of the

Lamb for those who are saved through Christ. But such is not the teaching of the Scriptures; when in prophetic vision John saw the great multitude of the saved from every *nation, kindred, tongue, and people*, they all, without exception, ascribed their salvation to the Lamb, the Lord Jesus Christ. The plan and the conditions of salvation have ever been the same, namely, "repentance toward God, and faith toward our Lord Jesus Christ." He who would serve God acceptably must keep both the commandments of God and the faith of Jesus. Rev. 14:12. C. P. B.

### RUMORS OF WAR.

RUMORS of war are again heard from Europe. Russia, it is asserted, is negotiating an enormous loan, and that the money thus raised will be wholly applied to naval and military purposes. At least 70,000,000 roubles will be expended in increasing the navy, and the remainder in enlarging and strengthening frontier fortifications, and in purchasing magazine rifles for the army. It is also stated that a second line of rails is to be laid from the interior of Russia to the western frontier, and that three hundred locomotives and a large quantity of rails have been purchased to be delivered next May.

Of course this does not mean immediate war; it is now too late in the season for Russia to think of opening hostilities; but it does indicate that it is the settled purpose of the czar to extend his empire southward. He covets Constantinople, and sooner or later he will take it.

In discussing this matter, a leading secular paper on this coast says:—

"There can be no other purpose than a warlike one in making this loan. Russia has not taken up the plan of making extensive internal improvements; she has conceived no design of a general system of education; she has not entered upon the pathway of colonization, and there is no foreign territory which she is seeking to purchase. Her finances have improved so materially of late that such a loan is not a necessity to clear off old scores, and so the loan resolves itself into a war measure.

"These rumors, even though they may be nothing more, cannot fail to excite much apprehension in Europe. And one can imagine the feeling of anxiety which will hang over Europe during the entire winter, caused by the belief that with the opening spring the Muscovite millions will sweep down from the north and lay waste the fairest portions of Europe. Where the blow will fall, none can tell; but unless all signs are to go for nothing, and unless the best military critics in Europe are deceived, the spring of 1890 will see a war begun by Russia, and when begun it can hardly fail to become general in its character."

In an article in the *Independent* of July 18, on "The Change of Habitation," by Rev. Samuel T. Spear, D. D., the writer argues that "the death of the body is not an absolute extinction of our conscious and spiritual nature, but simply a change in the place of our habitation, and in the circumstances under which we exist." As proof of this Dr. Spear cites Luke 23:43, the words of Jesus to the dying penitent thief, and says:—

"By the pronoun 'thou' he meant the soul-nature of the thief, and by the pronoun 'me' he meant himself in his soul-nature; and in respect to this nature, and this only, he said: 'To-day thou shalt be with me in Paradise.'"

We would be glad to have Dr. Spear give us some more evidence that this is true than his mere *opinion* on this and other texts. *Opinions* are not interpretations. One could as dogmatically assert, as has Dr. Spear in the above, that "thou" in Gen. 3:19, "Dust thou art, and unto dust shalt thou return," had reference to Adam's soul, not his body. Such arguments show the desperate straits in which the theory survives and the desperate shifts to which its defendants are driven. The truth is that "thou" in both texts refers to the whole man.



## The Sabbath-School.

### Notes on the International Lesson.

#### THE ARK BROUGHT TO ZION.

(October 13; 2 Sam. 6:1-12.)

AFTER the overthrow of Saul, the Philistines had possessed themselves of many of the strong places in the land of Israel. The prospering hand of the Lord, however, had been with David, who had established himself firmly in the affections of the people, as we have seen in past lessons. He had succeeded in all his undertakings, and the remnant of hostile tribes still dwelling in the land seem to have entertained such a wholesome respect for the superior prowess of his armies that they remained peaceful during the rest of David's reign.

HAVING made Jerusalem the permanent seat of his government, and established peace within the borders of his land, David at once turned his attention toward God, who had given him such success in the affairs of his kingdom. This was eminently proper and right. God had extended his protection and care, and David, recognizing the fact that no power or glory accruing to himself would be worth enjoying unless God still dwelt with him, purposed giving the Lord the praise which justly belonged to him. It is well to remember that we glorify God when we thus exalt and praise him for his goodness to us.

No true consolidation of the government could occur, no true and lasting union upon the part of the people be brought about, if the ark of God were left out of the question. No other object possessed such interest for the children of Israel. It contained the law of Jehovah, the living God, and was a continual reminder of his presence with his people. So should it be with the church of the living God to-day. No matter how much apparent success and external prosperity it possesses, unless deep devotion exists, unless God be really thought of, revered, and magnified in the hearts of those who profess to love his name, there will be, there can be, no real spiritual union and power.

ENTHUSIASM is a good thing when directed in proper channels, but we are sometimes in danger of allowing our zeal to run to too great lengths. The people intended that their service in bringing up the ark should be not merely a formal duty, but a joyful service. It is not likely, though, that their enthusiasm was altogether prompted by devotion. The ark had, it is true, a peculiar interest for the people, but the idea of the special sacredness connected with it had largely departed from their minds. Had this not been the case the sad circumstances connected with this lesson need never have been recorded.

HUNDREDS of years before this, God had specifically instructed his people that none of the Levites were to touch the ark on its journeys, under any circumstances, lest they should die. This was the sin for which Uzzah died before the Lord. It was a direct act of disobedience, and as such was punished accordingly.

FURTHER investigation would also reveal the fact that a transgression was committed in placing the ark on a cart, when God had declared that it should be borne on the shoulders of the Levites. Had this been carried out, the ark would not have been shaken in the first place. Here we see an instance of the cumulative character of sin. When one step is taken away from God's appointed path, the next step is not only easier to take, but also places us further from him.

It may be urged that Uzzah's sin was so slight that such a severe punishment was not necessary. To this it can only be said that no sin is small in the sight of God. That ark contained the law of God, unchanged then, unchanged to-day. That law alone shows men the knowledge of sin, and its least violation is sin. There may be degrees in sinning, but in the sight of Heaven sin is sin, and as such is something with which God can hold no compromise.

J. W. SCOLES.

## Letter to the Hebrews.

### HEBREWS 2:1-8.

(Lesson 3, October 19, 1889.)

1. To what does the word "therefore" refer?

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Verse 1.

2. Why should we take more earnest heed?

3. On what condition only can the hearing and reading of the sacred Scriptures be profitable to us?

4. Does the query, "How shall we escape?" imply that there may be found some way to escape? *Ans.*—No; such a question is the very strongest negative. Escape will be impossible.

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Verse 3.

5. What relation does the word "neglect" bear to the caution in verse 1? *Ans.*—To hear without giving earnest heed, and to suffer the truth to slip away from our hearts and minds, is utter neglect.

6. What was it that began to be spoken by the Lord? Verse 3; Matt. 4:17; Mark 1:14, 15.

7. How did God bear witness to the preaching of the gospel?

"God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." Heb. 2:4.

8. Are these gifts according to the will of man?—*Ans.*—No; 1 Cor. 12:8-11.

9. Were the gifts to remain longer than for the confirmation of the gospel by the apostles?

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:11-13.

10. When will they pass away?

"For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." 1 Cor. 13:9, 10.

11. Were all things ever put under, or in subjection to, man?

"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26.

12. Did man retain this dominion?

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3:17-19.

13. Are all things now either under man or the Son of God?

"Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him." Heb. 2:8.

"But this man, after he had offered one sacrifice for sins forever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." Heb. 10:12, 13.

14. Under whom are they?

"And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time." "If thou therefore wilt worship me, all shall be thine." Luke 4:5, 7.

15. To whom will the dominion be given? Micah 4:8; Gal. 3:16; Rom. 4:13; Gal. 3:29.

16. What title does Paul give to Christ in 1 Cor. 15:45.

"And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit."

17. How did the first Adam lose dominion over the earth? Gen. 3:17-19.

18. What was the consequence of his action?

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

19. How does the last Adam gain the dominion?

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. 2:9.

20. Was Jesus ever made lower than the angels?—*Ans.*—*Yes.*

21. For what purpose?—*Ans.*—*To save us.*

### NOTES.

SCHOLARS should be taught, and it should be impressed upon their minds, that in studying the Bible, they should pay no attention to the divisions of chapters. They often break the connection in a manner to cause the reader to lose much of the force of the Scriptures.

"THE word spoken by angels." It is certain that when the law was given on Mount Sinai, there were present myriads of holy ones, as it reads in Deut. 33:2. Ps. 68:17 says: "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place." The words of Stephen plainly indicate that the angels had some office to fulfill on the occasion of the giving of the law: "Who have received the law by the disposition of angels." Acts 7:53. Yet just what part they had to act, is not revealed. Professor Stuart, after noticing a number of opinions on this subject, says:—

"We may stand aloof from being thus wise above what is written, and content ourselves simply with what our author teaches us, and what the Scriptures confirm, viz., that angels did assist at the giving of the law, or were in some way employed as ministering spirits by Jehovah on the occasion of its being promulgated. This is all that the text can well be interpreted as meaning, and all that is requisite for the argument of the apostle."

These words we can adopt, and here we shall have to rest content. In this last dispensation God has spoken to us by his own Son, the Maker and Upholder of all things; and to turn away from the words of such a being, or to hear them idly, indifferently, or carelessly, is to become guilty in the highest degree.

As the word of God is the sole foundation of all true faith, so is the promise of God the sole foundation of a good hope.



## HEBREWS 2:9-16.

(Lesson 4, October 26, 1889.)

## 1. For whom did Christ die?

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. 2:9.

## 2. Will all be saved for whom he died?

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Peter 2:1.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

"And ye will not come to me, that ye might have life." John 5:40.

## 3. Were the sufferings of Christ necessary to our redemption?

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:10, 17.

## 4. Wherein did it "become" God to have Christ suffer?

## 5. Did the Son of God need to be made perfect in character?

"For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15.

"For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. 7:26.

## 6. Was he lacking either in power or glory?

"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1:2, 3.

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:5.

## 7. In what sense could Jesus be made perfect through sufferings? See note.

8. How is he the Captain of our salvation? *Ans.*—He is our Commander, Leader, going before us through all our obedience, trials, temptations, and sufferings.

9. How is it that the sanctifier and sanctified are all of one? *Ans.*—God is the Father of all, and they are united in one.

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." John 17:21.

## 10. Who are the brethren of Christ?

"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. 12:50.

## 11. Notwithstanding his greatness and glory, what condescension does Christ show?

"For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." Heb. 2:11.

## 12. Of whom will he be ashamed?

"Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark 8:38.

## 13. What nature did he assume?

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:16, 17.

## 14. Why did he assume our nature?

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of

the same; that through death he might destroy him that had the power of death, that is, the devil." "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Verses 14, 17.

## 15. Whom will he destroy through his death? Verse 14.

"And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen." Rom. 16:20.

## 16. How and by whom was death introduced into the world?

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:8.

## 17. What did Christ come to bring?

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:17.

"The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly." John 10:10.

"And this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John 5:11.

## 18. Can death, then, be the friend of man? 1 Cor. 15:26; Jer. 31:15-17.

## 19. What effect does the fear of death have on man?

"And deliver them, who through fear of death were all their life-time subject to bondage." Heb. 2:15.

20. By whom alone can this fear and bondage be removed?—*Id.*

"For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14.

## NOTES.

It became the Father to make his Son perfect through suffering. The attributes of God, both love and justice, required that a worthy sacrifice should be offered for man's redemption. Rom. 3:25, 26 shows that the sacrifice of Christ was necessary that God might be just, maintain the integrity of his government and law, and yet justify penitent sinners. In this view it was indeed fitting, or becoming, in the Father to provide such a sacrifice as the sufferings and death of his Son. In no other way could God's justice be honored; in no other way could sin be removed. Heb. 9:22.

In what sense was he made perfect through suffering? To some the idea may seem to be a great mystery, but it contains the richness of the gospel; not only in purchasing us by his blood, but in partaking of our trials, temptations, and afflictions, he is brought near to our consciousness. Thus there is a unity insured which could not be without his suffering.

Were a man of immense wealth, who had never known suffering and care, to approach the poor and wretched and endeavor to offer them consolation, his words would be but sounds of mockery in their ears. But suppose one who had been immensely wealthy, and had resigned all, had become poor for the sake of the poor, had taken their severest sufferings upon himself, and even died that they might have life, then the poor hungry souls would hang upon his words with comfort and delight. Every tear that he shed would fall like a balm. There would be a union of hearts, for they would know his heart; they would understand and appreciate the strength of his sympathy, the depth of his love. Such a Saviour has the Father given to us, and the Scriptures assure us that he can be touched with the feeling of our infirmities, because of the temptations and agony through which he has passed. Had he never suffered, he could never be all that the weary heart longs for; but

by his sufferings he can satisfy every longing heart, because by his own experience he is able to enter the secret chambers of human woe. Thus it is easy to see that his perfect adaptation to our every want is through his sufferings. Thanks be to God for such a Saviour.

WILL the object of the death of Christ be accomplished? Will he destroy Satan? Most expositors pass this idea by, as though this were a work too great to be accomplished, or which the Saviour had no desire or thought of accomplishing. It seems to be taken for granted that Satan has, by some means, gained a right to eternal life. We cannot imagine that the existence of Satan, or of any moral evil, can be a desirable thing in the universe of God. The Lord did not originate sin, he never created an evil being. Angels and men were all created upright, but they fell, and have become desperately wicked. Now it appears reasonable and just, yes, necessary, that God should place intelligent creatures on probation, and permit them to form their characters as they should choose, for there could be no character at all without choice; and he reserves all to the decisions of the judgment. But we could not vindicate the government of God if he had originated sin, and planted moral evil in the hearts of his creatures. And it would likewise disparage his character and government, if, after sin had intruded itself into his fair creation, and marred it with its hateful work, he would perpetuate it and give it an eternal abiding-place in his dominions. Said the Saviour, "Every plant, which my heavenly Father hath not planted, shall be rooted up." Matt. 15:13. It is a cheering thought that the universe of God will be restored to its sinless, happy state, in which it was created. See Rev. 5:13.

THE idea that Christ laid not hold of angels, or partook not of their nature, brings up the question of representation in the fall and recovery of man. Adam's sin involved his whole posterity in ruin. He stood as their representative, and the gifts of God to him were intended for all his race. See Gen. 1:28; Ps. 115:16. But as none of Adam's posterity represented a race, none of them could involve his posterity by his action. And therefore none of them has sinned after the similitude of Adam's transgression. See the argument on representation in the fall and recovery, in Rom. 5:11-21.

## The Missionary.

## CALIFORNIA CONFERENCE ADDRESS, 1889.

DEAR BRETHREN AND SISTERS: Again we are permitted to assemble for our annual encampment upon this ground. Here we come to spend a few days in seeking God together, learning more perfectly his truth, and our duty and relation to the same. May the God of all grace grant a rich measure of his Spirit to be with us, inspiring in our hearts true and devout gratitude for the mercies of the past, and guiding us in our deliberations for the future. May we be enabled so to conduct and arrange our various Conference organizations that the right men shall be put in the right places, and we all go forth doing the right thing at the right time, thus gathering sheaves to the heavenly Master's garner; and, as true soldiers of the cross of Christ, in his strength, may we "be strong, and do exploits."

How rapid is the flight of time. It seems but a few short weeks since we "broke camp" upon this ground, but it is a year. Another



year is added to the record of our lives. What is the report it bears in the secret place of God? Have we improved our opportunities to labor for ourselves and others? or has there been a neglect to do, by God's grace, what might have been done? Happy is it for those who have had wisdom to discern God-given opportunities for doing good; who have been faithful in improving the privilege of work for the Master, thus acquiring experience and strength for new and future emergencies.

Seventh-day Adventists have not been advocates of the theory that the keeping of our souls should be placed in the hands of the ministers, and of our bodies to the doctors, while we should give ourselves to the work of making money; but rather that it is incumbent upon each individual believer in the truth to do all in his power to become an efficient worker,—sowing the precious seeds of truth, using the talent God has given us in that manner, that at his coming our Lord may receive his own, with usury.

We are met with the solemn fact that, in almost every department of this cause, there is a lack of laborers fitted by experience to bear the responsibilities and burdens of the work. How shall this want be supplied except by calling to exercise their gifts those who have some natural ability, thus giving them a training that shall fit them to bear burdens? I fear there are many among us who might have been developed ere this as efficient workers who have given themselves so exclusively to secular pursuits that they have, to a great extent, lost from their minds the force and luster of the truth. To such the words of the apostle might be applied: "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."

"And shall we meet the Master so,  
Bearing our withered leaves;  
Our Saviour looks for precious fruit;  
Stand we before him sad and mute,  
Waiting the word he breathes,  
Nothing but leaves! nothing but leaves!"

The last year has witnessed the death of more adults from our ranks than any previous year of the existence of our Conference. Of those who have died over one-third were with us in our last annual meeting. How many that are with us to-day may thus close their life-record before another year rolls around, we know not. It is too much to expect that we will all meet again after our separation from this camp-meeting. May this thought of the uncertainty of life lead us to that carefulness expressed by the psalmist when he pleads with the Lord, "So teach us to number our days that we may apply our hearts unto wisdom." This we suppose to mean, Teach us so to meet the privileges, opportunities, and duties of each day as though it might be our last day, ever having a realizing sense that our lives flee away "like a shadow that continueth not."

This is the eighteenth session of the California State Conference, but the twenty-second general gathering of our people in the State. Our cause on the coast has just entered upon its majority, it being twenty-one years the thirteenth day of last August since the tent was first pitched in Petaluma, Sonoma County,

Cal., for the presentation in this State of what we call present truth. From that time to the present there has been a gradual growth in the work, not only in California, but all up and down the coast. There were not at that time ten Sabbath keepers from British Columbia to the Mexico line; now there are between four and five thousand believers. The Lord has truly and wonderfully blessed and prospered the work, not only of directly presenting the truth by the means of the ministry, but our schools that have been established have been an efficient help in the work. From the Healdsburg College laborers have already gone forth, not only in our own State, but to the missions in various parts of the world. So also have our publishing house and health institution been the means of gaining access to thousands of minds. Especially has the Pacific Press, by means of its publications, been a means of spreading the reading matter all over the world, by this means opening the way for the living laborers.

The last year has been an eventful one in the history of our cause in this nation. For many years Seventh-day Adventists have been expecting, in fulfillment of the prophecy of Revelation 13, that the time would come when religionists, in these United States, would seek to have their tenets enforced upon the people by law. While for the last few years, we have seen a tendency in that direction, during this year the matter has seemed to approach a crisis, in that there has been presented before the Congress of the nation those measures known as the "Sunday-Rest bill," and the "Joint Resolution" calling for such an amendment of the Constitution of the United States as will require that "the principles of the Christian religion" shall be "taught in the public schools." The agitation of these subjects *pro* and *con*. has furnished us such an opportunity as we have never had before for setting the truth concerning these matters in their true light, before senators, judges, lawyers, and the public in general.

In our own State the effort made to secure a re-enactment of the Sunday law, and the consequent agitation of the subject in the last fall election, gave our people a golden opportunity to work, and they rallied nobly, raising the sum of \$337.57, with which they circulated gratuitously 30,000 copies of a special edition of the *Sentinel*, thereby placing the true animus of this question before the minds of hundreds who never before had been called upon to look at these things in just the light they are treated by the *Sentinel*.

When the Blair bills were pending action before the Congressional committee our people again rallied to obtain signatures to the remonstrance against the proposed Constitutional Amendment and Sunday-Rest bill. In many parts of the Conference whole districts were systematically canvassed. The result of this effort was the obtaining of 44,155 signatures. During the months of July and August, just preceding Mr. Crafts' visit to this State, and while he was occupying the public, pleading in favor of the enforcement of Sunday by statutory enactments, our people again came forward, and raised \$486.13 for the free distribution of the *Sentinel* extra. Of the extra there were circulated in the various places to be visited by Mr. Crafts, and at other points,

34,000 copies. In some places this has been followed by a canvass for the *Sentinel*, "Civil Government and Religion," and the "Sunday Law" pamphlet. We hope that this canvass may be pushed still further by our people. Let none be disheartened by the apathy of the masses upon this subject. It is continual agitation that will keep the subject before the people, and, when they see what measures are adopted by these Sunday-law advocates to carry their plans, it may be, after a time, that these readers will see that it is a question demanding their careful and candid examination; then it is that we shall see more than just now the result of persevering efforts to get the truth of these things before the people.

During the winter months of the last year many of our larger churches in the State, such as Oakland, Healdsburg, Fresno, and Woodland, as well as others, were blessed with a glorious revival of the work of God in their midst. There was an earnest seeking to put away sins, such as was never witnessed among us before. As our people opened their hearts the Saviour verified his promise and came in. This revival wave affected, to a greater or less extent, our people all through the State. Not only were our church members greatly revived, but others took their stand to go with us in the Lord's service.

For a part of the summer season we have had seven tents in the field. We cannot report as good results as we might wish in all of these places, but at some points there was a marked interest, with good results, so that we may say, on the whole, considering the various circumstances we have had to contend against, the tent effort has been quite successful.

The Bible-reading work has met with good success, and the mission school which has been conducted in Oakland this summer has afforded better opportunities for those who have availed themselves of its privileges than any previous term of the school. There have been several new features introduced in the instruction which have not been in vogue in the school before. The summer term of the city mission has been a rare chance for the workers. Of the school and its workings I presume Brother McClure will give us more definite information than I can take time to present to you this morning. I will simply state further that I am informed that 102 have taken their stand for the truth the past year as the direct apparent results of the labors in the city mission work.

What we call the amateur canvassing work has received some attention in this Conference since the April meeting, and has shown good results where it has been entered upon. Already some have been led by this means to give themselves to the canvassing work, who first started out simply with the idea of doing a little work in the immediate vicinity of their homes. We trust there will be considerable attention given to this subject during the time of this camp-meeting. I presume those conducting the canvassing work will give due attention to this branch; and we trust our people will do all they can to avail themselves of this instruction. Even if you do not design to make canvassing a business, you may be able to use now and then a leisure day in amateur canvassing, for some of the smaller works, in the vicinity of your



homes. We hope to see an increase of the force of amateur canvassers the coming season.

The ship work in the ports of Oakland and San Francisco has met with considerable success. There are many ships visiting these points to take away the surplus grain to foreign ports; we have opportunity on these ships to send reading matter to various parts of the world. We have been quite successful in selling publications on ship board, about \$75 worth being thus disposed of during the last quarter, and we are confident that these sales will be increased in the future, as the one now in charge of the work is getting the run of the ships so as to be able to do much more efficient work in the future. There are many steamships visiting the ports of San Francisco; on these steamers we have either distributors or files of papers, or paper holders. In these are placed our periodicals, which are eagerly read. We recognize the hand of God in this branch, in that the managers of these vessels have granted us all the privileges we have asked. We trust our people will remember the ship mission in their sympathies and prayers.

We notice an increase of tithes in this Conference over that received any previous year. Last year the receipts were \$31,237.83; the amount of tithes received into the Conference treasury this year, from September 1, 1888, to September 1, 1889, is as follows:—

For the quarter ending January 1, 1889....	\$11,428 45
For the quarter ending April 1, 1889.....	9,610 30
For the quarter ending July 1, 1889.....	8,058 80
For the quarter ending September 1, 1889..	5,734 81
Making a total of	\$54,882 36

This increase of tithes is not all due to increase of numbers, and certainly it cannot be attributed to any easier times, for it has really been closer times for money than last year. It must therefore be due to two causes: First, that our people are paying a more conscientious tithe, and second, that many have been moved to look up and pay their past unpaid tithes, and are making restitution in this respect. We trust that all our people will be moved to a realizing sense of the claims that God has put upon us, and then we shall no longer "rob God," but the rather "bring all the tithes into the store-house," that he may on his part fulfill the precious promise to us that he will open the windows of heaven, and pour us out a blessing, that there shall not be room enough to receive it. It is not that we selfishly work for this blessing that we ask our people to pay a faithful tithe; but the cause of God needs the means, that the work may be extended into the regions beyond, where we are contemplating efforts to push on the work, and the people on their part need that blessing to make their labors more efficient in his cause.

Our list of laborers is constantly increasing, and of course there is constantly a greater demand for means to carry on the work, and we are glad that it is so. Our list of laborers on the Conference pay-roll last year was eighty; this year it is eighty-five. A number of our laborers have gone with the message to other parts of the world, or our list of those to settle with would be still greater than it is. We do not regret that God in his providence has privileged this Conference with furnishing workers to other fields. May it please the Lord that still others be fitted up for responsi-

ble stations, and may the Lord send them forth to the work, is our prayer.

With the increase of laborers there is a corresponding increase of membership. July 1, 1888, when this Conference made its annual report to the General Conference, there was reported as the number of Sabbath keepers within the bounds of the Conference 2,000. Our Conference secretary informs me that he reported July 1, 1889, as the number of church members in this Conference 2,143. He further states that counting the seventh-day keepers not yet organized into churches it is safe to compute the number at 2,500. Probably as many, if not more, of these have been brought to the knowledge of the truth by the efforts of home mission workers and Bible-readers as by the direct efforts of our ministers.

I made reference to the fact that many of our people were searching out and paying up their back tithe, and this calls to mind another subject. The prophet Malachi not only says that the people of God have robbed him in tithes, but that they have robbed him in offerings. I have recently been looking over the unpaid pledges that have been made to different enterprises by our people; I find them to be altogether too numerous. Some of these pledges date so far back that, in some instances, the parties, when their attention was called to their pledges, had forgotten that they ever made such a pledge. Of course when the original pledge papers were shown to them in their own handwriting, they have acknowledged the pledge. In speaking of unpaid pledges I am not now referring to pledges that have been made on the condition of the disposition of some certain piece of property, but to those pledges made to be paid to some certain object in a certain period of time.

What we call pledges the Lord in his word has denominated vows; and he has spoken of it as a very serious matter to vow and then not pay. He says: "Pay thy vows unto the Lord your God." Ps. 76:11. Again: "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed." "Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error; wherefore should God be angry at thy voice, and destroy the work of thine hands?" Eccl. 5:4, 6. I trust none will regard these solemn pledges they have made to different enterprises of God's cause in the light that one sister did who had made a pledge to pay a certain sum to our college during the following year. When the year expired she said, "I have not been able to raise that money this year and so I suppose I am released." She then made a pledge of another like sum to another enterprise; this she said she thought she could redeem during the year. But, alas! she was about two years paying this pledge. And when that was done she informed us that she did not believe in making pledges. The original pledge she never paid. It is a query whether a person has a right to redeem one pledge by making another, and again, whether pledges to the Lord's cause ever die out.

It will be a good opportunity while our people are here upon the ground, to ask the Tract and Missionary secretary how their account stands on unpaid pledges. The Lord

has promised great things to those who faithfully pay their tithes and vows.

While we are calling your attention to matters relating to our home finances I hope none will forget to put fully into practice the resolution passed by our Conference last year, which reads:—

*Resolved*, That we heartily adopt the recommendation of the General Conference on the subject of the support of foreign missions, and willingly pledge ourselves to carry into practice the recommendation to lay aside each week, as God has prospered us, means to be devoted to the work of foreign missions.

How well each of you have carried out this resolution is known to yourselves. I would recommend that our State Missionary Society see that all our people upon this campground are supplied with a copy of the little tract prepared by the General Conference treating upon the subject of the support of the foreign missions, and that, after this, they canvass the camp, and see that all are supplied with the missionary boxes.

J. N. LOUGHBOROUGH.

(Concluded next week.)

### MISSIONARY MURMURINGS.

TWO-THIRDS of a thousand millions of heathen have not yet heard the gospel message.

ONE in every twenty of the students in the five leading colleges in Japan is a Christian.

THE Scriptures have been translated during this century into nearly 300 languages and dialects.

WHEN an appeal was made for three volunteer nurses in 1887, at Jerusalem, twelve members of the Moravian Church responded.

THE "Pilgrim's Progress" has been translated into Amharic, the language of Abyssinia. Bunyan's great book has now been translated into 84 languages.

THE American Board has in Asiatic Turkey about 45 ordained missionaries, and nearly twice as many lay missionaries, besides 750 native laborers. They have over 100 churches, and a membership of about 9,000.

AFTER seventeen long years of persistent work, the English Presbyterian missionaries have got a footing in the important city of Chang-pu, China, and are setting about the building of a church, to cost \$2,920.

A BRAHMIN convert writes: "Though I was educated in a Christian college, I was not impressed with the truth of Christ. It was the example of a missionary's patience, faith, godliness, and humility, that brought me to Jesus."

THE Rev. G. A. Landes says that down in Brazil there are some rocks upon the surface of which can be traced the outlines of what seem to be the foot-prints of a person and of a small colt or mule. The people of the community come here to worship, as they believe that these impressions were made on these rocks by St. Joseph and the Virgin Mary, when they passed through Brazil on their way from the holy land to Egypt. Mr. Landes also tells of a priest who had acted as the pastor of a parish for eighteen years, during which time he had only preached one sermon, and then he apologized, saying it was ten years or more since he had preached a sermon. And this is Roman Catholicism. Surely the need for missionaries in Brazil is great.



## The Home Circle.

### A NEST IN A POCKET.

A LITTLE bird went to and fro  
Once in the nesting season,  
And sought for shelter high and low,  
Until for some queer reason  
She flew into a granary,  
Where, on a nail suspended,  
The farmer's coat she chanced to see;  
And there her search was ended.

The granary was in a loft,  
Where not a creature met her;  
The coat had hollows deep and soft—  
Could anything be better?  
And where it hung, how safe it was,  
Without a breeze to rock it!  
Come, little busy beak and claws,  
Build quick inside the pocket!

Three speckled eggs soon warmly lay  
Beneath the happy sitter;  
Three little birds—oh joy!—one day  
Began to chirp and twitter.  
Until—ah, can you guess the tale?—  
The farmer came one morning  
And took his coat down from the nail  
Without a word of warning.

Poor little frightened motherling!  
Up from her nest she fluttered,  
And straightway every gaping thing  
Its wide-mouthed terror uttered.  
The good man started back aghast,  
But merry was his wonder  
When in the pocket he at last  
Found such unlooked-for plunder.

He put the coat back carefully:  
"I guess I have another;  
So don't you be afraid of me,  
You bright-eyed little mother.  
I know just how you feel, poor thing,  
For I have youngsters, bless you!  
There, stop your foolish fluttering—  
Nobody shall distress you."

Then merrily he ran away  
To tell his wife about it,—  
How in his coat the nestling lay,  
And he must do without it.  
She laughed, and said she thought he could!  
And so all unmolested,  
The mother birdie and her brood  
Safe in the pocket rested,  
Till all the little wings were set  
In proper flying feather,  
And then there was a nest to let—  
For off they flocked together.  
The farmer keeps it still to show,  
And says that he's the debtor;  
His coat is none the worse, you know,  
While he's—a little better.

—Mary Bradley, in *St. Nicholas*.

### "ONLY FORTY-SIX CENTS."

WALKING leisurely up the main business street of the city the other day, I saw that the display window of a large clothing establishment was entirely filled with an artistic adjustment of white shirts. On a spacious cardboard was this notice, which I give *verbatim* :—

"One hundred dozen of these unlaundried shirts, all-linen bosoms, cuffs and bands, at ONLY FORTY-SIX CENTS."

Nothing strange about that! To the average passer-by, perhaps not. It might not attract attention, save to one in need of the article, or to a competitor in the trade. To me, however, it meant a great deal.

Entering the store I saw the proprietor, and asked if those goods were a part of a sheriff's or assignee's sale, as the reason for their very low price.

"No, sir; they are a regular-made shirt, and come from a first-class house in New York."

Continuing the conversation, I added: "You expect to realize something for handling these goods, don't you?"

"I expect to; yes."

"And the jobber that took your order had a margin of profit, I suppose?"

"That's what I argue."

"What about the wholesaler who sold to the jobber; doesn't he receive something for his trouble?"

"He intends to make a living, no-doubt," was the terse reply.

"There's the manufacturer; he is to have some share of the profits, isn't he?"

"That's what he makes shirts for, I believe."

"Yes; then there is the raw material, spinning, etc.: all must be added to the original cost. Now, how much do you suppose the girl receives that made one of those shirts?"

The merchant shrugged his shoulders, gave me a searching look, and in a slow and distinct manner, as if he intended that he should not be misunderstood, said: "I don't know, and it is not my business."

"Yes it is," I rejoined, "it is everybody's business. Only forty-six cents for a shirt, bosom, cuffs, and bands all linen. The girl that made that shirt must soon starve, sir, go on to the street, commit suicide, or go mad. I wouldn't wear one of them if you were to pay me for it; my conscience wouldn't let me."

Noticing a look of incredulity, not unmingled with scorn, I read him the following, which I had only an hour before cut from an Eastern newspaper:—

"BANGOR, Me., July 27.—On the 18th inst., Blanche M. Abbott, of Bucksport, eighteen miles down the river, shot herself in this city. She had formerly worked in a ready-made clothing factory. On the very morning that the unhappy girl shot herself, a man purchased a pair of trousers at a store in Brockport, Mass., and in one of the pockets he found this note:—

"Bucksport, December 2, 1887. I wonder into what part of the world these pants will roam, and hope that the one who buys them will send me a penny, as we have to work at starvation wages to make them. BLANCHE M. ABBOTT."

"Now, after reading this message do you tell me that it is not your business?" He turned on his heel and left me.

A set of men like a hungry horde of human wolves, conscienceless, heartless as to who goes down—whose life goes out—would crunch between the teeth of avarice, greed and gain, all hope, every honest and honorable impulse of the heart for a nobler and a purer life, and, like the galley slave of imperial Rome, death would be the "surcease of sorrow" to these poor working-girls. Are they not as those who in the morning say, "Would God it were even!" and at even say, "Would God it were morning?"

Talk about "the cry of the outcast of London!" The cry of the starving sewing-girls of America almost makes one to say, There is need of another Christ to die for the world!

Which shall it be, starve? go mad?  
Suicide? or to the bad?

—Maj. E. T. Scott.

"BLESSED is he that considereth the poor; the Lord will deliver him in time of trouble."  
"The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." Ps. 41:1, 3.

### DON'T SHOOT AT THE BIRDS.

LAST spring we boys were having a splendid time with our rubber shooters; every boy in the neighborhood had one or more.

One day I was wandering about the lower end of the garden with my shooter. There were plenty of birds all around, but I did not want to shoot at them, if I could find anything else to shoot at. I got over the fence into another lot, but still there were birds everywhere.

I shot a few times, just to frighten them a little.

Then I heard one singing beautifully right over my head. I couldn't see it very plainly, and I don't believe I meant to hit it at all, and I tell you I was frightened, when it came falling right down at my feet, with a sad kind of a little scream.

I picked it up and tried to make it fly, or walk, but it would not,—its pretty eyes were half shut and it kept panting with its bill. It was a bluebird.

I knew I could never keep it from mother, for when I have been doing anything dreadful, I always feel as if I was lost till I've been and told her. As I carried the poor bird through the garden, a drop of blood fell from its mouth, right onto a great white lily that seemed looking up to ask me what I had been doing. Mother was standing near the back piazza; as I laid the bird in her hand, it stopped panting and was still.

Mother said, "What's the matter?" But there was such a lump in my throat, I couldn't speak a word. Then she saw the shooter in my hand and said,—

"Did you kill that little bird?"

I tell you it scared me, the way she spoke. I never heard her speak in such an awful voice before.

Then she said, "You have stolen away its little life,—it was all the life it had. The Lord loves his helpless little creatures; he gave them to us to make us happy, and he will never bless those who are cruel to them."

Then she put the little bird up to her cheek, and I saw her tears come.

I'd a great deal rather she'd whipped me. I thought of all the beautiful days of sunshine I had taken away from that poor little bird, and how it would never fly through the air, or sing in the trees, or see the flowers, and the grass any more. And I wondered if it had a nest and little birds, and what would become of them if it had.

And all of a sudden I jumped up, as I thought of the bluebird that had come to build its nest near us for so many summers, and I ran to her nest.

The little birds all held their heads straight up, and opened their big little mouths, so I almost knew their mother hadn't fed them for some time. I fed them the best I could, and I watched that evening to see if their mother'd come, but she didn't.

Before I went to bed I got a piece of soft cotton, and covered 'em up. I thought, you see, if I took good care of 'em, they might live without their mother. But in the morning only two of them held up their heads to be fed, and before night they were all dead. So you see I had taken away all the sunshine from them, too. My sisters cried when they



knew that their little birds and their mother were all dead.

I don't think I want another shooter. I don't believe I'll ever see another white lily but what it'll say to me, "You killed that bluebird!"—*Youth's Companion*.

#### HOW CELLULOID IS MADE.

WHILE everybody has heard of or seen or used celluloid, only a few know what it is composed of or how it is made. The following is a description of the process carried out in a factory near Paris, for the production of celluloid: A roll of paper is slowly unwound, and at the same time is saturated with a mixture of five parts of sulphuric acid and two parts of nitric acid, which falls upon the paper in a fine spray. This changes the cellulose of the paper into pyroxylin (gun cotton). The excess of the acid having been expelled by pressure, the paper is washed with plenty of water, until all traces of acid have been removed. It is then reduced to a pulp, and passes on to the bleaching trough. Most of the water having been got rid of by means of a strainer, the pulp is mixed with from twenty to forty per cent. of its weight in camphor, and the mixture thoroughly triturated under millstones. The necessary coloring having been added in the form of powder, a second mixing and grinding follows. The finely divided pulp is then spread out in thin layers on slabs; and from twenty to twenty-five of these layers are placed in a hydraulic press, separated from one another by some sheets of thick blotting paper, and are subjected to a pressure of 150 atmospheres, until all traces of moisture have been got rid of. The matter is then passed between rollers heated to between 140° and 150° Fahrenheit, whence it issues in the form of elastic sheets.—*The Inventor*.

#### HOW LARGE WAS ANCIENT ROME?

AFTER carefully examining, says a late writer, all the data we have, all the statements of the various ancient writers who allude to it, and all the facts which seem to bare on the question, I am convinced that in estimating the population at 4,000,000 I am rather understating than overstating it. It is much more probable that it was larger than that it was smaller. De Quincy also estimates the inhabitants of Rome at 4,000,000. I will only cite one fact, and then leave this question. The circus Maximus was constructed to hold 250,000, or according to Victor, at a later period probably 385,000 spectators. Taking the smaller number, then it would be one in sixteen of all the inhabitants if there were 4,000,000. But as one-half of the population was composed of slaves, who must be struck out of the spectators when the circus was built, there would be accommodation then for one in eight of the total population, excluding slaves. Reducing again the one-half by striking out the women, there would be room for one in four. Again, striking out the young children and the old men and the sick and impotent, you would have accommodation for the whole population. Is it possible to believe that the Romans constructed a circus to hold the entire population of Rome capable of going to it?—for such must have been the case where there were only 4,000,000 of inhabitants.—*The American*.

## Health and Temperance.

### FRUIT AND DIARRHŒA.

THE superstition that fruits are prolific sources of diarrhœa in summer is largely outgrown. Mr. E. S. Hyatt, however, writes a word on this subject in the *Dietetic Reformer* which is very interesting. He says:—

"At this time of the year, deaths from diarrhœa are frequent, and the outcry against fruit is loud; for fruit in particular is charged with being a principal cause of this mortality. But people will eat fruit and will not be frightened out of doing so. Is the charge, then, true? The public do not seem to be aware that fruit is a food, not merely a medicine or a luxury—a food, too, upon which it is possible to live entirely, and with the highest degree of health and strength. It is not unknown among us for individuals to live on fruit for months at a time, and get through an incredible amount of both sedentary and physical work. I have myself tested it in a small way by walking from Liverpool through Chester, Hereford, Ross, Gloucester, down to Bath, thence to London, and back through Bedford, Leicester, Derby, Buxton, and Manchester, to Liverpool, a distance of about 500 miles, being an average of 35 miles a day for fifteen days, in hot weather, without taking anything to eat or drink except raw fruit. During this time I was three nights without going to bed, two of which were in succession, making three days and two nights tramping at a spell. And yet I did not feel jaded, but fresh, so much so that the last day's walk (from Manchester to Liverpool) I did right off without a rest. It was from the confinement of an office, and more than ordinarily sedentary habits. I ask, therefore, must there not be more nourishment, and that of the best kind, in fruit, than it generally takes credit for."

THE following remarkable utterance is from the *Catholic Review* of September 21, 1889:—

"The liquor men held their convention recently in Rochester, and submitted to the public a series of resolutions which show that they have not learned more from experience than the prohibitionists. They talked like men who owned the earth, and advanced their ideas without the shyness and modesty of a class whose business is purely disreputable, not from any intrinsic defects, but because the liquor men have made it so. Their strenuous and successful efforts to sell beer, wine, and liquors could not be wisely resisted if they had determined on selling good beer, good wine, and good liquor."

With the first part of this paragraph we have no particular fault to find. The facts are probably correctly stated. But have the liquor men made the business of selling intoxicating liquors to be used as beverages "disreputable?" has not the business rather made many who are engaged in it disreputable? The Lord regarded the business of making drunkards as disreputable a great many years ago, and gave through the prophet Habakkuk this testimony concerning it: "Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!" Hab. 2:15. "Good"

beer, "good" wine, and "good" liquor make men drunken; and after all it is the alcohol which these liquors contain that produces all the evils of the traffic. Take the alcohol out of beer, wine, and other liquors and nobody would drink them: it is the alcohol that fires the brain, dethrones the reason, and degrades men below the brutes. The efforts of saloon men to sell these liquors are not always wisely resisted, but they should not only be wisely but persistently resisted.

### THE BEER DRINKER.

IN appearance the beer-drinker may be the picture of health; but in reality he is most incapable of resisting disease. A slight injury, a severe cold, or a shock to the body or mind, will commonly provoke acute disease, ending fatally. Compared with other inebriates who use different kinds of alcohol, he is more incurable and more generally diseased. It is our observation that beer-drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our large cities are beer-drinkers. Intellectually a stupor amounting almost to paralysis arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger senseless and brutal.—*Scientific American*.

### CURE FOR INSOMNIA.

A SWEDISH servant maid, finding that her mistress was troubled with sleeplessness, told her of a practice of the people in her country who were similarly affected. It was to take a napkin, dip it in ice-cold water, wring it slightly, and lay it across her eyes. The plan was followed, and it worked like a charm. The first night the lady slept four hours without waking, something she had not done before for several months. At the end of that time the napkin had become dry. By wetting it again she at once went to sleep, and it required considerable force to rouse her in the morning.—*St. Louis Christian Advocate*.

IN watching the movements of a professional nurse in the sick room, it is surprising to note how many little things seem to be more the result of tact than of training, and could just as well be done by a novice. For example, see how scrupulous the professional is to take good care of the patient's belongings. She does not throw the clothing which has been removed in a heap over a chair, but hangs up each article neatly or puts it in a proper place. Even if a person be not remarkable for orderliness in health, it is annoying, when lying in bed, to see a room in confusion. The trained nurse also has respect for the harmless whims of her patient, who, perhaps, is fussy about having certain articles put in a particular place. It is just as well to pay attention to individual choice, even in such small matters as arranging bureau drawers, or placing furniture and ornaments. Nor does the professional wait to be asked when the sheet needs to be straightened, or the pillows turned, or the curtains adjusted. She seems constantly to put herself in the place of the person who is ill, and thus acquires a thoughtfulness for others' comfort which should be the possession of every woman, whether trained in a hospital or a common household.—*Selected*.



## News and Notes.

### SECULAR.

—Wilkie Collins, the great English writer, is dead.

—Edison returned to New York from Europe the 6th inst.

—Hippolyte has carried the presidential election in Hayti.

—Two attempts have recently been made to assassinate the czar of Russia.

—General Asa P. Blunt died at Manchester, N. H., October 4, aged sixty-two.

—A rubber trust, with a capital of \$30,000,000, has just been perfected in Boston.

—Four men were buried by falling rock in a mine at Ishpeming, Mich., the 4th inst.

—Ten men were recently killed in the colliery at Hamburg-on-the-Rhine, by the explosion of mine gas.

—A grain elevator, with a capacity for handling 1,000,000 bushels per day, is being built at Portland, Oregon.

—The morocco factory of P. Sims & Sons, at Salem, Mass., was destroyed by fire October 4, at a loss of \$100,000.

—Two hundred persons lost their lives recently by a volcanic eruption in the province of Erzeroum, in Turkey.

—Four prominent men of Mississippi were burned to death in their beds in a hotel fire at Winona, Miss., the 6th inst.

—The great corner in cotton speculation in England has collapsed, and many of the manipulators are financially ruined.

—Eliza Cook, the poetess, whose home songs are familiar to so many households, died at Wimbledon, England, the 25th ult.

—The Big Bend Tunnel and Mining Company of California, with its principal office in Buffalo, N. Y., has failed for \$2,600,000.

—A heavy fire, doing \$500,000 damage, occurred in Butte, Mont., the 29th ult. The city was only saved with the greatest effort.

—Late dispatches from Crete say that the insurgents have attacked the Turkish troops, and are committing outrages at Canea.

—The Prohibition clause in the North Dakota election obtained a clear majority, and the Prohibitionists are correspondingly elated.

—Heavy storms were reported from Mexico under date of the 29th ult. Railroad traffic was impeded, and several towns were inundated.

—The returns from the recent French elections are such as to show that Boulanger has lost much of his prestige with his countrymen.

—The subscriptions raised for the support of the strikers of London in their recent conflict with the dock companies amounts to \$200,000.

—The Laffin & Rand powder mill at Cressona, Pa., blew up on the 26th ult., killing three men and injuring a number of other workmen.

—The latest reports from the Quebec land-slide place the number of bodies recovered at forty-four. Fourteen victims are in a fair way to recover.

—The mammoth publishing house of Belford, Clarke & Co., of Chicago, with branches in New York and San Francisco, failed for \$400,000 on the 23d ult.

—By a collision between passenger and freight trains at Lasswitz, Germany, the 4th inst., four railroad officials were killed, and many passengers injured.

—The British ship of war *Lily* recently ran ashore on the rocky coast of Labrador, and was totally wrecked. Several of her crew perished in the raging waters.

—The northern portion of Aitkin County, Minn., is being overrun by wolves, and the villagers and farmers are afraid to venture out of their houses after nightfall.

—An attempt was recently made by incendiaries to burn the city of Charleston, West Virginia. The work is attributed to the friends of the Hatfield-McCoy gangs.

—By the bursting of a steel furnace at Braddock, Pennsylvania, the 26th ult., five men lost their lives, and several others were horribly burned by the molten metal.

—It is thought that the schooner *Alpha*, with fifteen passengers, has been lost in Alaskan waters, as she is long overdue at Sitka, and no news can be learned of her.

—Seven counterfeiters were arrested in Orange County, Indiana, recently. They are leaders of a large gang which has been operating extensively in that section of late.

—Three passenger cars and a sleeper were recently wrecked near Palatine Bridge, N. Y., killing four persons instantly, and wounding many others, several of them fatally.

—The little town of Cambria, Cal., was completely wiped out by a conflagration the 30th ult., not a single place of business being left. The loss will reach \$125,000.

—Port Orchard, Washington, has been recommended by the naval commission, as the most suitable place for the new navy yard to be established on the Pacific Coast.

—A heavy storm occurred on Lakes Huron and Erie the 6th inst. Many schooners are believed to have been lost, and it is feared there has been considerable loss of life.

—The Armstrong Insurance Companies of New York have declared war on the Pacific Insurance Union, and a decided lowering of rates is manifested all over the Pacific Coast.

—Russia is preparing for war on a gigantic scale. An internal loan of \$45,000,000 is contemplated, and the money thus raised will be expended in strengthening the army and navy.

—A terrible hurricane has visited the Island of Sardinia. One hundred persons were buried in the debris of buildings shattered by the storm, and thirty persons were killed.

—Gold has gone up to 120 in the Argentine Republic. This means a corresponding depression of the governmental currency. A panic is imminent, and many heavy failures are looked for.

—The steamship *Alameda*, which arrived in the port of San Francisco on the 28th ult., brought \$2,250,000 in treasure from the Australian colonies. This is the largest shipment for many years.

—Pierre, the new capital of South Dakota, has a boom which rivals that of Oklahoma. Strangers are flocking in by the thousands, and prices of real estate have increased tenfold in the past few days.

—Emperor William, of Germany, is about to make an extended trip to Constantinople. This, in connection with the czar's recent visit to Berlin, may mean some fresh complications in the Eastern question.

—It now turns out that the government engineers blundered considerably in estimating the horsepower of the new cruiser *Baltimore*, as she proves not to be even up to the required standard in this particular.

—The city of St. John, New Brunswick, was thrown into a state of great excitement on the 4th inst., by an attempt to destroy three leading Protestant clergymen's families, by sending poisoned candy to them through the mail.

—Unwonted excitement prevails in Spain over the recent outrages off the coast of Morocco. The Spanish Government has determined to demand satisfaction for the seizure of its vessels and the insults offered to its crews.

—In the recent elections, the four new States of Washington, Montana, North Dakota, and South Dakota ratified their respective constitutions, thus formally becoming a part of the United States. Montana alone went Democratic.

—Through a system of trickery, Willis N. Fos, a private banker of San Diego, Cal., obtained fraudulent notes to the amount of \$300,000, from a prominent family of that city, giving them the impression that they were simply signing receipts.

—The Temple of Heaven, in Pekin, China, containing the great dragon throne, was entirely consumed by fire recently. It was the most magnificent building in the forbidden city, and its destruction is regarded as an evil omen by the Celestials.

—While the Italian armored war ship *Formidable* was loading up with cartridges and powder at Shields, England, the 4th inst., a terrific explosion occurred, by which the naval officer in charge of the work, together with several of his men, was instantly killed.

—Another medical college scheme for giving diplomas to all who are able to pay for them, has recently been unearthed in Bennington, Vermont. The bogus institution claims to have branches in Cincinnati, New York, and other prominent cities, and has flooded the country with false diplomas.

—San Francisco is agitating the question of bonding the city for a system of water works by which water can be brought from Lake Tahoe, 182 miles distant up in the mountains, and delivered within the city limits in quantities of 30,000,000 gallons a day. The plan can be carried into effect for \$15,000,000.

—The recent cyclone on Carmen Island, off the coast of Campeachy, strewn the shore with wrecks of vessels for miles. Only one vessel out of thirty-five in the harbor was saved. The loss to the city of Carmen is not less than \$500,000, while losses to other towns will swell the total to double that amount.

—The delegates to the International Congress of American nations are taking a trip over the United States as the guests of the American people. This, together with the Congress itself, will do much toward securing important results to our country in the way of increased commerce and more friendly relations with other American nations.

—The famous feud between the Hatfield-McCoy families, living in two border counties of West Virginia and Kentucky, has broken out afresh. A young man and his betrothed were, on the 1st inst., standing before the minister, who was pronouncing the marriage ceremony, when all three were shot to death by a gang of the opposite faction.

## 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.]

"PROCEEDINGS OF THE 28TH INTERNATIONAL CONVENTION OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS," held in Philadelphia, Pa., May 8-12, 1889; 125 pp., price 25 cents. International Committee of Young Men's Christian Associations, 40 East Twenty-third Street, New York City.

THE "Nun of Kenmare," an autobiography, by Sister M. Francis Clare Cusack, late Mother General of the Sisters of Peace; 558 pages, price \$1.50. Ticknor & Co., 211 Tremont Street, Boston, publishers.

This is a most readable book, and its candid tone will carry to every unbiased mind a conviction of its truthfulness. It would be an excellent work to put into the hands of candid, thinking Romanists. The Nun of Kenmare has done a good work in thus giving to the public a history of her life.

"THE SENTINEL LIBRARY, No 19," Pacific Press Publishing Company, 43 Bond Street, New York, and Oakland, Cal.; 76 pp., price 10 cents.

The subject of this number is the charge of Rev. Wilbur F. Crafts, field secretary of the American Sabbath Union, against the editors of the *American Sentinel*, with their defense. There is also given a report of the findings of the committee appointed by the church to which these editors belonged, to investigate the matter. Besides the matter of the charges (which, in our opinion, resulted from defeat and chagrin) and the reply, the pamphlet throws a strong side-light on the workings of religious legislation. The work is worth reading, and all who have heard of Mr. Crafts' charges should read it. The editors have a right to speak in their own defense, and should be heard.

## Obituary.

SWANK.—Died at Fairview, Or., August 26, Miss Annis Swank, aged 20 years. She lately embraced the doctrine proclaimed by Seventh-day Adventists, though for lack of opportunity had not united with the church. She had kept but three Sabbaths prior to her illness. She was earnest and devoted, and fell asleep having the hope of seeing the Saviour at his coming. C. R. OGDEN.

SPARHAWK.—Died September 19, 1889, in Parish, Oswego County, N. Y., of cerebral hemorrhage, Ambrose Sparhawk. The deceased was born in Augusta, Maine, March 30, 1820, and was therefore 69 years, 5 months, and 19 days old at the time of his death. His wife, for many years an invalid, four sons, and three daughters reside at 665 Eleventh Street, Oakland, whither his remains were brought by another son, arriving September 28. He was taken sick as he was preparing to start for the West, expecting to be ready to take his journey in two or three weeks, when he would again join his family. They were looking forward with joyful anticipations to the time when they should greet him in life, but in this world of disappointment, it was not to be; and while the form in its perfect preservation looked as though he were not in death's cold embrace, the sad fact remained that he would never more greet them in this life. He was a kind, indulgent father, an excellent neighbor, and without a known enemy in the world. His loss will be deeply mourned by his entire family. Funeral services were conducted by Elder E. R. Jones. The remains were interred in Mountain View Cemetery, to await the call of Him who giveth life to all. M. C. W.



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## Mr. Crafts Against the American Sentinel.

The above is the title of the latest number of the SENTINEL LIBRARY. This pamphlet presents the affidavit of W. F. Crafts, charging the Editors of the AMERICAN SENTINEL with "willful and malicious slander." It also contains the

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

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FAC-SIMILES OF MR. CRAFTS' LETTERS

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

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## The Abiding Sabbath and the Lord's Day. THE \$500 AND \$1,000 PRIZE ESSAYS. A REVIEW.

The above is the title of a pamphlet recently issued. In its pages the author reviews the two most recent and without doubt the best contributions to the defense of Sunday, popularly called the "Lord's Day." The first of these essays was written by Rev. George Elliott, and took the \$500 "Fletcher Prize," offered by the trustees of Dartmouth College for the best essay on the "Perpetual Obligation of the Lord's Day."

The other essay was written by A. E. Waffle, M. A., and was awarded a \$1,000 prize by the Committee of Publication of the American Sunday-school Union.

We state thus definitely the source of the essays reviewed that all may see their importance. Certainly if there was any argument in favor of Sunday, we should expect to find it in these prize essays. Elder Jones in his *Review* takes up their arguments and assertions, and shows very plainly how several times the authors have *proved what they did not want to prove* at all—namely: The Seventh-day Sabbath is still as binding on all as when the law was given.

This *Review* will be read with interest and profit by all, and those who have friends that are interested in the Sabbath Question should see that one of these pamphlets is placed in their hands.

## WORDS OF APPROBATION.

Elder R. A. Underwood, President Ohio Conference, says:—

"The 'Abiding Sabbath' should find its way to every home in the land. It certainly will have a wide circulation. May God bless it on its mission. The quotations from Mr. Elliott's essays set forth the divine origin of the Sabbath, its object, universality, and inseparable relation to the moral law of ten commandments, of which it is a part, and its binding obligation upon all mankind; also the clear distinction between the Sabbath and the ceremonial rites, or laws, in words of sublime, convincing power. Yet he, like all who feel it their duty to prop up the Sunday-sabbath with the fourth commandment, contradicts his own position. Elder Jones has made a clean-cut, sound argument."

Elder J. N. Loughborough, President California Conference, says:—

"I have just completed a careful reading of Elder Jones' *Review*. In this he attacks the main pillars of their argument for a Sunday-sabbath, and at the same time he gives an epitome of the argument for the true Bible Sabbath. He shows clearly that notwithstanding all the efforts of the \$500 and \$1,000 essay men to establish Sunday as the Sabbath, it stands, according to their own admissions, without any Scripture command, or any divine warrant. This *Review* clearly shows what is the true 'Abiding Sabbath,' the day of God's own appointment. This book of Elder Jones' should have a very wide circulation, and be read by all."

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# The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, OCTOBER 14, 1889.

WE have this week given our readers a brief and hastily written account of the California general camp-meeting. This only touches some of the more important points. We hope to be able soon to publish the secretaries' reports of the meeting.

ELDER A. T. JONES, who has been upon the coast for the last two months, started for the East, by the way of Oregon, Wednesday, October 9. At Portland he delivers an address, by special request, before the Secular Union of the Northwest. He will endeavor to set before them the principles of true Christianity as taught in the word of God. From Portland he goes direct to Battle Creek, to attend the General Conference. He will be accompanied by Brother Hutchins.

ONE of the neatest and best college papers which we have seen is the *Pacific Business College Review*, published in the interests of the Pacific Business College, which is one of the best commercial schools upon this coast. Its president, Prof. T. A. Robinson, is eminently fitted for the position which he occupies. For many years he has given his attention chiefly to the subject of commercial education and general business training, and is justly regarded as the leading educator on this coast in this line of studies.

A PARTY of nearly thirty, among whom were C. H. Jones (the manager of the Pacific Press office) and wife, Elder J. N. Loughborough and wife, Elder W. C. White and Mrs. E. G. White, M. J. Church and niece, S. N. Curtiss and wife, C. E. Leland and wife, and Elder J. W. Scoles, left Oakland for the East via the Atlantic and Pacific, the morning of the 10th inst. The above-named will attend the General Conference at Battle Creek, Mich., which convenes the 18th and lasts till November 5. The company traveled by tourist sleeper, and had a car to themselves, thus escaping tobacco smoke and other uncongenial surroundings consequent upon traveling with a mixed company. Brother C. H. Jones will doubtless visit the branch office of the Pacific Press in New York City before his return. May God go with these dear fellow-laborers and give them a safe and prosperous journey.

IN a recent communication to the *Christian Statesman*, Rev. M. A. Gault gives an account of a Sunday convention lately held in Northville, Kan., in connection with which was held a discussion, concerning which Mr. Gault says:—

"That part of the program which excited the deepest interest was a discussion on the question 'Which day? or the change of the Sabbath.' There is in the community a strong Seventh-day Baptist Church which had industriously circulated petitions against the Sunday-Rest bill until it had become a living issue. Though the convention was called by the friends of the Sabbath, yet in the exercise of Christian courtesy, they gave place for Rev. J. W. Morton, of Chicago, a strong representative of the Saturdarians, who occupied forty-five minutes in presenting his arguments against the Christian Sabbath, and in the afternoon session he was given thirty-five minutes to present his objections to the Sunday-Rest bill. . . . The discussion was of a very high order, and conducted in a kind, Christian spirit, and left a strong impression in favor of the first-day Sabbath and the Rest bill."

The discussion may have been of a "high order," but that is more than can be said of Mr. Gault's report. Certainly it is not Christian courtesy to apply the term "Saturdarians" to those who ob-

serve the seventh day. "Sabbatarians" is the proper designation for those who insist upon the observance of the day specified in the commandment, and Mr. Gault knows it.

THE *Catholic Review* says:—

"The impression prevails in America that the question of the temporal power is no longer a force in Italian politics; that it is very kind of Crispi to allow the pope to stay in Rome; that he has only to say the word, and this shadow of the Papacy is gone forever. There is no doubt that M. Crispi would like to see the pope gone from Rome, but he cannot bring himself to say the word. Why?—The recent rumor of the pope's departure from Rome caused a protracted panic on the Roman Bourse. If a rumor were capable of so much, what would not the fact accomplish?"

There was a time some years since when the influence of the Pope was at low ebb, but those who imagine that such is still the case make a grave mistake. Papal influence touched low-water mark several years ago, since which time it has been rising; nor will the rising tide be stayed till all the world is caused "to worship the first beast, whose deadly wound was healed."

ONE of the interesting features of the recent Oakland camp-meeting was the ministers' meeting for study and consideration of the word of God and various points of doctrine. This is a feature which should be made more prominent in our camp-meetings. However earnest and sincere any man may be in seeking truth, all truth does not come to him or through him. And even if he understands the truth, he may express it so differently from his brethren as to be misunderstood; or he may be inclined to give too much prominence to one side of the truth. When in the field he has but few privileges of listening to other expositions of the word of God than his own, and if he be an original investigator of truth, as every minister ought to be, he needs these meetings with his brethren that the fullness of one on some points may make up for the lack of the other. Earnest united prayer and joint study of the word of God, guided by the Spirit of Christ, will unify and strengthen the laborers in the great harvest-field. Let us give the ministers' meeting the time it needs in our future camp-meetings. It will pay a thousand-fold.

THE following utterance by Lord Halifax at a recent meeting of the English Church Union, a society for the furtherance of ritualistic ideas, is significant as showing the drift of a considerable portion of the English Church towards Romanism:

"We rejoice that the dean and his assistants of St. Paul's [the church that embraces within itself the London diocese and its representative thereof] have placed upon the altar the picture of our Lord upon the cross attended by his blessed mother, so that in contemplating the same we may not forget what he has done and suffered for us, and also remember the mother, who, crowned with glory and joy, was among mankind the only one who was permitted to say, 'Behold from now all generations shall call me blessed.'"

Referring to this the *Mirror* says: "May this noble lord and his confrères be the subject of our prayers, that they may ere long learn the true way to attain in the next life a share of that blessedness now enjoyed by the mother of God, whom they try to honor here below." Certainly the "noble lord and his confrères" have not much to learn before they will be in what the *Mirror* regards as "the true way," namely, saint worship and Mariolatry.

PROHIBITION has little to hope for from the Marquis of Salisbury, England's present premier. In reply to a question concerning prohibition by the Earl of Wemyss, July 12, he is reported by the *Christian Commonwealth* to have said that:—

"No one could deny that there was some desire for what was called prohibition. It was not a new

movement. One of the earliest heresies in the Christian Church was that which forbade to drink wine, eat flesh, or marry. These were delusions which prevailed from time to time, but always fell away. The Sunday-closing movement was a much stronger one than that of total prohibition, because it had behind it the feeling in favor of the sanctity of the Sabbath. He deprecated that movement very much; but it had already succeeded in the Celtic portions of the kingdom, and they did not know how much further it might spread. At the same time he did not think that his noble friend needed to fear the demand for total prohibition."

It does not look as though Sunday laws would find much favor from the noble lord, either. Prohibition liquor laws and Sunday laws ought not to be classed together, for they are different in character. The former ought to succeed, the latter ought not; but for this very reason the very opposite is more likely to occur. The world is still at enmity with God.

REFERRING to the efforts of Italy to curb church interference in political matters, the *Catholic Review* says:—

"The new code consists of over four hundred articles, divided into three books, of which the only important ones are those which refer to the clergy and the church. These are intended to muzzle effectively the mouths of priests and bishops, and because of their sacerdotal powers deprive them of their rights as men and citizens. The code will do this very nicely, and the clergy will not even enjoy the melancholy French privilege of writing letters. This gives immense satisfaction to the devil and the sectarian press of America, who cannot see with what success this code will one day be turned against themselves."

This shows something of the feeling which exists in Italy; and it also shows that it has grown out of the principle of ecclesiastical interference in politics—the very evil which is being so assiduously cultivated by so-called Protestants at the present time in our own country.

THE *Advance* of August 29 says:—

"It will doubtless be a surprise to most of our readers to learn what immense sums the Roman Catholics have been drawing from the national government for their Indian schools. The whole amount received by the Congregationalists for their schools among the Indians the past year was about \$23,000. But the following figures, taken from the *Dakota Catholic*, show how much the Roman Catholics have received since 1884: 1884, \$65,220; 1885, \$113,614; 1886, \$148,744; 1887, \$214,760; 1888, \$244,677; 1889, \$344,545; and this coming year they expect to draw \$431,930. What would be the effect should the government wholly withhold its appropriations from all mission schools? This need not imply any hindrance put in the way of religious schools and missions sustained by the churches; nor that the government would be under any sort of obligation to employ as agents and teachers of Indians men and women who have no religion, or none to speak of."

The suggestion so cautiously made by the *Advance*, that it would be better for the government to withhold all appropriations from mission schools, is a good one. The effect would be that the Indians would get much more and better religious instruction than they do now. The best thing the government could do for the Indians would be to teach them the arts of civilization, and allow those who have a real burden for their spiritual welfare to teach them Christianity.

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