

THE Signs of the Times

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

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TRUE meekness is teachableness; "for the meek will he guide in judgment, and the meek will he teach his way." Ps. 25:9. Therefore the meek man is one who is willing to be taught and guided by the Lord. Blessed are such. It is said of the New Jerusalem, the mother of the saints (Gal. 4:20), "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." Isa. 54:13. The way of the meek is the way of God; and the way of God is the way of peace. Who would not be a willing learner?

THE fact that God has for Christ's sake pardoned all past sins is an evidence that he will enable us to overcome all sin. Christ is the author, or beginner, of our faith in order that he may be the finisher. We may take every past blessing as a pledge that the Lord will give us all the strength and help we need for all the future. "He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things? Rom. 8:31. Surely he will if we believe; "for if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life." Rom. 5:9. How can we despair with such pledges of God's love?

"COME now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Never were there more gracious words. They express man's need as well as God's loving care, condescension, willingness, and power. "Come," he invites, and his invitation is to the very lowest, to the most sinful. "Come now," before the day of mercy is past and your heart is so hardened that it cannot be reached. "Let us reason together." You cannot do this work of reforming in your own strength, the Lord would say, trust me. Look on the reasonable side. And then his power! Though your sins be as scarlet, as crimson—why these colors? why should not black be used to represent sin? Because the simile would not be true. The art of man can bleach to perfect whiteness the deepest-dyed black, but no art can thoroughly remove the well-dyed scarlet or crimson. And such is sin. "Nor vows, nor promises, nor tears, can e'er for sin atone." Man cannot justify himself; he cannot

cleanse the heart; but God can. The scarlet iniquity will be washed away, the crimson heart will be cleansed, the soul will be made pure. Sinner, this invitation is to thee. The Lord says, Come now.

AMONG the numerous charitable institutes in New York City, that known as the "Fresh Air Fund" is worthy of notice. It is conducted by the New York Tribune, and up to July of this year, the sum received was \$12,592.30. Of this amount, \$11,555.45 has been spent in sending 4,929 children to the country. These children are sent to various points to people who will look after them for a period of two weeks; and usually this outing has a very beneficial effect both on the health and morals of the children. Some find permanent homes in this way. Those sent are from the very poor.

ACTS spring from thoughts; acts repeated make habits; and habits form character. It will be seen, therefore, that one act does not form a character, unless, indeed, which is rarely the case, that act involves enough of the powers and will of the individual so as to give him a permanent stamp or mould. "Character" means, literally, a mark or figure clearly defined or cut. So people who are yielding, vacillating, easily turned this way or that by various influences, are said to be of no character. Character-forming is like shaping the rough marble into the graceful monument or the beautiful statue. The statue is there already in the sculptor's mind. His ideal is clean-cut and beautiful. But shaping the stone to that ideal requires constant, well-directed labor. The chisel makes but little impression with one blow from the mallet. Two makes a little more, but again and again and again is the blow repeated till the necessary material is removed and the perfect shape appears, to be planed and polished by careful patient toil.

So it is in the Christian life. God's truth has cut us out rough stones from the great quarry of the world. He accepts us in the Beloved as fitted for certain places in that great heavenly temple on the conditions that we can stand the character-forming. One temptation resisted does not form the habit of resisting that temptation, unless it is specially aggravated; two does not form the habit; but as we withstand again and again, the victory is won, the character is formed, and the temptation is no longer a temptation. So the covetous man by constantly exercising liberality through the grace of Christ, always of course, forever overcomes his covetousness and forms a liberal character. It is just as true in every other direction. The great builder is our Lord Jesus Christ (Zech. 6:12, 13); the agents are his word and Spirit. Therefore we "commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

POSSIBLE THROUGH CHRIST.

ALL things are possible to him
That can in Jesus' name believe;
Lord, I no more thy truth blaspheme,
Thy truth I lovingly receive;
I can, I do believe in thee;
All things are possible to me.

The most impossible of all
Is, that I e'er from sin should cease;
Yet shall it be, I know it shall;
Jesus, look to thy faithfulness!
If nothing is too hard for thee,
All things are possible to me.

Though earth and hell the word gainsay,
The word of God can never fail;
The Lamb shall take my sins away
'Tis certain, though impossible;
The thing impossible shall be;
All things are possible to me.

—Charles Wesley.

INTERCOURSE WITH EVIL SPIRITS FORBIDDEN.

BY MRS. E. G. WHITE.

THE Lord has purchased his people for himself, and has manifested his love toward them by the greatest possible evidence, even by shedding his blood and yielding his life on Calvary. He came down to our world to redeem us, to betroth and marry us to himself by an eternal covenant. The marriage union is taken as a symbol of the sacred and enduring character of the relation that exists between Christ and his church. He says, "I will betroth thee unto me forever;" and again, "I am married unto you;" and Paul employs the same figure in the New Testament when he declares, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

With untold love our God has loved us, and our love awakens toward him as we comprehend more of the length and depth and height and breadth of this love that passeth knowledge. But when we turn aside to another master, we break our vows to him, and make void the covenant; and we become adulterers, choosing the friendship and favor of others, and proving untrue to him who has died for us. We declare by this act of separation, that we have found his service hard and his love unsatisfying; and thus we dishonor him, and bring his name into reproach before the world.

The Lord, infinite in power and wisdom, has declared, "Thy Maker is thine husband."

Everything that will serve for the best good and the highest interest of the people of God will be provided; and although the world seeks to entice them from their allegiance, although they are brought into difficult places, and experience affliction, they are not to seek the counsel of man, but to put their whole trust in God, casting all their care upon him. Christ proves the sincerity of the faith and love of his church by trial and sorrow; and he will bring those who are faithful out of the furnace, refined and purified.

There are many who do not bear the testing of their fidelity. When affliction comes upon them, and they are perplexed by circumstances, and cannot discover the purpose of God's providence, they become impatient and distrustful. They cast away their confidence, forgetful of the tender mercies of the past, and their hearts are filled with unrest and repining. They neglect prayer, and refuse the comfort and instruction of the Bible. They seek for counselors among the children of men, questioning the dealing of God, and striving to know what he has wisely concealed.

The Lord, who knows all, will make known the very things that are for the best interests of his children; and if he sees fit to veil the events of the future, it is only because he loves us, and would work out our highest good. Should he permit us to see the future mapped out before us, some of us would be distracted by anticipating coming sorrows, and others would be self-confident and daring, and the very good that our heavenly Father intended to bring about by his all-wise providences, would be thwarted and frustrated.

We have an enemy who is ever seeking whom he may devour; and it is his purpose to draw away men's confidence in God, to make them dissatisfied with their condition in life, and to lead them to seek to know what God has veiled from them, and to despise what he has revealed in his holy word. He controls the minds of evil men, and the spirits of devils become the counselors of those who reject the wisdom of God. But shall we who have a holy God, infinite in wisdom, go unto wizards, whose knowledge comes from a close intimacy with the enemy of our Lord? Shall we be among those who turn "after such as have familiar spirits, and after wizards, to go a whoring after them," and thus prove false to our best friend until his face be set against us?

✠ We are living in an age of peril, in an age of apostasy; evil men and seducers are waxing worse and worse, Satan is working with all "deceivableness of unrighteousness," and the servants of God must make no concessions to the enemy, nor listen to his suggestions to doubt God. There are many who become restless when they cannot see the definite outcome of affairs. They cannot endure uncertainty, and in their impatience they refuse to wait to see the salvation of God. Apprehended evils drive them nearly distracted. They give way to their rebellious feelings, and run hither and thither in passionate grief, seeking intelligence concerning that which God has not revealed.

If they would but trust in God and watch unto prayer, they would find divine consolation. Their spirit would be calmed by communion with God. The weary and the heavy laden would find rest unto their souls, if they

would only go to Jesus; but when they neglect the means that God has ordained for their comfort, and rush off to other sources for information, hoping to learn what God has withheld, they commit the error of Eve, and thereby gain only a knowledge of evil. God is not pleased with this course, and has expressed it in the most explicit terms. This impatient haste to tear away the veil from the future, reveals a lack of unfaltering trust in God, and leaves the soul open to the suggestions of the master-deceiver. Satan can lead the mind to seek unto those that have familiar spirits, and through the agency of his mediums he can reveal extraordinary views of the future. Through his knowledge of the past he inspires confidence, and he has the poor, misguided soul in his power to lead captive at his will; but the Lord says, "The soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people."

JESUS AND THE SCRIPTURES.

BUT, farther, let us turn from the apostles, prophets as they are—men sent by God for the establishment of his kingdom, the pillars of the church, the mouths of the Holy Ghost, ambassadors of Jesus Christ; let us, for an instant, turn from them as men who had not yet quite thrown off their Jewish traditions and clownish prejudices, and let us go to the Master. Let us inquire of him what the Scriptures were in his view of them. Here is the grand question. The testimonies to which we have appealed are peremptory, no doubt; and the doctrine of a plenary and entire inspiration is taught as clearly in Scripture as that of the resurrection of the dead can be; that ought of itself to be enough for us; but we repeat, nevertheless, here is an argument which for us render all else superfluous. How did Jesus Christ appeal to the Holy Bible? What were his views of the letter of the Scriptures? What use did he make of it, he who is its object and inspirer, beginning and end, first and last? he whose Holy Spirit, says St. Peter, animated all the prophets of the Old Testament (2 Peter 1: 21)? . . . who was in heaven in the bosom of the Father at the same time that he was seen here below, dwelling among us and preaching the gospel to the poor? Among the most ardent defenders of their verbal inspiration, we know not one that ever expressed himself with more respect for the altogether divine authority and everlasting endurance of their most minute expressions than was done by the man Jesus. And we scruple not to say, that were any modern writer to quote the Bible, as Jesus Christ did, with the view of deducing from it any doctrine, he would forthwith have to be ranked among the most zealous partisans of the doctrine we defend. I am asked, What is your view of the Holy Letters? I answer, What thought my Master of them? how did he appeal to them? what use did he make of them? what were their smallest details in his eyes?

Ah! speak to them thyself, Eternal Wisdom, Uncreated Word, Judge of judges! and as we proceed to repeat to them here the declarations of thy mouth, show them the majesty in which the Scriptures appeared to thee—show them the perfection thou didst recognize in them,

that everlasting endurance, above all, which thou didst assign to their smallest iota, and which will make them outlast the universe, after the very heavens and the earth have passed away!

We are not afraid to say it: when we hear the Son of God quote the Scriptures, every thing is said, in our view, on their divine inspiration—we need no farther testimony. All the declarations of the Bible are, no doubt, equally divine; but this example of the Saviour of the world has settled the question for us at once. This proof requires neither long nor learned researches; it is grasped by the hand of a child as powerful as by that of a doctor. Should any doubt, then, assail your soul, let it turn to the Lord of lords; let it behold him in the presence of the Scriptures!

Follow Jesus in the days of his flesh. With what serious and tender respect does he constantly hold in his hands "the volume of the Book" to quote every part of it, and note its shortest verses. See how one word, one single word, whether of a psalm or of an historical book, has for him the authority of a law. Mark with what confident submission he receives *the whole Scriptures*, without ever contesting its sacred canon; for he knows that "salvation cometh of the Jews," and that, under the infallible providence of God, "to them were committed the oracles of God." Did I say, he receives them? From his childhood to the grave, and from his rising again from the grave to his disappearance in the clouds, what does he bear always about with him in the desert, in the temple, in the synagogue? What does he continue to quote with his resuscitated voice, just as the heavens are about to exclaim, "Lift up your heads, ye everlasting doors, and the king of glory shall come in?" It is the Bible, ever the Bible; it is Moses, the Psalms, and the prophets: he quotes them, he explains them, but how? Why, verse by verse, and word by word.

In what alarming and melancholy contrast, after beholding all this, do we see those misguided men present themselves in our days, who dare to judge, contradict, cull, and mutilate the Scriptures. Who does not tremble, after following with his eyes the Son of man as he commands the elements, stills the storms, and opens the graves, while, filled with so profound a respect for the sacred volume, he declares that he is one day to judge by that book the quick and the dead? Who does not shudder, whose heart does not bleed, when, after observing this, we venture to step into a Rationalist academy, and see the professor's chair occupied by a poor mortal, learned, miserable, a sinner, responsible, yet handling God's word irreverently; when we follow him as he goes through this deplorable task before a body of youths, destined to be the guides of a whole people—youths capable of doing so much good if guided to the heights of the faith, and so much mischief if tutored in disrespect for those Scriptures which they are one day to preach? With what peremptory decision do such men display the phantasmagoria of their hypotheses; they retrench, they add, they praise, they blame, and pity the simplicity which, reading the Bible as it was read by Jesus Christ, like him clings to every syllable, and never dreams of finding error in the word of God! They pronounce on the intercalations and retrenchments that

the Holy Scriptures must have undergone—intercalations and retrenchments never suspected by Jesus Christ; they lop off the chapters they do not understand, and point out blunders, ill-sustained or ill-concluded reasonings, prejudices, imprudences, and instances of vulgar ignorance.

May God forgive my being compelled to put this frightful dilemma into words, but the alternative is inevitable! Either Jesus Christ exaggerated and spoke incoherently when he quoted the Scriptures thus, or these rash, wretched men unwittingly blaspheme their divine majesty. It pains us to write these lines. God is our witness that we could have wished to recall, and then to efface them; but we venture to say, with profound feeling, that it is in obedience, it is in charity, that they have been penned. Alas! in a few short years both the doctors and the disciples will be laid in the tomb, they shall wither like the grass; but not one jot or tittle of that divine book will then have passed away; and as certainly as the Bible is the truth, and that it has changed the face of the world, as certainly shall we see the Son come in the clouds of heaven, and judge, by his eternal word, the secret thoughts of all men! . . . "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you;" this is the word which will judge us.—*L. Gausson, D. D.*

MORBUS SABBATICUS.

THERE is a fearful disease which is prevalent among a great many church members, and in order that they may recognize its presence and its danger, we give the following description from an exchange:—

Morbus sabbaticus, or Sabbath sickness, a disease peculiar to church members. The attack comes on suddenly every Sabbath; no symptoms are felt on the preceding night; the patient sleeps well and awakes feeling well; eats a hearty breakfast, but about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better and is able to take a walk, talk about politics, and read the newspapers; he eats a hearty supper, but about church time he has another attack and stays at home. He retires early, sleeps well, wakes up next morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sabbath. The peculiar features are as follows:

1. It always attacks members of the church.
2. It never makes its appearance except on the Sabbath.
3. The symptoms vary, but never interferes with the sleep or appetite.
4. It never lasts more than twenty-four hours.
5. It generally attacks the head of the family.
6. No physician is ever called.
7. It always proves fatal in the end—to the soul.
8. No remedy is known for it except prayer.
9. Religion is the only antidote.
10. This disease is often called "systematic

lying," but its true name is "morbus sabbaticus," or Sabbath sickness.

11. It is becoming fearfully prevalent, and is sweeping thousands every year prematurely to the devil.—*Exchange.*

THE COMING OF THE LORD.

Coming, coming, coming! *Who?*
Christ, the Lord of life and glory,
He who once for me and you
Died!—oh, depth of sin's sad story!
Coming, not a helpless stranger,
Cradled in the friendless manger;
Coming, Lord of earth and heaven!
King! to whom all power is given,
Judge! at whose all-searching bar
All must stand, just what they are;
And the wicked tell with shame,
Why they've cursed his holy name.

Coming, coming, coming! *How?*
Clothed in strange, unearthly splendor,
Glory, men ne'er dream of now,
Grandeur earth ne'er had attend her.
At his sight the heavens shall wither,
From his presence earth shall flee,
Islands move, and mountains thither
Seek the caverns of the sea.
Every eye shall then behold him,
All the nations feel his ire;
While the brightness that enfolds him,
Is to them consuming fire,
Thunders all the air shall thrill,
All the heavens with lightnings blaze,
And the universe stand still,
While thro' all its realms is heard,
That profound, omnific word,
Which to life the dead shall raise.

Coming, coming, coming! *Why?*
To redeem his purchased treasure,
All his saints o'er sin who sigh,
All who make his will their pleasure;
To bring back within their borders
His, whom Hades holds to-day;
To arrest sin's wild disorders,
And the monster, Death, to slay.
Coming to fulfill his plan,
Make his oath and promise good
Which secures repentant man,
Life eternal through his blood.

Coming, coming, coming! *When?*
Ah! That question, solemn, thrilling!
For when he appeareth, then
All their earthly scenes fulfilling,
His sure word shall have an end.
And, behold, the day is near!
Signs in heaven and earth portend
That the Lord will soon appear,
Angry tones through wars proclaim it,
Scoffers by their scoffing, name it.
And the mute and solemn sky
Has hung forth its prophecy.
Coming! While we wait and dally.
Coming! While we sleep in sin.
Swift as light o'er hill and valley,
That great day is coming in.
Sinner, rouse thee to thy fate.
Saint be watchful at thy gate.
Saviour, make us meet 't appear
At thy coming, now so near.

—*Uriah Smith.*

SUPERSTITION AND UNBELIEF.

OF all the crazy fads of which the present age has been so prolific, the craziest is that which has dubbed itself "Esoteric Buddhism." Never in the history of human folly has superstition so vehemently set at nought the most confident assertions of unbelief. While "the scientific world" drifts toward a dull materialism, millions of persons living in the most enlightened countries and numbering among them men of high scientific distinction, have run into the extravagances of Spiritualism. At the very time when Professor Hux-

ley sneers at the possibility of miracle, and derides the miracles of the gospel as "pig-stories," thousands of so called theosophists are ready to believe the marvels of Madame Blavatski; and while Christian teachers are troubled over "the evidences," there are societies of professedly very learned Englishmen and Americans who accept "Esoteric Buddhism" without any evidence at all. So true is it that between superstition and unbelief there is but a single step.—*Churchman.*

THE WORLD'S SUNDAY-SCHOOL CONVENTION.

OUR interest was especially called to this convention, as it was the lot of our party to cross the Atlantic in the steamer which contained the greater part of the American delegates. In all there were on board some three hundred, of whom sixty were ministers. One of the most striking things about this company was the amount of tobacco smoke they produced, and it proved a real annoyance to some. Many times when some sick woman was helped on deck for a little fresh air, one of these "Rev." gentlemen sitting near would calmly light his cigar and proceed to smoke her below again. Only those who have passed through the ordeal of seasickness can appreciate the effect that tobacco smoke has on a thus weakened stomach. But these "gentlemen" were only a type of thousands, and the incident only goes to prove how inconsiderate for the feelings of others the tobacco habit makes men. We also saw the rather novel sight of a man presiding at a religious meeting with a cigar in his mouth.

The convention did not attract very much outside attention in London. The Church of England took no part whatever in the proceedings, but regarded it with haughty indifference. For the most part, the time was taken up with reports from different parts of the world. In many was heard the clamorings for a more strict Sunday observance. In the address of welcome, Lord Kinnaird, president of the Sunday-school Union, called especial attention to the encroachments made upon Sunday, and he called on all present to rally round and upbuild that institution.

Count Bernstorff, of Germany, said that the Sunday-school was working out many great principles, but the greatest of all was the principle of Sunday. He hoped that England and America would unitedly continue to defend it. They (in Germany) wanted to have a Sunday (great applause and cheering), and it was the Sunday-school work which taught the children from a very early age to love the Sunday. He also told how they had prevailed on the present emperor to express a wish that no races should be held on that day. In consequence, last winter and spring all such amusements were held on week days.

Dr. Withrow, of Canada, told about a city in which "not a street-car wheel turned on the Sabbath-day [Sunday], not a drinking-house was open." He also stated that the government of Ontario paid for the cab hire of Sunday-school teachers to go to their work on Sunday.

At one meeting, Dr. John Hall, of New York, brought up a resolution of the Executive Committee, consisting of a memorial to be presented to all the crowned heads of Europe,

setting forth the views of the convention as to the importance of the better observance of the "Lord's day." It reads as follows:—

"That the delegates to the World's Sunday-school Convention now assembled in London, and representing many Christian lands, and many millions who are interested in Sunday-school work, feel constrained by love to God and regard for our fellow-man, most respectfully do present this memorial to your Majesty. We have ample evidence that Sabbath-school work has made multitudes intelligent, self-respecting, diligent in duty, and faithful to obligations, because the Scriptures teach them to fear God and to honor constituted authority. We have also brought to us the evidence that this beneficent work is particularly difficult in many lands by the practical disregard of the divinely ordered day of rest. Moved by these considerations, we, with one accord, by our officers, earnestly petition your Majesty that, by your personal influence and by the constitutional power in your Majesty's hands, you will secure for the day of weekly rest the place given it in that decalogue which all Christian lands recognize, and for the good of the people, and for the glory of God, promote its recognition as a delight, holy of the Lord, and honorable. In bringing to the consideration of your Majesty this important matter, we do not forget that in the land we represent, the holy day is often degraded and ignored. These evils we deeply deplore, and in our places earnestly oppose, and we feel assured that action in the direction of Sabbath observance on the part of your Majesty and the nation over which, in the providence of the Almighty God, you are placed, would tend to strengthen a sentiment, national and international, in favor of the reverent use of the seventh day, on which our Creator rested, for an example to man, and which is linked throughout Christendom with the rising from the dead of our blessed Lord and Saviour."

The memorial was cordially agreed to.

Thus we see that the Sunday movement is not confined to the United States, but it is worldwide, or as the prophet says, "All that dwell upon the earth" shall worship the beast or receive his mark. In this there is one encouraging feature; for wherever the Sunday is agitated, it is a means of drawing attention to the true Sabbath. The very wording of the memorial, calling Sunday the seventh day on which God rested, must raise a query in every honest mind.

There is another way in which this convention may have a bearing on present truth. Its influence will further help to revolutionize the feeling in regard to American ideas. Both in the recent World's Missionary Convention and in this, it was an apparent fact that the American men are ahead in all evangelical work. People here are beginning to realize and accept gracefully this fact. Thus they now look upon American religious ideas with a respect that they did not a few years ago. In fact, it is going so far that some are designating America as "the world's hope." All will be able to see the help this sentiment will be to the work of the third angel's message, which of course comes from America, and the time may yet come that instead of our trying to apologize for the Lord's plan of starting the message in America, the very fact of it coming from that country will be a means of obtaining for it a hearing.

A few statistics may be of interest. Altogether there are 10,000,000 Sunday-school workers on the North American continent.

In the United States there are 5,000,000 school children, and over 1,250,000 teachers; in England, 5,500,000 scholars and 500,000 teachers; in Australia, 500,000 scholars and 45,000 teachers, and 5,400 schools; in Ireland, 1,999 schools, 167,000 children, and 15,000 teachers; in Denmark, 35,000 scholars and 2,000 teachers; in Norway, 20,000 children and 1,000 teachers; in Holland, 1,470 schools with over 3,000 teachers; in Persia, 100 schools, 3,000 scholars, and 2,000 church members; in India, are 50,000,000 children, of whom 217,000 are in missionary schools, and 100,000 in Sunday-schools. In the city of Berlin are 84 schools and 20,000 scholars.

FRANK HOPE.

London, Eng., July 15.

OUR NATIONAL FLAG.

THE history of the origin of the national flag is not fully known. In June of 1777 the American Congress voted "that the flag of the thirteen United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white on a blue field, representing a new constellation." Some time elapsed before the resolution was visible in a flag. We know that in 1783 the first national flag was thrown to the breeze in New York City, and that a British officer tried to take it down from the building on which it floated, and was so severely beaten with a broomstick by the wife of the owner that he was compelled to give it up. Now, as I look across at the very place where this incident took place, a half-dozen English flags are floating beside our national flag from the masts of the same vessels.

The first American flag seen in China was from the mast of the ship *Empress*, Captain Green commanding. This was in 1784, one year after the flag was floated in New York. The people in China were so impressed with the beauty of the flag that they said: "A ship has arrived from the other end of the world, bearing a flag as beautiful as a flower." In China, now, America is known as the flower-flag country. As originally designed, the stars and stripes were uniform in number, and no provision was made for the representation of new States when admitted to the Union. Vermont was admitted in 1791, and Kentucky in 1792. Two stripes and two stars were added to the flag in 1795 by a resolution of Congress, which created a bitter dispute, one member saying: "We may go on adding and altering for a hundred years to come. It is very likely that before fifteen years elapse we shall consist of twenty States. The flag ought to be permanent." In 1819, after several new States were admitted, a resolution was offered in Congress by a member from New York: "That a committee be appointed to inquire into the expediency of altering the flag of the United States." The result of this was that the number of stripes was reduced to the original number, thirteen, and stars were to be added for each new State admitted. The stars were to be added to the flag the Fourth of July following the addition of the State. The original design seems to have been to form the stars in a circle, but later they formed a great star. From this freedom of design confusion has arisen, and now we see flags with the stars formed in squares, some with the stars forming circles, some with the stars forming a great

star. This so confused Germany, where everything relating to the government is managed with military precision, that she asked, "What is the American flag?"

Mr. Alfred B. Street, in an address given on the battle of Saratoga, gave the following as the significance of the design of the American flag:—

"The stars of the new flag represent a constellation of States rising in the west. The idea was taken from the constellation Lyra, which, in the hands of Orpheus, signified harmony. The blue of the field was taken from the edges of the Covenanters' banner in Scotland, significant also of the league and covenant of the united Colonies against oppression, incidentally involving the virtues of vigilance, perseverance, and justice. The stars were disposed in a circle, symbolizing the perpetuity of the Union, the ring, like the circling serpent of the Egyptians, signifying eternity. The thirteen stripes showed, with the stars, the number of the united Colonies, and denoted the subordination of the States to the Union, as well as equality among themselves. The whole was a blending of the various flags previous to the Union flag; namely, the red flag of the army and the white ones of the floating batteries. The red color, which in Roman days was the signal of defiance, denotes daring, and the white purity."—*Christian Union*.

THAT DIGGER INDIAN SKULL.

THAT ghastly skull turns its eyeless sockets toward the sun once more. Why not let it rest? The silly hoax has been again and again exposed. The facts, as I recall them after so many years, are substantially these: As early as 1852 or 1855 a theory obtained that Table Mountain covered the bed of an ancient river, which bed, if it could be reached, would be rich in gold. Attempts were made at various points along that extended and often divided formation—attempts to tunnel under and to sink shafts through the hard rock. Near what was then called Jimtown, a few miles from Columbia, some miners sank a shaft, with great labor and expense, to a depth of seventy or eighty feet, when resources and courage failed, and they abandoned the work. It was a custom of the Digger Indians in that region to deposit their dead on scaffolds set up ten or twelve feet from the ground, where the flesh fell away and the bones not infrequently became scattered. I used often to see those scaffolds in that early time. It so happened that one of the skulls fell or was thrown into the abandoned shaft.

After some time a new set of prospectors, finding so much work done to their hand, entered the shaft to sink it deeper, in the hope of finding the hypothetical river. In clearing out the accumulated rubbish they brought to the surface this same skull. Two young fellows, one a doctor and one a brother of Revs. James and W. W. Brier, seized the opportunity to test the gullibility of so-called scientists, and published the startling fact that a human skull had been found seventy odd feet beneath the trap-rock of Table Mountain. The effect was magical. Some scientific men hastened to get possession of the bone. They at once detected such craniological peculiarities as proved that it must have belonged to a pre-

historic, and probably a pre-Adamic, man. It was clearly the skull of a human being who (or which?) existed hundreds of thousands of years ago, when the race had advanced a comparatively short way toward the prevalent type of our favored day.

The cheat was heartily laughed at in Jimtown and vicinity, and the rogues who perpetrated the imposition published the facts; but the skull had set off on its travels. In company with the Neanderthal skull (I write the name from memory) it has made the rounds of Europe, and demonstrated the immeasurable length of the human period. It is unhappily true that the poor skull has left a few unsettled differences in the field of scientific speculation, such, for instance, as the trifling disagreement between Chevalier Bunsen and Mr. Geikie as to the past existence of the human race. But as the difference is unimportant, being only a billion and two or three hundred million years, it ought not to stagger our credulity. It is enough that the Digger's skull has proved the scriptural record a weak fable, and has exalted the *certainty* of science.—*California Christian Advocate.*

STRANGE USES OF PAPER.

PAPER is now made to serve for steel and iron. When strong fiber is used it can be made into a substance so hard that it can scarcely be scratched. Railroad car wheels are made of it, more durable than iron. A store in Atlanta, Georgia, has been built entirely of paper. The rafters, weather boards, roof, and flooring are all made of thick compressed paper boards, impervious to water. On account of the surface of the paper being smooth and hard it cannot catch on fire as easily as a wooden building. It is found warm in cold and cool in hot weather. The Breslau fire-proof chimney has demonstrated that cooking and heating stoves, bath-tubs and pots, when annealed by a process that renders it fire-proof, becomes more lasting than iron, and will not burn out. Cracks in floors around the skirting board, or other parts of a room, may be neatly filled by thoroughly soaking newspaper in paste, made as thick as putty, and forced into the cracks with a paste-knife. It will soon harden and can be painted.

Black walnut picture frames are made of paper and so colored that no one can tell them from the original wood. A paper piano has lately been exhibited in Paris. The entire case is made of compressed paper, to which is given a hard surface, a cream-white brilliant polish. The legs and sides are ornamented with arabesques and floral designs. The exterior, and as much of the interior as can be seen when the instrument is open, are covered with wreaths and medallion painted in miniature. An Italian monk has succeeded in constructing an organ where the pipes are made of paper pulp. It has 1,400 pipes of various sizes. The American Cotton-seed Oil Trust is now running a mill for making paper from the hulls remaining after all the oil has been squeezed out of the cotton seed. They are contemplating the erection of a 100-ton mill for the same purpose. These hulls have heretofore been considered worthless. It has so far proved so successful that the trust proposes erecting mills at different points in the

cotton-raising country. Of course, this will somewhat revolutionize the paper trade.

A new mill for the manufacture of paper from moss has been recently established in Sweden. Paper of different thickness and pasteboard made of it have already been shown, the latter even in sheets three-quarters of an inch thick. It is as hard as wood and can be easily painted and polished. It has all the good qualities but none of the defects of wood. The pasteboard can be used for door and window frames, architectural ornaments and all kinds of furniture. The ceiling of the assembly chamber at Albany, New York, is made of *papier-maché*. It is a model of its kind, and appears so like marble as to deceive the most expert eye. The latest idea is to use paper instead of wood for lead pencils by using a patent preparation by which it can be cut as easily as the softest wood.—*St. Louis Stationer.*

STAND FOR THE TRUTH.

LET me advise you to wear no armor for your backs when you have determined to follow the track of truth. Receive upon your breastplate of righteousness the sword cuts of your adversaries; their stern metal shall turn the edge of your foeman's weapon. Let the right be your lord paramount, and for the rest be free and your own masters still. Follow truth for her own sake; follow her in evil report; let not many waters quench your love to her. Bow to no customs if they be evil. Yield to no established rules if they involve a lie. Do not evil even though good should come of it.

"Consequence!" this is the devil's argument. Leave consequences to God, but do the right. If friends fail thee, do the right. If foemen surround thee, do the right. Be genuine, real, sincere, true, upright, and god-like. The world's maxim is, trim your sails and yield to circumstances. But if you would do any good in your generation, you must be made of sterner stuff, and help make your times rather than be made by them.

You must not yield to customs, but, like the anvil, endure all the blows until the hammers break themselves. When misrepresented, use no crooked means to clear yourself. Clouds do not last long. If in the course of duty you are tried by the distrust of friends, gird up your loins and say in your heart, I was not driven to virtue by the encouragement of friends, nor will I be repelled from it by their coldness. Finally, be just, and fear not; "corruption wins not more than honesty;" truth lives and reigns when falsehood dies and rots.—*Mr. Spurgeon's New Lecture on "Counterfeits."*

THE LONG COACH-WHIP PENNANT.

MANY people have wondered what is the significance of the long pennant carried at the main truck of all vessels of war in commission. When the Dutch Admiral Van Tromp hoisted a broom at the top of the mast of his vessel to indicate his intention to sweep the English from the sea, the English Admiral hoisted a horse-whip, indicating his intention to chastise the Dutchman. Hence the coach-whip pennant was adopted as the distinctive insignia of a war vessel in commission for service.—*New York Tribune.*

HOW A LITHOGRAPH IS MADE.

AFTER the lithographer has carefully studied the original drawing before him and laid out his plan, he makes a careful tracing of it on transparent gelatine, on which he indicates every line or shade or degradation, and this tracing is carefully transferred to a previously prepared stone and serves as a "key" to the entire work and for all the color stones. The work on stone is drawn with a greasy, black, chemically prepared crayon, which, by the way, has to be sharpened backward, or from the point up, as its very brittle nature will not allow of its being sharpened in the ordinary way. The greasy crayon penetrates the stone, which is then subjected to a solution of gum arabic and nitric acid, after which it is carefully washed off with water. The black drawing, however, still shows, but is now easily washed from the face of the stone with turpentine, leaving the surface, to all appearance, as clean as when the stone first came into the artist's hands. It is then dampened with water. The printer passes his roller, charged with color, over the surface, and this adheres only where the stone is dry, or in other words, where the grease of the crayon is, and this color is transferred from the stone to the paper. The same process is employed for the application of each successive color, portions of the picture being drawn on several different stones to obtain what may be called the composite tints, while others are only drawn on a single stone when the color in the picture is to be one of those directly employed.—*Selected.*

LET IN THE SUNLIGHT.

"THE average woman," says Lucy M. Hall, "seems to be possessed of a positive mania for keeping the sunlight excluded from her house. This domestic photophobia is one of the most obdurate as well as one of the most general of maladies. The sufferers will consent to cough, to limp, to endure the torturing twinges of rheumatism, or to see their children grow up pale and peevish, rather than that the colors of the cherished carpets should be dimmed by a hated sunbeam; or that a "horrid fly," invited by such radiance, should dare to buzz within their sacred domains. Occasionally we see a pretty bay-window invitingly thrown out; and we cannot help thinking what a lovely place for mother's sewing-chair, a reading-desk, or, oh, horror! the children's play-things. But from a shutter drawn grudgingly a little to one side we see—what? A plaster image or a piece of pottery perched upon a spindle-legged stand, all the radiance which is permitted to enter, lost upon its senseless particles. There was a substratum of reason in the so-called 'blue-glass craze' of a score of years ago. It meant that pallid houselings sat in the sunshine and got well. 'Tis pity that a folly so wise should have been abandoned."

EVERY Christian knows more evil of himself than he can know of any other human being. He ought therefore to feel as if more had been forgiven him, and as if he were under greater obligations to love God than is any other human being; as if it were worse for him to sin against God than it would be for any other.—*Edward Payson.*

The Signs of the Times.

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

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FAITH AND HUMILITY.

"FOR I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." Rom. 12:3. This text indicates that the greater a man's faith is, the less will he think of himself. As the apostle expresses it, he will "think soberly." Pride is intoxication. Just as alcohol stimulates a man without building him up, and finally deprives him of reason, so a man, to use a common expression, "loses his head" when he gets to hunting for the good traits in his character. And withal pride, like alcohol, furnishes no nourishment with which to build a man up. If a man is to grow strong, he must receive nourishment from a source outside of himself; but the vain person lives upon himself, and so becomes poorer by what he feeds upon. And as alcohol causes a man to stumble in his walk, and finally brings him to ruin, so "pride goeth before destruction, and a haughty spirit before a fall." Prov. 16:18.

So the apostle well describes humility as thinking soberly. But why will a man live soberly, according to the measure of faith which he possesses? The answer is not difficult. Faith is that which justifies the sinner. Rom. 5:1. If men were not sinful, they would have no need of faith. The only reason for having faith in Christ is to secure pardon for past sins, and freedom from the love of sin. No man will exercise faith in Christ unless he feels himself to be a sinner. It is the sense of sin, which comes by the law, that drives a man to Christ that he may be justified by faith. Therefore for a man to confess Christ, is to acknowledge himself a sinner. Great diseases call for great remedies; the weaker a man is, the more aid will have to be given him. So the more the man feels his sinful condition, the more faith in Christ will he exercise. Therefore it is true that great faith on the part of any person is an evidence that that person feels that he is by nature very weak and sinful, and that without Christ he is nothing.

But such a feeling is in itself humility, which is nothing else but "a sense of one's own unworthiness through imperfection and sinfulness." Such a man estimates himself at his true value, which is nothing. And since faith in Christ cannot be exercised by any except those who "have no confidence in the flesh," it follows that the man who walks by faith will be a humble man. It is only when Christians lose their sense of unworthiness, and begin to look upon themselves with complacency, that they lose faith. When the individual is nothing in his own eyes, Christ is everything; but when he begins to rise in his own estimation, Christ sinks out of sight. Nothing can produce true humility but a knowledge of one's natural imperfections.

In harmony with these ideas, and the text first quoted, are the words of the prophet Habakkuk: "Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith." Hab. 2:4. Faith and humility are inseparable. We ask again, Why does a man exercise faith in Christ? Simply because he feels a need of Christ; he has no confidence in his own strength, and feels that without Christ he must perish. It is not natural for the

human heart to acknowledge another as superior. "The heart is deceitful above all things, and desperately wicked." Independence, boastfulness, and self-conceit are natural to the human heart. But "if any man be in Christ, he is a new creature." He became a new creature in consequence of acknowledging his wretched sinfulness, and pleading for mercy through Christ. This in itself was a humiliation of soul. Now, so long as he continues in that state of justification by faith, he must retain a sense of his own unworthiness, for by the law of faith boasting is excluded.

Says the beloved disciple: "This is the victory that overcometh the world, even our faith." 1 John 5:4. It is only as we exercise faith that God's strength supplies our lack, and keeps us from falling. And since faith and humility are so closely joined together, Bunyan has beautifully written,—

"He that is down needs fear no fall;
He that is low, no pride;
He that is humble ever shall
Have God to be his guide."

The man who is lifted up with pride and self-esteem must assuredly fall sooner or later, for the time will come when "the lofty looks of man shall be humbled," and the Lord alone exalted; but the man who is down cannot fall, for he is already as low as he can be. But such an one shall not always be abased. The promise is, "Humble yourselves in the sight of the Lord, and he shall lift you up," James 4:10. Not in their own estimation, not in the estimation of the world, will such be lifted up, but they will be raised up to sit together in heavenly places in Christ Jesus. Eph. 2:6.

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth; for in these things I delight saith the Lord." Jer. 9:23, 24.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1:30, 31.

Therefore "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14. E. J. W.

IS IT REASONABLE?

A COMMON objection to the observance of the Bible Sabbath is that the keeping of it is an effort to secure justification by works, and that it is therefore opposed to the gospel of our Lord Jesus Christ which teaches that the sinner can be justified only by faith. The objection if true would be a serious one. One thing however makes us suspicious of this objection at the very outset, namely, that those who urge it are almost invariably observers of the first day of the week, the so-called Lord's day. The question which naturally arises is this: Why is not the keeping of Sunday just as much an effort to obtain salvation by works as is the keeping of the day specified in the fourth commandment?

If honest, the Sunday-keeper observes the day because he thinks that it is a duty which he owes to God; the observer of the seventh day keeps it because an explicit commandment bids him do it. Why is the act of the latter any more a denial of Christ than the act of the former? It cannot be, nor as much, for the latter has a divine warrant for keeping the seventh day while the former has none.

But again: Why should the keeping of the fourth commandment be any more a denial of Christ and an effort to obtain justification by works than is the keeping of any other precept of the decal-

ogue? All who are at all worthy of the name of Christians teach in one way or another the necessity of obedience to the moral law; then why except the fourth commandment? There is and can be no reason for it other than an unwillingness to obey it.

Christ died not only that men might be saved, but that they might be changed and brought into harmony with the law of God. Says the apostle: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4. The law could not make men righteous, for they had all broken it, but Christ could and does make righteous those who believe in him, by imputing to them his own perfect righteousness, but this he does not that they may continue in sin, but that they may turn away from sin. Says the apostle: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Rom. 6:1, 2. Sin is the transgression of the law (1 John 3:4), and according to the text just quoted from Romans, the Christian cannot live in transgression; he must therefore live in obedience.

Again, the Spirit of God tells us by the apostle that "the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then," the apostle says, "they that are in the flesh cannot please God. But," he adds, "ye are not in the flesh [that is, not carnally minded], but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:7-9. How any man can read this and still contend that it is not a Christian duty to keep the law of God, can be accounted for only on the supposition that he is still dominated by the carnal mind, which is enmity against that law. C. P. B.

THE CLOSE OF THE MILLENNIUM.

OUR last article carried us to the close of the sabbath of the earth. The millennium will then have ended, the time of Satan's confinement will have passed, the "many days," during which the wicked have been shut up in the prison house of the grave, will have terminated, and the time will have come when God will visit them again to call them back to life. Isa. 24:22; Rev. 20:5. The latter text reads: "But the rest of the dead lived not again until the thousand years are finished." "The rest of the dead" are the wicked dead. The "blessed and holy" were raised at the beginning of the thousand years. "This is the first resurrection."

The wicked are again given life, in order that they may know what they have rejected, that they may see the wisdom and promises of God in his gospel vindicated and fulfilled to those who have believed and obeyed, and that they may receive the sentence—the due reward of their deeds—meted out to them during the thousand years in the Supreme Court of Equity, the sittings of which are forever ended, and from the decisions of which there is no appeal.

The wicked come up from their graves animated and actuated by the same selfish thoughts and motives which dominated their lives when they died. They are just as determined to accomplish their ends now as they were then. As they are raised from the dead, the city of God appears. This is mentioned in Zech. 14. A mighty plain will, by the power of God, be prepared in the very place where the Son of God shed his blood for guilty man. Here the New Jerusalem will descend. Christ came at the beginning of the thousand years

to gather his saints and to take them to mansions on high; but now the Lord our God shall come and all the saints with him. Zech. 14:5.

The same facts are shown in Rev. 20 and 21. In verse 9 we have "the camp of the saints" and "the beloved city" referred to as showing the place where the wicked nations of earth will be gathered. In order to not break the connection, no mention is made in Rev. 20 of the descent of the city; that subject is reserved for the next chapter, in which is given a description of the New Jerusalem and its descent from Heaven.

God's Spirit being withdrawn from the earth as a reprove of men, the wicked fall again an easy prey to the prince of evil:—

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them to battle; the number of whom is as the sand of the sea." Rev. 20:7, 8.

How long this period of deceiving the nations, marshalling and training their armies, and gathering them to Jerusalem over the plague-desolated and earthquake-broken world to fight against God, may be, we know not. But it will necessarily take some time. The wicked are still mortal and selfish. The first will compel more or less time, and the second would delay union. But the master mind among them—he who once was Lucifer—reduces to something like order the vast host under the mightiest generals of the world, and prepares to attack the city of God. This object and its result is shown in the next verse.

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of Heaven and devoured them."

Actuated by the same selfishness that first inspired Satan, urged on by his mighty power and consummate artifices, they attempt with rebellious hearts to storm the city. But all the combined powers of the universe are naught against Him or the city of the jasper wall. The fire of God devours the wicked. They are "burned up" "root [Satan] and branch [the wicked]." Mal. 4. Then will be fulfilled the words of the prophet regarding the New Jerusalem:—

"Behold, they shall surely gather together, but not by me; whosoever shall gather together against thee shall fall for thy sake." "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." Isa. 54:15, 17.

The tenth verse of Rev. 20 presents the fate of Satan. He is cast into the lake of fire "where are also the beast and the false prophet." Revised Version. Just as the presence of Christ at the beginning of the thousand years caused the consumption of the wicked, so at the close of the thousand years God's presence and the fire which falls from heaven converts the earth into one vast liquid lake of fire in which the wicked will be overwhelmed, and into which Satan, the prince of the power of the air, who has heretofore had the privilege of navigating aerial regions, will be cast to be burned with them. It is thus that Peter speaks of this lake of fire:—

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be destroyed." 2 Peter 3:10.

This fire is universal; that is, it includes the whole earth. It does not occur in the beginning of the millennium or all animal life would be extinct. The unjust are destroyed at that time, but the fowls of the air survive to feast upon the flesh of the men slain in the battle of Armageddon. But at the close of the thousand years, the elements of the earth are melted by the fierce heat, and the whole forms one vast lake of fire. This great burning comes in the day of the Lord, but after the

thousand years. "In the which," that is, in the day of the Lord, says Peter, quoted above. Then will be fulfilled such expressions as, Zeph. 1:2, 3:—

"I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven and the fishes of the sea, and the stumbling blocks with the wicked; and I will cut off man from off the land, saith the Lord."

The glory and power of the presence of God as he passes sentence upon the wicked just previous to their destruction, is thus presented:—

"And I saw a great white throne, and Him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them." Rev. 20:11.

The wicked then see what they have lost. They see in transfigured glory and immortality those whom they had in the day of probation scoffed at, ridiculed, persecuted. Those who crucified Christ, now see the Man of Calvary in his glory. Satan and all others are revealed in their iniquity and moral deformity as recipients of God's wrath, while to the righteous are fulfilled the promises of God. In the twelfth verse John is carried back to the thousand years when the wicked dead were judged from the records. It was the investigative judgment of the ungodly. Verse 13 relates to the executive judgment of the unrighteous; and in its execution, the wicked are cast in the lake of fire to be utterly burned up. This is the second death. The first death was *in sin*; the second death is *for sin* unrepented of and cherished. Eze. 18:26. A part of the work of Christ is here completed, for Satan is destroyed forever. Christ died "that through death he might destroy him who had power over death, that is, the devil. Heb. 2:14. Of the same great enemy, the Lord through the prophet says: "I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee; thou shalt be a terror [literally a worn out or wasted thing—Young], and never shalt thou be any more." Eze. 28:18, 19. Here we leave the subject for this time with sin and Satan swept from the face of the earth, the earth itself burning under its purifying fires, and the saints safe from harm in the city of God.

Our next article will close this series.

M. C. W.

"THE LAW OF CHRIST"?

WHAT next? A Mr. J. W. Jones, in an article entitled, "The Christian System; Its Law," quoted in the *Christian Oracle* from the *Octographic Review*, says: "It was about twenty-five years after the gospel of Christ was preached on the day of Pentecost that the law of Christ was published." And this law, says Mr. J., was given through Peter—second epistle, chapter one, verses four to six: "Add to your faith virtue," etc., which he calls "the seven commands."

But this "Law of Christ," so called, does not contain one principle not found in the decalogue. It is no more a new law than was Paul's injunction—"Let him that stole, steal no more"—a new law. All of the apostolic injunctions concerning morality, righteousness, or godliness, are but the principles of God's eternal, immutable law, enjoined and magnified anew in the increasing light of the gospel.

The gospel, says Mr. J., guides us "through the picket lines into the kingdom of our Lord Jesus Christ ["on earth," as he elsewhere explains], and bids them farewell forever;" "the law [as given by Peter] gives us an entrance into the everlasting kingdom"!! So men are through the gospel helped into the church, but they must do all the rest alone! And this we suppose is called "rightly dividing the word of truth"! This is the food for the flock! It makes us sick at heart.

What is the truth?—It is this: God's eternal,

unchangeable law, founded in the principles of love to God and love to man, summarily comprehended in the decalogue, is the only and everlasting rule of conduct; for it embraces all morality, all righteousness; it is righteousness. Eccl. 12:13, 14; James 2:8-12; Isa. 51:6, 7. The gospel "is the power of God unto salvation" to bring us into perfect harmony with the law of God, and to keep us there to the end. Rom. 1:16, 17; Titus 2:11-14. "These things . . . speak with all authority."

THE BETTER WAY.

THE word of God has but very little to say upon many important subjects; yet that little is so plain and definite that, among the followers of the word, there is generally no disagreement. Other subjects are set forth more fully by direct statement or plain allusion; and, strange to say, it is in regard to the latter class that the most disagreement is found among Christians. It would seem at first thought that those matters about which the Bible said so much would be most easily understood, and more easily made clear to all, but it is not so. The second coming of Christ is a subject that is of this character. The kingdom of Christ is another.

Now there are reasons why there is not a more general agreement upon such subjects. What are they?

1. Men get an idea from some one else, or in the imagination of their own mind, as to how a certain subject ought to be understood, and then they endeavor to warp the Scriptures to their idea. This is an entirely wrong way. It is wresting the Scriptures.

2. Another class seize upon a certain text of Scripture designed only to teach a certain phase of the subject, regarding all other testimony upon the same subject as of little importance. Such views are at the best but one-sided, and very often lead to extremes, even to fanaticism.

The only true doctrine taught in the Scriptures on any subject, is that which harmonizes, or shows the harmony between, all the testimony, and at the same time gives all of its parts their relative importance.

Among the subjects variously understood is that change which must take place in a man to fit him for a home in the kingdom of God. This transformation in its various forms, phases, and steps is frequently mentioned in the Bible, especially in the New Testament. In its different phases, it is presented as forgiveness of sins, imputed righteousness, justification, righteousness by faith, being converted, sanctification, adoption, etc. It is illustrated by death of the old man and creation of a new man, by marriage, by being born again, by a building, by the vine and its branches, and in other ways.

Now it is manifest that that view which would base itself upon only one class of texts,—like those that pertain to conversion,—or upon one illustration,—like that of being born again,—must be one-sided and very likely to be extreme. The only true doctrine is that which will give due weight to all these scriptures, and to each class its proper place. This will bring harmony. Plain, positive texts will give form to inferences and make clear the object of the illustrations. Other methods will result in confusion, and tend to careless indifference on the one hand, or fanaticism on the other. If we have preconceived motives, we must put them away or hold them in subjection to the consensus of testimony. If we think that former investigations in a certain line are sufficient, we are very likely to be mistaken. Where all these lines converge will be found the truth; and that truth will give due importance to every part, and each part will shine brighter and clearer in its own place, reflecting the effulgence of all. This is the true way to study God's word, and if it is studied in

this way, with a heart which is open and free to receive the truth, and which cries out with unutterable longing to have the will and truth of God wrought in it, the truth will be found. In this way, we may "understand righteousness, and judgment, and equity; yea, every good path." Prov. 2:9. As for us, we can see no hope of union in any other way. M. C. W.

"WHAT IS THE THIRD ANGEL'S MESSAGE?"

"WHAT is the Third Angel's Message?" is a question which is often asked and which we will endeavor to answer briefly, but we trust simply, so that those not familiar with the subject may readily understand it. No Bible student needs to be more than reminded that the Scriptures teach the second coming of Christ, and the Third Angel's Message has reference to that event. However we will not anticipate, but will, for the benefit of the casual reader of the word, dwell for a little upon the teaching of the inspired writings relative to the second advent.

Turning to John 14:1-3 we find these words:—

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

This is a plain promise that Christ will come again; and that the apostles and early Christians so understood it, we have the fullest warrant from the epistles for believing. Referring to this very thing the apostle Paul says: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28.

That Christ promised to come again, and that his coming was still future when the apostle wrote the epistle to the Hebrews, is placed beyond the peradventure of a doubt by the texts quoted, and they are but two of many that might be cited; but some may still question as to the manner of his coming, and while that is not vital to an intelligent answer of the question which we are discussing, we will cite a single text on the subject, namely, Acts 1:9-11, which reads as follows:—

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

This is so plain that it scarcely needs comment, and all must admit that it teaches the personal, bodily, and visible return of our Lord to this earth. In one respect, however, his return will be unlike his going; then only a few knew anything about it. Luke says: "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke 24:50, 51. Only his friends saw him go, but Inspiration declares (Rev. 1:7) that when he returns "every eye shall see him," not friends only, but "they also which pierced him." And to the same intent the Lord himself said: "If they shall say unto you, Behold, he is in the desert: go not forth; behold, he is in the secret chamber; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:26, 27.

These texts make it clear that the second advent will not be in a secret manner or in any way local, but that it will be world-wide. How this can be is not for us to say; it is enough for us to know that

the Bible teaches that it will be so, and there we leave it, knowing that that which the Lord has promised, he is able also to fulfill.

Having seen that the Scriptures teach the second personal, visible coming of our Lord, we are prepared to take another step in this investigation, namely, to inquire whether or not anything can be known as to the nearness of this event. This question might be answered in a very few words, or, rather, by a single text, but as it is a vital point we will examine it at greater length. Turning first to the 24th of Matthew, we have the testimony of our Lord himself that something can be known about the approach of his second coming. Replying to the question, "What shall be the sign of thy coming, and of the end of the world?" (verse 3), the Saviour gave certain signs, and said: "Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Verses 32, 33. What these signs were, and whether or not they have been fulfilled, need not be discussed now; however that may be, the fact remains that the Saviour taught not only that his people *might* know when his coming was near, but that it would be their *duty to know*.

It may be said that this is simply the construction which we place upon the Saviour's words, but a sufficient reply to that is to show that the apostle, writing what is really an inspired comment upon these very words, presents the same idea. Addressing those who should live in the last days, the apostle says: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. *But ye, brethren, are not in darkness, that that day should overtake you as a thief.* Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness." 1 Thess. 5:1-5. It will be noticed that in this, Inspiration recognizes only two classes, namely, the "brethren" who "are not in darkness," and who will not be overtaken as by a thief, and those who say, "Peace and safety," who are in darkness, and upon whom sudden destruction cometh, showing clearly that they are neglecting a duty. That the words here recorded by the pen of Inspiration were not for those living in the apostle's time, but for those who should live when the coming of the Lord should be near, is evident from the fact that in his second letter to the Thessalonians, Paul told them plainly that the Lord would not come in their day. See 2 Thess. 2:1-8.

We are now prepared for another step, namely, to show that not only do the Scriptures teach that the people of God will know when the second advent is near, but that they will teach the doctrine; yea, that God has laid upon his servants the duty of proclaiming the approach of the day of the Lord; and this will appear from several scriptures. Turning first to Joel 1:14, 15 and 2:1, we read: "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Here is a prophetic command to God's ministers, or watchmen, to sound an alarm and say that the day of the Lord is near at hand, and of course it must apply when that event is near.

That somebody will say that "the day of the Lord is near" is evident from 2 Peter 3:3,

4: "Knowing this first," says the apostle, "that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Evidently some are saying that the Lord is coming; they are sounding the alarm prophesied of by Joel, and these scoffers rise up and oppose them, saying, "Where is the promise of his coming?" "We see no signs of any change;" "all things continue as they were from the beginning of the creation." Other texts might be cited on this point, but our limited space forbids.

Thus far in our examination of this subject we have shown (1) that Christ will come again; (2) that his coming will be literal, personal, and visible; (3) that when he comes every eye shall see him; (4) that not only is it possible for his people to know when his coming is near, but that it is the duty of all to know; (5) that God's ministers, or watchmen, are commanded to sound a warning of the approach of the day of the Lord, saying, "The day of the Lord cometh." And that which we call the "Third Angel's Message" is simply the third of a series of warnings, or more properly speaking it is part of a three-fold warning, which is to prepare those who will heed it for the coming of the Lord Jesus Christ, and for the glorious change which awaits the righteous when he appears. Of this we shall speak more fully in another article. C. P. B.

THE RELATION OF THE W. C. T. U. TO SUNDAY LAWS.

In the *Union Signal* of June 6, 1889, under the head of "Special Difficulties," is the following:—

"Query—'Does the W. C. T. U. favor a Sunday law that will oppress seventh-day believers?'"

"Answer—'The N. W. C. T. U. has repeatedly placed itself on record by resolution as desiring protection for conscientious observers of Saturday as the Sabbath, and the petition to Congress at the National Convention in New York City, expressly asked for this. In the now celebrated "hearing" before the Congressional Committee in December, the national superintendent especially urged this point, as can be seen on page twenty-four of the report. The American Sabbath Union at its Washington convention, did not join this special request, believing that the bill as prepared by Senator Blair already provides for all protection which is possible if we have any Sunday law at all. This is also Senator Blair's opinion."

"The clause of the Sunday-rest bill referred to, not only excepts work of necessity, mercy or humanity, but forbids only secular work, labor, or business, to the disturbance of others. What shape the bill will finally take before Congress, it is impossible to foresee."

"Our seventh-day friends make it hard for us to get an exemption clause, because they insist on the same rights for Sunday as for any other day of the week, which would result, wherever there were many of them, in having not two Sabbaths, but no Sabbath at all, as is already the case in many such places, according to the most reliable testimony. The American people have a right to insist that the Sabbath must be maintained, and Dr. A. H. Lewis, representative of the Seventh-day Baptists, says on page forty-three of the "Notes of the Hearing," in reply to a question of the Chairman: 'If the pursuing of railroad business upon the first day of the week, by Seventh-day Baptists or any others, were shown to be necessarily inimical to the best interests of the commonwealth, we would agree that it should be restrained.' In other words, the rights of the few must yield to those of the many, when they necessarily conflict, and this doctrine is fundamental to our form of government."

"[Signed] MRS. J. C. BATEHAM,
"Superintendent Sabbath Observance."

It is plain from this that the seventh-day friends, who make it so hard for the Sunday folks to get an exemption clause into their law, are the Seventh-day Adventists and not the Seventh-day Baptists; because Dr. Lewis, who is referred to by Mrs. Bateham in behalf of the Seventh-day Baptists, asked for an exemption clause to be inserted as

section seven of the original Blair bill, while I, at that same hearing, absolutely denied the right of any legislation upon the subject, even to the extent of an exemption clause. I here insert that part of my argument before the Committee which deals with this point. This argument is enlarged somewhat, upon what is given in the official hearing, but no change is made from the position there taken.

Senator Blair—Is there any other point you would wish to present?

Mr. Jones—There is another point, and that is, that we will be sufferers under such a law when it is passed. They propose to put in an exemption clause. Some of them favor an exemption clause, but it would not in the least degree check our opposition to the law if forty exemption clauses were put in, unless, indeed, they should insert a clause exempting *everybody* who does not want to keep it. In that case, we might not object so much.

Senator Blair—You care not whether it is put in or not?

Mr. Jones—There is no right whatever in the legislation; and we will never accept an exemption clause as an equivalent to our opposition to the law. It is not to obtain relief for ourselves that we oppose the law. It is the principle of the whole subject of the legislation to which we object; and an exemption clause would not modify our objection in the least.

Senator Blair—You differ from Dr. Lewis?

Mr. Jones—Yes, sir; we will never accept an exemption clause, as tending in the least to modify our opposition to the law. We as firmly and as fully deny the right of the State to legislate upon the subject with an exemption clause as without.

Senator Blair—There are three times as many of you as of his denomination?

Mr. Jones—Yes, sir; There are nearly thirty thousand of us, and we ask for no exemption clause. We stand wholly upon the principle of the question. There should be no exemption from a just law. If the law is right, it is wrong to exempt.

In 1887 Mrs. Bateham herself wrote and printed a "Letter to Seventh-day Believers," proposing, in substance, that if we would help them to secure a Sunday law, they would exempt us from its penalties. We replied then as we reply now and always. We will not help you to put upon others what we would not have put upon ourselves.

Senator Blair—You object to it?

Mr. Jones—We object to the whole principle of the proposed legislation. We go to the root of the matter, and deny the right of Congress to enact it.

Senator Blair—You say that the proposed exemption does not make it any better?

Mr. Jones—Not a bit; because if the rightfulness of the legislation be admitted, then we admit that it is the right of a majority to say that such and such a day shall be the Sabbath or the Lord's day, and that it shall be kept. The majorities change in civil government; the majority may change within a few years,—may change, in fact, at any election,—and then the people may say that the day which we believe should be kept must be observed, or they may say that this day shall not be kept. If we admit the propriety of the legislation, we must also admit the propriety of the legislation to the effect that a certain day shall not be kept, and it makes every man's observance of Sunday, or otherwise, simply the football of majorities. That has been the course of religious legislation from the formation of the Papacy onward, and that is the end of religious legislation of all kinds everywhere.

Senator Blair—Do you not think there is a distinction between a majority in a monarchical government, and a majority in a republican govern-

ment? In a monarchical government the majority is simply one man who has power.

Mr. Jones—But in a republic, when you throw this subject into civil affairs, it makes a great deal of difference. Why, sir, we would object to the passage of a law enforcing the observance of the day which we keep, and to accept an exemption clause would only be to contradict ourselves. Allow me to illustrate this: There was a time when we did not keep the seventh day as the Sabbath. While we did not keep it, we had the right not to keep it. We became convinced that we ought to keep it; and we are now doing so. We have the right to keep it. More than this, we have the right again not to keep it if we choose not to keep it. But if, while keeping it, we should consent to the State's assumption of power to compel us to do that which we have the right to omit if we please, we would therein resign our freedom of religious faith and worship. If these people would only *think*, on this question, they would see that they themselves cannot afford to consent to this legislation, much less demand it. No man can ever safely consent to legislation in favor of the form of faith or worship which he himself professes. In so doing he resigns his right to profess some other form of faith if he should become convinced that that other form is nearer the truth than his own. He virtually resigns his right to think any further on the subject of religious observances, and must thenceforth accept them ready-made from the legislative power; that is, as the majority may dictate. The Sunday observers may thus give away their religious liberty if they choose; but as for us, we do not propose to do it. We are going to assert and maintain our rights. And when these give theirs away, we are going to assert their right to re-assert their rights.

Another thing: An exemption clause is only a toleration clause in disguise. For us to accept it would be but to confess that all religious rights are summed up in the majority, and that we are willing to accept from *them* whatever religious liberty *they* think we ought to have. But no such confession, sir, will we ever make. To no such thing will we ever consent or submit. We are Americans, sir, and citizens of the United States, too, and we assert all the rights of American citizens. The vocabulary of American ideas knows no such word as "toleration." It asserts *rights*. As was said by the Senate Committee on this very subject sixty years ago, so say we:—

"What other nations call religious toleration, we call religious rights. They are not exercised by virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them."

Nor is this all that there is to be said on this point. There is another principle involved. If we should accept the exemption clause, it would not help the thing. It would be exceedingly short. Suppose an exemption clause were given. There are people who would profess to be Seventh-day Adventists for the express purpose of getting a chance to open saloons or houses of business on Sunday. Therefore, in outright self-defense, the majority would have to repeal the exemption clause.

Senator Blair—Call Mrs. Bateham's attention to that.

Mr. Jones—Let me repeat it. If you give an exemption clause—it has been tried—there are reprehensible men, saloon keepers, who know they will get more traffic on Sunday than they can on Saturday, and they will profess to be Seventh-day Adventists, they will profess to be Sabbath-keepers. You cannot "go behind the returns," you cannot look into the heart, you cannot investigate the intention, to see whether they are genuine in their profession or not. They will profess to be Sabbath-keepers, and then they will open their

saloons on Sunday. Then in outright self-defense, to make your position effective, you will have to repeal that exemption clause. It will last but a little while.

Senator Blair—I agree with you there.

Mr. Jones—For that reason these people cannot afford to offer an exemption clause; and for the reason that it puts the majority in the power of our conscience, we deny the right to do anything of the kind. I ask the organizations represented here to think of this after this hearing is over. It will bear all the investigation they choose to give it.

Senator Blair—I should like to call everybody's attention to the point. If you need any legislation of this kind, you would better ask for legislation to carry out your purposes, and be careful that in the effort to get the assistance of the parties against you, you do not throw away the pith and substance of all for which you ask.

Mr. Jones—It has been objected to this, that this supposition is only imaginary; because such characters could not be members of any Seventh-day Baptist or Seventh-day Adventist Church. It is certainly true that, so far, a saloon-keeping Seventh-day Baptist, or Seventh-day Adventist, either, is an unknown thing. But if Sunday laws are enforced with an exemption clause in favor of those who keep the seventh day, this would not be an unknown thing much longer. It is true, also, that such a man could not obtain membership in any Seventh-day Baptist or Seventh-day Adventist Church. But what is to prevent the saloon keepers from organizing Seventh-day Baptist or Seventh-day Adventist churches of their own, and for themselves? What is to prevent them, or any class of business men, from organizing their own churches, electing their own officers, and even ordaining their own pastors, and calling themselves Seventh-day Baptists or Seventh-day Adventists? There is nothing to prevent it; unless, indeed, the State itself shall take charge of all seventh-day churches, and doctrines, and attend to their organization and the admission of members. This is precisely what was done before. In the days of the New England theocracy, Massachusetts enacted a law that,—

"For the time to come, no man shall be admitted to the freedom of this body politic, but such as are members of some of the churches within the limits of the same."

There were considerable numbers of men who were not members of any of the churches, and who could not be, because they were not Christians. These men then took to forming themselves into churches of their own. Then the next step for the authorities to take, and they took it, was to enact a law that,—

"Forasmuch as it hath bene found by sad experience that much trouble and disturbance hath happened both to the church and civill State by the officers and members of some churches, wch have bene gathered . . . in an undue manner, . . . it is . . . ordered that . . . this Court doeth not, nor will hereafter, approve of any such companies of men as shall henceforthe ioyne in any pretended way of church fellowship, without they shall first acquainte the magistrates and elders of the greater pte of the churches in this jurisdiction, with their intencons, and have their approbacon herein."—*Emancipation of Massachusetts*, pp. 28-30.

By this it will be seen that the enactment of such a Sunday law, though the first step, would not be by any means the last step, and that in more directions than one. Their offer of an exemption clause is a voluntary confession that the enforcement of the law without one would be unjust; but if that exemption clause be embodied and maintained, the State is inevitably carried beyond its proper jurisdiction; and if the exemption clause is retained and not maintained in its strictness, the whole law is at once nullified. Congress would better learn wisdom from this prospect, and utterly

refuse to have anything at all to do with the subject. The whole subject is beyond the jurisdiction of the civil power, and the civil power can do no better than to let it entirely alone.

Yes, we should think it would be hard for the Sunday-law workers to get an exemption clause for a people who insist on the same rights that they themselves have.

ALONZO T. JONES.

The Sabbath-School.

Tithes and Offerings.

PARABLE OF THE TALENTS.

(Lesson 9, August 31, 1889.)

1. WHAT led the Saviour to leave Heaven, endure the cross, and despise the shame of coming to this world?

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:2.

2. What joy will all the saved share?

"His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord." Matt. 25:21.

3. What will be the joy of Christ?

"He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Isa. 53:11.

4. In what will the saints rejoice in glory?

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." 1 Thess. 2:19, 20.

5. In the parable of the talents, what had the individuals done which led their lord to speak such words of commendation?

"And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more." "He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them." Matt. 25:20, 22.

6. What did the man do who had the one talent?

"And I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine." Verse 25.

7. How did he feel because his lord asked him to invest it where it would increase?

"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed." Verse 24.

8. To whom did his talents belong?

"Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury." Luke 19:23.

9. How did the lord judge him?

"And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow." "And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds." Verses 22, 24.

10. What was his final sentence?

"And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." Matt. 25:30.

11. What will be said to everyone who enters the kingdom of God?

"And he said unto him, Well, thou good servant." Luke 19:17, first clause.

12. Can our means be so used as to bear fruit throughout eternity?

"He hath dispersed, he hath given to the poor; his righteousness endureth forever; his horn shall be exalted with honor." Ps. 112:9.

13. Is it the amount or the motive that makes the gift acceptable?

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10:42.

14. What things does the apostle mention, which may be so used as to insure to us eternal life?

"That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:18, 19.

15. What forcible illustration does Daniel give to represent the condition of those who are saved?

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Dan. 12:3.

16. Who are illustrated by the parable of the talents?

"For the kingdom of Heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods." Matt. 25:14.

17. Is everyone responsible? and to what extent?

"And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." Verse 15.

18. What period of time is referred to in the parable of the talents?

"After a long time the lord of those servants cometh, and reckoneth with them." Verse 19.

19. In what way are we to lead others to Christ?

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Matt. 5:16.

NOTES.

CHRIST'S joy will be in bringing many souls into glory (Heb. 2:10); it was for this that he became obedient unto death, and it is declared (Isa. 53:11) that "he shall see of the travail of his soul, and shall be satisfied," and all who are saved will be partakers with him; to each one it will be said, "Well done, good and faithful servant;" "enter thou into the joy of thy Lord." Matt. 25:23. But Christ labored and suffered for the salvation of souls, and if we share the glory we must also share the labor and the suffering. As it is written (2 Tim. 2:12), "If we suffer, we shall also reign with him; if we deny him, he also will deny us." To deny Christ it is not necessary that we say in words, as did Peter, "I know not the man," but we may deny him by refusing to suffer hardship or self-denial for his sake or in his cause. To acknowledge Christ is to serve and obey him in all things, and this we cannot do without, to some extent, suffering with him.

WHAT the talents are and their use have been discussed in the SIGNS in the past, numbers 25, 26 of the present volume. We briefly restate some of the evidences given at that time concerning this important parable. It is a parallel to the parable of the pounds in Luke 19.

THE TIME OF ITS APPLICATION.—This is evidently the whole Christian dispensation. The man traveling into a far country (Matt. 25) and the nobleman (Luke 19) represents our Lord Jesus Christ. His going away to a far country was his ascension into Heaven after his resurrection. His return or coming again (Luke 19:15, Matt. 25:19) is his second advent. Therefore the parable covers the Christian dispensation. But as regards all other practical truth, it is of double importance as we near the end. The Lord is coming, and every talent ought to be used in his service.

WHAT THE TALENTS ARE.—They are gifts bestowed by the Saviour of the world to be used in his service. This is clear from both parables. But the pounds and talents are only symbols of what these gifts really are. Paul tells us in Eph. 4:7-12 what these talents represent. They are given through the grace of Christ; they were given when Christ ascended on high; and some of these gifts are apostles, prophets, evangelists, pastors, teachers. 1 Cor. 12 calls these gifts "spiritual gifts" because given by the Spirit of God. Similar statements are given in Rom. 12. 1 Cor. 12 and Rom. 12 name additional gifts. These gifts are wisdom, knowledge, government, exhortation, tongues, miracles, healing, interpretation of tongues, ministering, giving, or liberality. It is thus seen that all phases of work are covered by these gifts. The Lord is a generous giver.

TO WHOM GIVEN.—The talents were given to "his own servants," to every one. All are therefore responsible. The gifts are given to the church. 1 Cor. 12:28. How generous the supply! Not that all will be prophets or apostles or teachers, but that all may have a part somewhere, an effectual, useful part in the blessed service of the Master. Not one single soul need be deprived of holy service; not one but what will receive from the Master one talent if he is only the Lord's own servant. This implies consecration and a recognition of the fact, on the part of the children of God, that they are bought with a price, and that they belong body and soul to Christ. They will then truly yield themselves his own bond slaves to do his service, whatever that service may be. And for that service the Master fits them by the bestowal of talents "according to their ability." They may not be able to bear the office of apostles, he makes them teachers, or he bestows wisdom to plan, or power to exhort, or those which every one nearly may possess, the blessed, humble gifts of ministry and liberality toward God.

FOR WHAT PURPOSE.—The gifts are bestowed that man may increase them (1 Cor. 12:7); that they may be used "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:12); and that Christ's servants may return them with interest. Matt. 25. The "work of the ministry" means for the service of God; "for the edifying of the body of Christ" means the building up of the church of Christ. Just the same as the members of the body work together in harmony for the building up of the body, so the members of Christ's body with these various gifts should work together in his service for the building up of his church, which is nothing less than the salvation of precious souls. Our Lord Jesus Christ is engaged in the same work and we are co-laborers with him. Zech. 6:12, 13.

OBSERVATIONS.—What a precious thought it is that every one of the servants of God may have at least one talent, or one pound, and may use it to God's glory! It need not be buried in the earth, and it will not be if we use it in his service. How many may minister in a multitude of ways to others, how many may be liberal either of their little or much! But if these talents, and we may have but one, are neglected, God will add no more to them, and we will find ourselves with no increase at the last. To not use the talent is to bury it in the earth; it is to allow earthly things to cover it up and hide it from our eyes. Yet the one pound might have gained ten pounds. The one gift of the Spirit might have been so used that the Spirit would add to it others. And then notice the value of these gifts. They are represented, not by a denomination of money of no value, but by those of highest value, pounds and talents. A talent of gold was worth about \$25,000. They are all super-

natural gifts, heavenly bestowments, even the humblest and most ordinary. How ought we to prize them and use them!

THOSE who thus labor for Christ, who use their talents for his glory, and who thereby gather souls for his kingdom, will partake of the Master's joy at last and will be glorified with him. They have labored because they loved Christ; he will glorify them because they loved him. In that kingdom without end, they shall "shine as the brightness of the firmament" (the sun) and "as the stars forever and ever." The sufferings, the toil, the burdens, of this present time "are not worthy to be compared with the glory to be revealed in us."

Notes on the International Lesson.

THE ANOINTING OF DAVID.

(August 25, 1 Sam. 16: 1-13.)

THE repentance and sorrow which Saul manifested when Samuel told him the Lord had rejected him from being king was more from a desire to be honored by Samuel in the sight of the people than to obtain the forgiveness of God. Saul evidently had no true repentance; he did not grieve over his sin, but over his disgrace. The favor of the Lord was of less value to his mind than the esteem of the people. The sacrifice which God delights to accept is a broken heart and a contrite spirit. This is just as necessary, too, for us as it was for Saul. God loaths sin to-day as much as he ever did.

SAMUEL'S sorrow was perhaps as much on account of the discouraging prospect which apparently lay before the nation, as it was on account of personal grief over the failure of Saul. His lack of faith, however, seems to have been rebuked by the Lord, who virtually told Samuel that in thus mourning for Saul he was questioning the wisdom of God. Because the instrument which God takes in hand to accomplish his work sometimes breaks and becomes worthless, let us not obtain the idea that his purposes will fail. Our faith must not be limited to our own strength or our own possibilities. Men may fail and measures may appear inadequate, to our human understanding, but the eternal years of God are sufficient for him to work out his own stupendous plans in his own omnipotent way.

GRIEF, under certain circumstances, is natural and right, but is liable to be prolonged until it borders on selfishness in some instances. The best remedy for an undue manifestation of sorrow is to find some other employment for the mind. And one way in which God's mercy is shown to us, is by coming to us and setting us to work. When Elijah, in his discouragement, cast himself down under the juniper tree and wished to die, the Lord aroused him and strengthened him for his journey to Horeb, after which he commissioned him to go and anoint Hazael and Jehu. 1 Kings 19. So while Samuel was indulging in grief, the Lord called upon him to fill his horn with oil and go to Bethlehem to perform the work he had for him to do. It is a blessed privilege to be permitted to forget our own sorrows and personal disappointments in carrying forward the broader plans of God.

THE Lord might have made the anointing of David more public, but this would have caused open confusion and perhaps would have stirred up national rebellion. It was not God's purpose to prematurely bring David to the kingdom in this manner, but as it was a common thing for Samuel to offer sacrifice in the ordinary exercise of his office, the Lord quietly directed him to go to Bethlehem

and anoint the one whom the Lord should name to him. "And Samuel did that which the Lord spake." If we walk willingly and obediently in the paths of present duty, we may rest secure in the confidence that the future will be lighted up by the illumination of God's counsel when that future comes to us.

"MAN looketh on the outward appearance, but the Lord looketh on the heart." Samuel, thinking perhaps, of the noble stature of Saul, saw in Eliab, Jesse's eldest son, one who would surely, at least to his mind, be a fit subject for God's favor to rest upon, but the angel of the Lord told Samuel that countenance and stature were not to be taken into consideration in the king who was now to be chosen, but rather the motives of the heart.

BESIDES the inward qualifications which David possessed, there were other natural requisites which specially fitted him for the position he was to fill. Although occupied in the humble work of tending sheep, he had discharged his duties with faithfulness and courage. These had developed self-reliance and patience, and so he was afterwards called to exchange his shepherd's staff for a scepter. His subsequent sympathetic relations with the people, together with his poetic productions, show the effects of his early life of solitude and consequent communion with God and nature.

FROM the time that Samuel anointed him, David seemed to have had an understanding and prudent heart. "The Spirit of the Lord came upon David from that day forward," so that in reality he was doubly qualified for the work which lay before him. So it is that God completely equips his servants for the vocation to which he assigns them. In calling us to become connected with himself and his work to-day, the Lord is no less willing to counsel, uphold and abundantly bless us.

J. W. SCOLES.

The Missionary.

THE MISSION IN HAMBURG.

Six weeks have passed since we arrived here from Basel, Switzerland, and we have every reason to be thankful to God for what he has accomplished for us, and to be of good courage. It took some time to provide homes for our mission family, which now numbers seventeen, and to furnish them, but we were so fortunate as to be able to secure lodgings all together, and, all things considered, we are very comfortably situated. Having all the lower story, frees us from any possible inconvenience from any other lodgers, and enables us to have our shop and depository, and also our public meetings and Bible readings, in connection with our mission rooms. In any higher story the coming in and going out of so many would be quite an objection.

We felt from the start that the way to prepare the field and to get a good idea of it, would be to make a thorough canvass of the city and its surroundings, and our workers have kept faithfully at this. While canvassing is rather difficult in a city of this size, especially where there is so much infidelity as here, yet we can but rejoice at the results thus far secured. As the workers attend the training school in the morning, they can work only in the afternoon; yet 350 orders have been taken for the new book, "Eden to Eden," and over 100 delivered. Five devote their entire afternoons to the canvassing work, and others

only part of the afternoons, and the rest are engaged in the Bible and ship-mission work. We can count about fifty orders a week. Our lady canvassers seem to do the best. One sister takes from fourteen to twenty orders a week. A number of good openings for Bible work have thus been found, more than we can follow up at present; and in fact we rather want to hold back with Bible work until autumn, when the season is more favorable and our school has been closed. Yet some forty readings have been held, mostly in the evenings and on Sundays, and about twenty persons are very much interested. Several have already taken a stand for the truth. About twenty attend our public Bible readings in the mission each Sunday evening.

Our school commenced on June 17, with ten scholars, and we follow a similar course of instruction as in our Milwaukee (U. S. A.) German training school, with the addition of physiology and hygiene. A good degree of interest is shown, and we believe that much good will be the result. Being on the northern end of our great mission field, where nothing had been done as yet, we thought it not best to gather all our German workers, but others may join yet. Perhaps at some future time another school can be held in Southern Germany for that part of the field and German Switzerland. Most of the students are able to pay for their board and lodging, while some can cover all their expenses.

Our regular Sabbath meetings commenced on May 17, and we organized a Sabbath-school with about nine members. Since then this has grown to four classes, with about twenty-three members. Then we have an interesting kindergarten, and seven attend this.

In order to give all a good experience in the different branches of the work, we commenced as early as possible a tract society, and besides all of our workers, several of our new Sabbath-keepers joined it. We have also subscribed for a club of thirty *Herolds* besides the different periodicals used by the mission. Our society finds a great field for work in corresponding with the scattered members in Germany and Russia, and enlisting them in missionary work. We believe much good can be done in this way to develop the work in these great empires.

Our ship-mission work is also getting along nicely. Thus far we have chiefly tried to get our paper files and tract distributors in the great centers of traveling. At the Seaman's Home, in connection with which is the Seaman's Office, where annually over 50,000 sailors are hired and discharged, we have our files on the large central table in their library, and we find that they are not only well taken care of by the librarian, but that many read them. At the home of traveling journeymen, where some 17,000 lodge each year, we have the same privilege. Several have visited us already and desired more reading matter, and the young man in charge seems much interested and has bought several of our pamphlets. Then we have our publications in the leading emigrant houses.

Our depository being located right across from the post-office, it attracts considerable attention, and as the canvassing work prospers and the truth advances in Germany, we see no reason why this should not be self-support-

(Concluded on page 510.)

The Home Circle.

NOW.

If you have a kind word, say it;
Throbbing hearts soon sink to rest.
If you owe a kindness, pay it;
Life's sun hurries to the west.

Can you do a kind deed? Do it,
From despair a soul to save;
Bless each day as you pass through it,
Marching onward to the grave.

If some grand thing for to-morrow
You are dreaming, do it now;
From the future do not borrow;
Frost soon gathers on the brow.

Speak thy word, perform thy duty;
Night is coming deep with rest;
Stars will gleam in fadeless beauty,
Grasses whisper o'er thy breast.

Days for deeds are few, my brother;
Then to-day fulfill thy vow.
If you mean to help another,
Do not dream it—do it now.

—(Glasgow) Christian.

ON TEASING.

It seems to me that one of the most annoying traits of character which one can possess is a disposition to tease, for when that disposition is freely indulged there is nothing that can cause more unhappiness to others. To be obliged to spend one's life with an inveterate tease, is like living in a bramble bush, or suffering constantly from the torture of innumerable pin-pricks. To be sure one pin-prick is nothing much, but when one has to bear ten thousand of them it is quite another matter.

"Pshaw!" says the tease, "I did not hurt you any. I wouldn't make such a fuss about nothing. I did not mean anything. I was only teasing."

Exactly. And it is just because there is no meaning in it, nor necessity for it, because it is only "teasing," that poor, tormented, insulted human nature cries out sometimes in a passion against it. If the tease cannot find anything else to annoy, he will torment an animal or a little child, and he thinks it is fun; but it is the most malicious, most dreadful, and most dangerous fun in this world. I once knew a lady who was literally almost frightened to death by a miserable man who followed her home through the twilight; she reached shelter, and dropped fainting upon the floor, and the thoughtless fellow who occasioned the distress explained that "he just followed her to tease her, because he knew she was timid, and he did it just for fun." He found that it was not so funny as he waited while she hovered between life and death, the victim of his wretched joke.

I think that a genuine tease is always a coward, for he never attacks his equals; his victims are the helpless animal, the little child, and the timid woman. If you will notice, it is never the smallest boy who teases the larger one. And then a tease can never bear to be teased himself. Nothing makes him angrier than to be paid back in his own coin.

But really, the most distressing thing about the whole matter, is the effect which the habit of teasing has upon the nature of the one who indulges in it. A confirmed tease be-

comes positively heartless. He can look upon mental or physical distress quite unmoved.

If there is a boy who reads these lines, who likes to tease his little sister until she runs in tears to her mother, or who torments some little fellow at school just to see him flush crimson and bristle with impotent rage; if you want to make a man of yourself, stop it. For it is a most ignoble and unmanly thing to take delight in causing pain to any living creature, especially if it is smaller and weaker than yourself.—*Eleanor A. Hunter, in Christian at Work.*

A LITTLE GIRL'S TALK.

A FEW days ago I heard a little girl's talk over her pocket-book before church time. Her brother said to her,—

"Where's your money? There will be a contribution to-day."

She went to get her pocket-book.

"I have two silver ten-cents and a paper one."

Her brother said: "A tenth of that is three cents."

"But three cents is such a stingy little to give. I shall give this ten-cents. You see I would have had more here, only I spent some for myself last week. It would not be fair to take a tenth of what is left after I have used all I wanted."

"Why don't you give the paper ten-cents? The silver ones are prettier to keep."

"So they are prettier to give. Paper ten-cents look so dirty and shabby. No; I'll give good things."

So she had put one ten-cent in her pocket, when some one said,—

"I hope we can raise that \$300 for home missions to-day."

"O, this is home mission day! then that other silver ten-cents has to go too." And she went to get it, with a doleful groan.

I said: "If you feel so distressed about it, why do you give it?"

"O, because I made up my mind to always give twice as much to home missions as anything else, and I shall just stick to what I made up my mind to."

Now this little affair set me to thinking:

1. We should deal honestly with God in giving. "It is not fair," said the little girl, "to count your tenth after you have used all that you want."

2. We should deal liberally in giving. If the fair tenth is a petty sum, let us go beyond it and give more.

3. Let us give our best things. That which is the nicest to keep is also the nicest to give.

4. Let us give until we feel it.—*Selected.*

THE CAMEL'S HUMP.

STRUCTURALLY, of course, the humps are nothing—mere lumps of fat, collected under a convenient fold of the skin, and utterly unprovided for in the frame-work of the skeleton. When the animal is at its best and well fed, they are full and plump, standing up on his back firm and upright; but on a long journey they are gradually absorbed to keep up the fires that work the heart and legs, and in the caravan camels which arrive at the coast the skin hangs over, an empty bag, upon the creature's flanks, bearing witness to the scarcity of

external food during the long, forced march from the interior. A starved, small camel in this state of health far more closely resembles a Peruvian llama than anyone who has only seen the fine, well-kept beasts in European menageries or zoological gardens, could readily imagine. But water is even scantier in the desert than food; and against want of water, therefore, the camel has had to provide himself, functionally at least, if not structurally, quite as much as against want of herbage. His stomach has accordingly acquired the power of acting as an internal reservoir, and he can take in as much water at the bahrs or wadys, where he rests for awhile on his toilsome march, as will supply his needs for four or five days together. There are some differences in this respect, however, between the two chief varieties of camel. The African kind is most abstemious and best adapted to sandy deserts; the Bactrian, a product of a more varied and better-watered country, is larger and stronger, but less patient of hunger and thirst, while at the same time it can manage to subsist, and to make its way into a somewhat rockier and more rugged country.—*Grant Allen, in Popular Science Monthly.*

FAMILY PRAYER.

THE Christian family is the unit of church society. It may sometimes be well to have daily prayers in the church, and to keep it open for that purpose, but daily prayers in the family never ought to be omitted. The exercise of family worship should be at such times and in such form as to be most convenient for all concerned, but should never be omitted. Regularity in worship is absolutely essential to growth in grace. Let times and places of prayer become reminders, monitors, and helps. Family prayer should be a part of family reunions every day. Excuses for not having family prayers are not commendable. Young people just beginning life for themselves should establish the family altar as the first, highest, holiest obligation. A time for reading the word of God and of prayer is a holy and blessed time. To go out to work with the serene assurance of faith is a security and a benediction. God, our Father, no doubt, answers the prayers of the family. He sits alone in all his families. "Bless the Lord, O my soul!"—*California Christian Advocate.*

HEAPING COALS OF FIRE.

"FOR in so doing thou shalt heap coals of fire on his head." Rom. 12:20. A good man named William Grey, who lived near a small town in Hampshire, had a horse that sometimes strayed from the common. A drunken farmer, who disliked Grey for being a religious man, put the strayed horse in the pound, and on being remonstrated with said, "And if I meet him again on the road, I'll do it again!"

"Neighbor," replied Grey, "not long since I looked from my window and saw some of your cattle in my meadow, and I drove them out, and did not leave them until I shut them safely in your yard, and if I find them again there, 'I'll do it again!'" The man was so struck with the reply, that he paid the charge of Grey's horse being in the pound, and became a better neighbor ever after.—*Watchword.*

THE GRACE OF RECEIVING.

THE Bible says, "It is more blessed to give than to receive," and it is to be hoped that few reach middle life without learning the truth of the words. There is no happiness like that which we feel when we can give without thought of return something that others need or would enjoy.

Shall we lightly deprive anyone of such a happiness? When we refuse to receive, we ought to remember that we are depriving the would-be giver of a blessing.

"No man liveth to himself." So long as we are grouped together in families, in neighborhoods, in villages and cities, we must be constantly giving and receiving.

If the right spirit prevails in the giving, why should there be any sense of obligation in the receiving? Is it not a false pride which develops such a morbid sensitiveness?

A neighbor has stood by your side with help and comfort when sickness and trouble had entered your home. She gave freely her help and sympathy at a time when it was invaluable to you. The memory of it is one of your precious possessions. You feel a debt of gratitude which you can never repay.

At length you discover, or think you do, something that cannot fail to please her. You greatly enjoy selecting or making the gift, and send it with grateful love.

Could anything hurt you more than to have her say, "I wish this had never been sent me. I can't bear to feel under obligations to her or anybody else"?

When we find it hard to receive, let us cast away our foolish pride, forget our own feelings, and be thankful that our friends can enjoy the blessing which is promised to those who give.—*Christian at Work.*

WOUNDS OF BIRDS.

SOME interesting observations made by M. Fatio on the surgical treatment of wounds by birds were recently brought before the Physical Society of Geneva. In these it was stated that the snipe had often been observed repairing damages. With its beak and feathers it makes a very creditable dressing, and even has been known to secure a broken limb by means of a stout ligature. On one occasion M. Fatio killed a snipe which had on the chest a large dressing composed of down from other parts of the body, and securely fixed to the body by coagulated blood. Twice he had had snipe with interwoven feathers strapped on to the site of a fracture of one or other limb. The most interesting example was that of a snipe, both of whose legs he had unfortunately broken by a misdirected shot. He only recovered it on the following day, when he found that the poor creature had contrived to apply dressings and a sort of splint to both limbs. In carrying out this operation, some feathers had become entangled around the beak, and not being able to use its claws to get rid of them, it was almost dead from hunger when found. In a case recorded by M. Maginn, a snipe which was observed to fly away with a broken leg was subsequently found to have forced the fragments into a parallel position (the upper fragment reaching to the leg joint), and they were secured there by means of a strong band of feathers and moss intermingled.—*Philadelphia Ledger.*

Health and Temperance.

TONICS AND BITTERS.

SOME curious revelations on the subject of tonics and bitters, are made in a report which has been presented to the Board of Health of Massachusetts. These liquids, like many other things in the world, are not what they seem. Professedly non-intoxicating, they yet contain a very large infusion of alcohol. Of forty-seven different samples which were examined, forty-six were found to contain alcohol in quantities varying from 6 to 47.5 per cent. The average was 21.5 per cent., which represents a greater alcoholic strength than that of sherry. A "cocoa-beef tonic" had 23.2 per cent. of spirits, while sherry has only 18 to 20 per cent. "A purely vegetable extract," which is much recommended as "a stimulus to the body without intoxicating qualities," had 41.6 per cent. of alcohol, while whisky has only about 50 per cent. This particular decoction is especially pressed upon inebriates who are struggling to reform. A bitter said to be distilled from seaweed, and to be quite harmless and free from alcohol, has 19.5 per cent. Certain "sulphur bitters" are perfectly innocent of sulphur, and though sold as free from alcohol, actually contain 20.5 per cent. One maker's "sherry-wine bitters" has 47.5 per cent. of alcohol, or about 2 per cent. less than brandy.—*Pall-Mall Budget.*

ALCOHOL A CAUSE OF DISEASE.

ALCOHOL and fermented drinks cause various diseases of the brain, red eyes, "rum blossoms" on the nose and face, diseases of the stomach, liver, and kidneys, and in fact, from the crown of the head to the soles of the feet, even to the end of the toes, there is scarcely an organ which does not suffer more or less from the habitual use of alcoholic and fermented drinks. They, especially wine and other fermented drinks, are recognized as among the chief causes of that crippling, painful and hereditary disease, named gout. Need we say more? Does a good tree, or good, wholesome food or drink, bring forth such fruits as the above? Never!

If we examine the origin of alcohol in the light of correspondence, we shall see that it is the fruit of, or, rather, produced by, an evil tree (the yeast fungus); then why should we pervert its use by taking it into our stomachs. Alcohol is never found in any healthy living natural substance, fruit or vegetable. It is always the result of the decomposition or decay of a good and useful article of food. This vile substance lays hold on the sugar and actually destroys it, and perverts its natural constituents into carbonic acid gas (which men cannot breathe without destroying life), and alcohol, which causes drunkenness, delirium tremens, insanity and death.

Now we will ask the thoughtful reader if it is not almost shocking, to say the least, to suppose for a single moment that the wine partaken of by the Lord and his disciples at the Last Supper, was a wine which had been polluted and partially decomposed by this substance of evil correspondence, and that the wine actually contained the poisonous products which always result from such decay?

Was the natural blood which flowed from the Lord's side at the crucifixion, fermented blood? Please remember that it had a similar signification to the wine, and if the latter was fermented it is difficult to avoid the conclusion that the former must have been. Is it possible that when the Lord changed the water in the water-pots, at the wedding, into wine, he permitted leaven, or ferment, to enter the wine and decompose, or rot it, for the sake of having alcohol formed therein? In the first place, we can see there was not time for this process to take place. But he formed the alcohol in the wine when he formed the wine, some one may say. But, unfortunately for this supposition, alcohol has never been found as one of the good gifts of God, for it has never been found either in the vine or the fruit of the vine, and is only found in wine, or in the juice of the grape or other fruits, when a certain temperature has been preserved for a period, and leaven has decomposed sugar. It is always the product of ferment or leaven.—*John Ellis, M. D.*

SUGGESTIVE FIGURES.

FROM the preliminary report of the commissioner of Internal Revenue, we glean a few figures and facts of general interest as showing an increase in the revenue received from intoxicating liquors, and of special interest in showing the difference in the amount of revenue collected in prohibition and that collected in license States.

The total receipts for spirits was \$74,313,206, an increase of \$5,007,039 over the preceding year. Fermented liquors yielded \$23,723,835, an increase of \$399,617 over the preceding year.

Kansas, a prohibition State, paid \$183,432, this amount including the tax on tobacco, oleomargarine, and other taxable commodities. Missouri, a high-license State, paid \$7,730,608. Iowa, a prohibition State, paid \$329,576, and Nebraska, a high-license State, paid \$2,248,624. Prohibition certainly affects the production of liquors. Granting that, under present conditions, the consumption is unchecked, which is impossible, give us national prohibition, and where will the supply come from? No supply, no consumption.—*California Prohibitionist.*

THE meanest fact connected with our Western civilization is that it carries rum-selling invariably in its wake. From one end of the Turkish Empire to the other there is not a grog shop kept by a Mohammedan. A recent writer says of India, that in spite of Hindoo and Mohammedan religious antagonism, Christian civilization is carrying the curse of liquor-drinking into their families. There are some things besides charity that ought to begin at home. Would it not be well for us to import a cargo of Mohammedan missionaries?—*Echoes.*

DESPITE the fact that temperance sentiment and prohibition territory are rapidly on the increase, the use of alcoholic beverages is increasing still more rapidly. The *per capita* consumption of distilled, fermented, and malt liquors all show an increase of a greater or less degree—a fact which should stimulate all temperance advocates to more earnest endeavors toward checking the further extension of the traffic through the medium of prohibitory laws.—*California Prohibitionist.*

(Continued from page 507.)

ing, and at the same time help to disseminate light and truth. All included, we have sold about \$155 worth of books the first four weeks.

We were all rejoiced recently to have Brother Haskell with us, and his words of cheer and timely counsels were a great encouragement and benefit to us all. Our hearts are filled with gratitude as we see souls embracing the truth. As we look over the great white harvest-field we can but ask our dear brethren everywhere to join with us in the prayer that the Lord may send forth laborers to proclaim the truth in these different countries.

L. R. CONRADI.

Hamburg, Germany, July 7, 1889.

News and Notes.

RELIGIOUS.

—The seventh annual conference for Bible study, was held in Northfield, Mass., August 1-12.

—It is stated that the Presbyterian Church at Las Vegas, N. M., is the only self-supporting church in New Mexico or Arizona.

—The Elizabeth Gamble Deaconess Home of Cincinnati has had a house of ten rooms placed at its disposal for hospital purposes.

—It is stated that in all, 134 Congregational Churches have been organized in the State of Missouri, of which 82 remain. The decrease has been nearly thirty-nine per cent.

—The *Jewish Times and Observer* says that "the Sunday service question is not an issue before the American Jews." "The masses of American Israelites will cling to the holy and sacred Sabbath of their ancestors."

—The Moravian Church has, in its American province, 11,219 communicants, an increase of 253 the past year, 1,341 non-communicants, and 5,269 children. The number dropped last year was 512, and the number excluded 10.

—From the latest statistics of the Christian Endeavor Society, it had, August 1, 7,671 societies with a total membership of 470,000. These societies are found in twenty-two different denominations, the majority being in the different branches of the Presbyterian, Methodist, Baptist, and in the Congregational Churches.

—Rev. Dr. Peters, who has charge of the University of Pennsylvania's Babylonian Expedition, has, it is stated, temporarily returned to this country, but will soon rejoin the expedition. The expedition is busily exploring Babylon by digging for cylinders, stones, and other memorials. Rich results are promised. So far there had been no opposition from the authorities, and it is hoped that there will be none.

SECULAR.

—General Fremont confesses that he is bankrupt.

—Tennyson celebrated his eightieth birthday the 6th inst.

—The Sorghum Sugar Works at Topeka, Kan., were burned the 6th inst., at a loss of \$10,000.

—Parnell's health is said to be failing. Physicians have advised him to go to the south of France.

—The National Editorial Association will hold its annual meeting at Detroit, Mich., the 27th inst.

—Two men were killed and 15 injured by an explosion of natural gas at Pittsburg, Pa., August 9.

—The strike in the coke regions of Connellsville, Pa., embracing 12,000 coke owners, has ended at last.

—Four persons lost their lives by the explosion of naphtha on a pleasure yacht at Buffalo, N. Y., August 7.

—Over 150 cases of typhoid fever, said to be caused by impure drinking water, are reported from Chicago, Ill.

—In the recent French elections, Boulanger, who was a candidate for the Councils-General, was overwhelmingly defeated.

—The extensive property of the Riverside and Oswego Mills Company at Oswego Falls, N. Y., was attached for \$412,000 by the sheriff, August 6.

—The steamship *Montreal*, which recently sailed for Liverpool from Montreal, Canada, was totally wrecked on Belle Isle. All the passengers were saved.

—Twenty-eight United States soldiers deserted the barracks of David's Island, N. Y., the night of the 5th inst. They were privates who had enlisted for the regular term.

—An earthquake, lasting forty-five seconds, occurred throughout the region of the Adirondacks, in New York, August 10. The shock was particularly hard at Warrensburg.

—A deposit containing thousands of tons of a fine quality of natural soap has been discovered near San Diego, Cal. But little extra treatment is necessary to prepare it for the market.

—Henry Dupont, the powder manufacturer, died at Wilmington, Delaware, August 8, on his seventy-fifth birthday. He leaves an estate of \$15,000,000, principally in powder factories.

—Extensive iron mines in Cuba are being opened by a syndicate of Minnesota capitalists. They expect to work one thousand men, and will send all the ore to the United States for manufacture.

—A fight between two rival factions of colored people occurred at Walton, Ky., on the night of August 4, resulting in four persons being instantly killed, and many more seriously injured.

—There are prospects of trouble with the Mormons in Wilson County, Tenn. Their preachers are threatening to avenge the blood of Joseph Smith. Much excitement exists in the community.

—Within the past few weeks, there have been no less than four successful train robberies on the Western roads in the United States. The amounts obtained by the robbers were small in each instance.

—It is reported from Albany, Wis., that several fine pearls have been found in the shells of clams taken from the Sugar River at that place. A shipment valued at \$1,500 was recently made to Chicago.

—The prisoners confined in the fort of San Juan de Ulloa at Vera Cruz, Mexico, revolted against the officials the 7th inst. Twenty of them were shot by the troops on duty before the uprising could be quelled.

—The extensive plant of the Spreckels Sugar Refinery now in course of erection at Philadelphia, will be duplicated as soon as completed. This will give the double refinery a capacity of 4,000,000 pounds of sugar per day.

—Mrs. Maybrick, the American woman who was accused a few weeks ago of poisoning her husband in Liverpool, has been found guilty and sentenced to death. The popular verdict is in her favor, and she possibly may be respited.

—By the recently completed survey between California and Nevada, a portion of the boundary line has been placed so much farther west than the old survey that Lake Tahoe will be nearly if not entirely within the boundaries of the latter State.

—An official dispatch from Guysboro, Nova Scotia, to the American Consul-General at Halifax, announced the seizure of the American fishing schooner *Vidette*, August 4. It is thought to be a retaliation for the recent seizure of British sealers in Behring Sea.

—Salt Lake City, Utah, so long under Mormon rule, indulged in a jubilee the night of the 6th inst., on account of a Gentile majority of forty-one in the recent election held there. It is thought by many that this will revolutionize the government in the Territory.

—Dispatches from Zanzibar under date of August 8, state that Stanley and Emin Pasha are on their way to the coast with 9,000 men and enormous quantities of ivory. The Germans are endeavoring to create a disturbance, and an uprising against Europeans is feared.

—Charles Foster, the secretary of the Sioux Commission, sent a dispatch to Secretary Noble the 7th inst., announcing the successful negotiation of the treaty by which the Sioux Indians agree to surrender 11,000,000 acres of their reservation in Dakota, for the sum of \$14,000,000.

—Official information has been received at Washington to the effect that the governments of Columbia and Venezuela will take part in the Convention of American States to be held in October. All governments invited to participate have accepted, with the exception of Paraguay, Hayti, and San Domingo.

—The imperial diamond, lately discovered in Cape Colony, and now at the Paris Exposition, weighs 180 carats and is valued at \$3,000,000. It is kept in a glass case by itself, and guardians stand around it all day. At night it is placed in a big safe, which is similarly guarded all night. It is the largest cut diamond in the world.

—Spokane Falls, Wash., was visited by a terrible fire Sunday night, August 4, which destroyed the entire business portion of the city. Thirty blocks were burned over, and only two brick business houses are left in the entire place. The loss is estimated to be at least \$10,000,000, over and above all insurance.

—The grand naval review in honor of the German emperor, William, took place at Spithead, England, the 5th inst. Miles of battle-ships were in line and the first salute alone included 15,000 guns. It is said that the magnificence of the display was greater than has ever before been witnessed in the history of the world.

—The new cruiser, *Boston*, while returning from a series of important trials in Narragansett Bay, struck a rock at the lower end of Rose Island, in Newport Harbor, the 3d inst. The vessel narrowly escaped going to the bottom, and has sustained heavy damages which will retard her completion several weeks.

—General Grenfell, the commander of the Egyptian troops, reports that his recent victory has completely broken the Dervish army. Every emir in the ranks of the Dervishes has been killed, with one exception, and Wad-El-Jumi's followers are surrendering by the thousand. It is thought the war is practically ended.

—A well-known attorney by the name of Collom, of Minneapolis, Minn., has confessed to forging the name of John F. Blaisdell, a millionaire of that city, to notes and other securities to the amount of \$227,000. He claims, however, that he has been forced to make this confession by Blaisdell, who himself signed the notes. The creditors are investigating the matter.

—Three fast Atlantic steamers, the *City of Rome*, *City of New York*, and *Teutonic*, left Queenstown, August 8, on a race to New York. It was hoped that one of them at least would lower the record of the *City of Paris*, which at present occupies the enviable distinction of having made the fastest time ever recorded across the Atlantic. The result of the race had not been learned at the date of this writing.

—An insurrection of the natives occurred at Honolulu, Hawaii, July 30, and an attempt was made to depose King Kalakaua from his throne. The palace was stormed, and the king was compelled to flee for his life. Prompt action by the Honolulu Rifles, however, put down the uprising before much damage was done. Seven persons were killed and ten were wounded in the fight. The leader of the insurgents, a native Hawaiian named Wilcox, is in jail with over sixty of his followers.

—Dr. Brown-Séguard, a French physician, has, it is claimed, discovered a practical method of renewing youth, or doubly perpetuating the vital strength of maturity. The doctor takes live particles of flesh from animals and triturates them, immersed in distilled water, thus obtaining a liquid containing the essential elements of the tissues. This he injects hypodermically with a syringe, and the effect is very remarkable in the way of re-invigoration. Dr. Séguard claims to be thus enabled to do six times the amount of work he could do with ordinary food.

Obituary.

KING.—Died July 20, 1889, of old age and debility, James G. King, aged eighty-three years and five months. He was born in the State of New York. At the age of twenty-five he was converted, and united with the Baptist Church. From New York State he moved to Wisconsin, where, in 1879, we heard the first sermon on the present truth. We searched the Bible to see whether these things were so; and we could not do otherwise than to accept of all the views of Seventh-day Adventists and accordingly joined them. CATHERINE KING.

(Review and Herald please copy.)

WALKER.—Died in Armagh, Ireland, June 12, 1889, Willie Walker, aged 13 years and 1 month. Willie was the only son of Mathew and Elizabeth Walker. He and his only sister, Minnie, were on that fatal excursion train which was wrecked on June 12, and met his death by the accident. Willie's mother accepted the truth under the labors of Elder R. F. Andrews during his visit to Ireland. She has endeavored to train her two children in the way of truth, and last May both of them commenced to observe the Sabbath with her. Since the accident the father has begun the observance of the Sabbath.

Brother Walker writes: "He was fully trusting in Jesus and told his mother and myself that he would meet us in the first resurrection." While the accident was a sad one, yet there is joy when the parents can anticipate a glad reunion in the earth made new.

J. H. DURLAND.

Publishers' Department.

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

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Believe in the Observance of Sunday.

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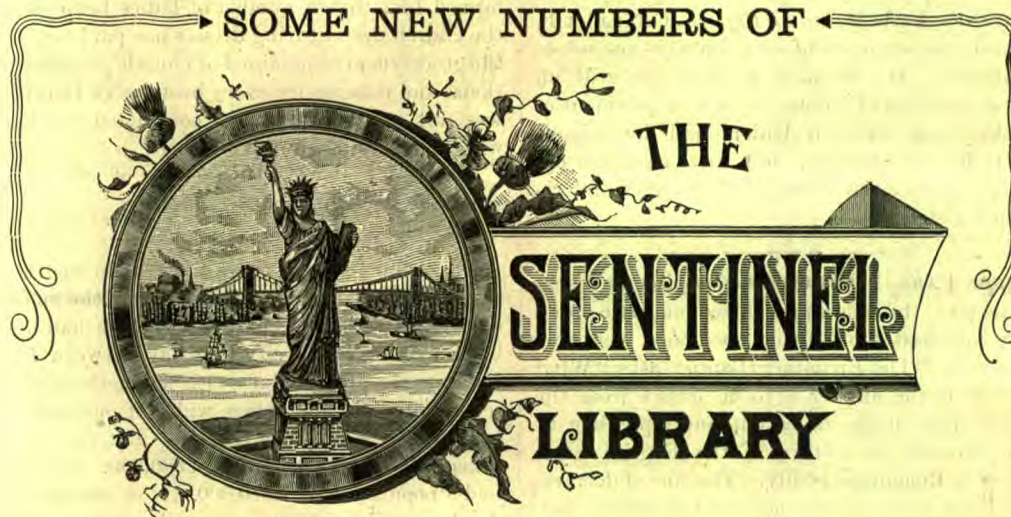
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- No. 16. *A Lutheran View of the National Reform Movement.* Price 3 cents.
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Address, **AMERICAN SENTINEL,**
1059 Castro St., Oakland, Cal.; 43 Bond St., New York

The Signs of the Times.

OAKLAND, CAL., SECOND-DAY, AUGUST 19, 1889.

We send no papers from this office without pay in advance unless by special arrangement. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon for pay. Please read the papers and hand them to your friends to read.

REMAINING CAMP-MEETINGS FOR 1889.

[A star (*) indicates that the meetings thus marked will be preceded by a worker's meeting.]

*Arkansas, Rogers,	August	20-27
*Maine, Pittsfield,	"	20-27
*West Virginia, Grafton,	"	20-27
Michigan (Eastern) Saginaw,	Aug. 27 to	Sept. 3
*Texas, Garland,	" 27 to	" 3
Vermont, St. Albans,	" 27 to	" 3
California, San Diego,	" 29 to	" 9
*Colorado,	Sept.	10-17
Canada, Fitch Bay, P. Q.	"	3-10
*Illinois, Bloomington,	"	3-10
*Nebraska, Fremont,	"	17-24
*Indiana, Kokomo,	"	17-24
*Tennessee, Guthrie, Ky.,	" 24 to	Oct. 1
*California (general), Oakland,	" 25 to	" 7
California, Arroyo Grande,	Oct. 22-29	

PARTICULARS concerning reduction of fare to the Oakland camp-meeting will be given next week.

THE New York *Mail and Express*, Col. Elliot F. Shepard's paper, has come out openly opposed to prohibition. Mr. Shepard is, however, still an earnest advocate of Sunday laws, and president of the American Sabbath Union, and his friends still insist, we presume, that Adventists are opposed to prohibition because they oppose all religious legislation.

CANON FARRAR has suggested a plan for reaching the poor through an organized monastic order, whose members should vow obedience, celibacy, and poverty. The *Examiner* (Baptist) asks, "What next?" If the answer is to be drawn from the evident signs of the times but one reply can be given, namely, the return of the English State Church to Romanism bodily. The line of demarcation is not very distinct now, and is rapidly fading away.

THE Rev. W. F. Crafts, D. D., field secretary of the American Sunday Union, is on the Pacific Coast putting forth all his energies to reclaim California, the only State in the Union which has no Sunday law. The doctor believes that this condition of equal rights and truest liberty should exist no longer, ergo his presence here. His first mass meeting was held in the First Congregational Church of Oakland, the evening of August 5. Although the meeting had apparently been well advertised, the attendance was not large, only a few of Oakland's two score of pastors being present. At the close of the lecture a petition to congress for a Sunday law was presented, ninety-eight being counted by those in favor of the petition as voting for it, and one hundred and six voting against it. It seemed to confound the doctor. Here was Oakland, the city of churches, the Brooklyn of the Pacific slope, with its half-hundred churches, and then to have the petition voted down was indeed, as characterized by an Oakland daily, a "surprise party." No effort had been made to induce those opposed to Mr. Crafts' petition to attend the meeting.

We are glad to chronicle this indication of a love of liberty on the part of the people of Oakland. This, however, is no indication of what the future

may have in store. The Sunday movement will succeed; it is a matter of divine prediction; but it will be but a momentary triumph to an utterly ruinous defeat, which will involve in its ruin those who support it. In the meantime, let all who love liberty do all in their power to enlighten their fellow-men in regard to the iniquity of all religious legislation, or legislation on behalf of religious institutions.

THE *Interior* (Presbyterian) of Chicago says:—"A speaker on Sabbath observance, down east, gave ten causes which go to produce the widespread desecration of the day. In this region of the country, one cause is sufficient to account for all the evil, and that cause is ungodliness. Those who have no love for God, are the very persons who profane the day he wants them to keep holy."

By Sabbath the *Interior* means Sunday, but that does not affect the principle, and this paragraph is the whole Sunday question in a nut shell. Really pious people who believe that God requires them to keep any day will keep it, but all others will make it a matter of convenience.

A WELL-KNOWN Methodist minister, Rev. Frost Craft, created a sensation recently in Trinity Church, Lafayette, Ind., by preaching on "Wicked Debts." Among other things he said that a milliner at Lafayette had said to him that the reason she did not belong to Trinity Church was that so many of the ladies of the congregation owed her for their bonnets and would not pay her. He said futhermore, that a dressmaker of that city had informed him that a number of ladies belonging to the church were wearing dresses not paid for; that the grocerymen complained of church people owing them, and that nearly every business in Lafayette was full of "wicked debts," contracted by people who were leading church members.

We think that when such a state of affairs exist somebody ought to create a sensation.

VERY few towns or cities have made such wonderful growth and progress as London, the metropolis of the world. A century ago there had never been a census. The city then lay between Hyde Park corner and Poplar, with a length of about seven miles and an average width of one and one-half to two miles. In 1801 the first census was taken, showing a population of 880,000. In 1841 it had a population of 1,870,000. Now greater London has an area of 700 square miles, ordinary London, 120 square miles. The population of the latter is no less than 4,351,738. It has diminished its death rate by sanitary regulations till it is well up among the cities of the world, from a health stand-point. It is the great city of the world. Great in piety, great in sin; great in wealth, great in poverty; great in extremes of all kinds, which make one long for that continuing city "whose builder and whose maker is God."

FROM Aspen, Colo., in a private letter, under date of August 3, Brother W. Harper writes: "I am busy now canvassing. The Lord is good, and I have many precious tokens of his love and care. I am handling 'Great Controversy, Vol. 4.' Last week I took about 150 orders, 125 of which were for Volume 4." We are glad to hear of Brother Harper's success. It is an indication of what others may do if they will but give themselves to the work. They may not have such great results, but they can do much in spreading the truth in this way. The amount of good done by "Volume 4 of Great Controversy" eternity alone will reveal. There may be many in the kingdom of Christ who will, under God, owe their salvation to the precious truth set forth in this book; and the faithful, consecrated canvasser will have his share in the joy of

that harvest of souls. There ought to be a hundred handling this book where there is now but one. There is plenty of room.

THAT SPECIAL SENTINEL.

BEARS date of August 7, 1889—Second Edition, and contains the "Georgia Sunday Law," "Best Sunday Observance," "Sunday Law Movement and the Gospel," "A misleading Petition—Which one is it?" "Christianity Means Honesty," "Are Sunday Laws for the Good of Society?" "To Whom is the Sabbath Due?" "Cardinal Gibbons Spoke only for Himself." "That Counter-Petition Again," Hon. Thomas McDougall's Speech at the Ohio Interdenominational Sabbath Convention, etc.

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CALIFORNIA CONFERENCE.

THE eighteenth annual session of the California Conference of Seventh-day Adventists, will be held in connection with the State camp-meeting, to be held in Oakland, September 25 to October 7, 1889.

Let our churches at once elect their delegates according to the following ratio. Each church is entitled to one delegate without any respect to the number of members, and one additional delegate for every ten members of the church. Ordained ministers holding credentials are delegates at large without election, and can represent unorganized companies. Let the churches elect as delegates reliable persons, and as far as possible those who will be present during the entire camp-meeting.

The church clerks and tithe collectors should bring their books with them.

CAL. CONF. COM.

CALIFORNIA HEALTH AND TEMPERANCE ASSOCIATION.

THERE will be a meeting of the California Health and Temperance Association held upon the Oakland camp-ground, in connection with the camp-meeting, from September 25 to October 7. At this meeting there will be an election of officers for the ensuing year, and the consideration of such other business as may tend to the furtherance of the cause of health and temperance upon this coast.

J. N. LOUGHBOROUGH, Pres.

FINANCIAL REPORTS.

BLANKS will soon be sent to all of our Conference workers, and they are requested to make out their reports of labors, receipts and expenses up to September 1, and forward these reports to E. A. Chapman, Conference Secretary, Pacific Press, Oakland, Cal., immediately after that date, that all may be in readiness for auditing before the time for the workers' meeting, September 18. CAL. CONF. COM.

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