

THE Signs of the Times

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

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The Signs of the Times.

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PEACEABLE FRUIT.

"Nevertheless, afterward it yieldeth the peaceable fruit of righteousness." Heb. 12:11.

WHAT shall thine "afterward" be, O Lord,
For this dark and suffering night?
Father, what shall thine "afterward" be?
Hast thou a morning of joy for me,
And a new and joyous light?

What shall thine "afterward" be, O Lord,
For the moan that I cannot stay?
Wilt thou turn it to some new song of praise,
Sweeter than sorrowless heart could raise,
When the night hath passed away?

What shall thine "afterward" be, O Lord,
For this helplessness of pain?
A clearer view of my home above,
Of my Father's strength and my Father's love?
Shall this be my lasting gain?

What shall thine "afterward" be, O Lord?
How long must thy child endure?
Thou knowest! 'tis well that I know it not!
Thine "afterward" cometh, I cannot tell what,
But I know that thy word is sure.

What shall thine "afterward" be, O Lord?
I wonder, and wait to see
(While to thy chastening hand I bow),
What "peaceable fruit" may be ripening now,
Ripening fast for me!

—Frances R. Havergal, in *Illustrated Christian Weekly*.

General Articles.

THE COUNCIL AT GIBEAH.

BY MRS. E. G. WHITE.

SAUL was greatly disappointed and enraged when it was discovered that David had left his place of refuge in the cave of Adullam. The king had made all possible preparation to come upon him as a vulture would come upon its prey, when lo! the intelligence was received that the object of his search had escaped from under his hand. His well-laid plans had been in vain, and he had again failed to accomplish his purpose of capturing David.

The flight of David was a matter of mystery to the king. He could account for it only by the belief that there had been traitors in the camp, who had informed the son of

Jesse of his proximity and design. But the all-seeing eye was upon Saul; God, who was acquainted with all his thoughts and purposes, sent his prophet to warn his servant to escape from the hold, and flee into the land of Judah. David had heeded the message, and had found refuge in the forest of Hareth before Saul could come upon him. The fact that David was preserved, and that he escaped from time to time from his hand, while his own plottings had never met with success at any time, was a mystery to the king.

The monarch determined to take some decided action that would insure the ruin of David, and a royal council was held under a favorite tree on a hill-side of Gibeah. Saul held his spear and scepter in hand, while around him were gathered his councilors, among whom was Doeg the Edomite, the chief of Saul's herdsmen. With his mind filled with jealous suspicions, Saul addressed his officers of State, saying, "Hear now, ye Benjamites; will the son of Jesse give every one of you fields and vineyards, and make you all captains of thousands, and captains of hundreds; that all of you have conspired against me, and there is none that showeth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or showeth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?"

Saul appealed to the selfish nature of his men. He presented before them the advantages to be gained by serving him, in contrast with the disadvantages of the service of the poverty-stricken David, who was obliged to find his home in the caves and dens of the mountains. Satan and his evil angels were in that assembly, prepared to act a prominent part, and the power of these evil influences was working upon the mind of the willful and disobedient king. He had so long yielded himself to the control of evil angels that he did not discern that he was following their leading when he eagerly took advantage of circumstances to hold up to contempt the condition of David and his servants. How much this appeal to the selfish desires of his men, savors of the temptation of Christ in the wilderness. "And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the

devil said unto him, All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Jesus repulsed the tempter with, "It is written;" but the evil one has better success when he approaches man with his bribes and inducements. The question that each one of us will have to answer in his individual life is, Shall right triumph over wrong, no matter what shall be the cost? Every soul will have to venture much, as Satan plies his specious temptations; but the voice of duty must be obeyed, if you would be an overcomer. Many other voices will urge a course in harmony with the selfish desires and inclinations of the carnal heart. To every soul will come the time of trial, and it will need divine wisdom to distinguish the voice of the adversary from the voice of God. It is impossible to tell how much may be lost by once neglecting to comply with the requirements of the word of God. It points out the path of obedience as the only safe path for man to walk in. Nothing will help us more in these strait places than to consider that we are standing in the presence of God, and that we do not want to do anything that will offend him.

The Benjamites and those in the council of Saul, when they heard the words of the king, accusing them of sympathizing with those whom he regarded as his enemies, only saw before them an exasperated, human monarch, who had it in his power to enrich and advance them or to punish and degrade them, as their course should be approved or disapproved before him. But could the veil have been swept aside, they would have beheld the Sovereign whose empire is the universe, and who holds in his hands the destinies of time and of eternity. If they had felt that they were the servants of God, that they were to be obedient to the King of kings, how different would have been the result and record of that day which was filled with deeds of darkness and atrocity. The presence of the Infinite One was not felt; but he who is not only an accuser of the brethren, but a liar and a murderer from the beginning,

manifested his presence and power through his human agents, Saul the king of Israel, and Doeg the chief of his herdsmen.

Saul had received as truth every lying report concerning the motives and movements of David, and, in his disappointment at the escape of his supposed enemy, Saul began to suspect everyone around him of being a conspirator and traitor. He declared, "All of you have conspired against me, and there is none that showeth me that my son hath made a league with the son of Jesse." Then he appealed for their sympathy. "There is none of you that is sorry for me, or showeth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day."

Saul represented David as one who was his deadly enemy, and accused Jonathan, his dutiful, and God-fearing son, of urging on the rebellion, because he would not join in the pursuit of his friend. This was an entirely false accusation. It was not David and Jonathan only who were accused, but the king's own tribe, and the people of his realm were all included in his suspicions as traitors and conspirators. He declared that they were all blind to their own best interests, and were destitute of compassion for him, the king of Israel. He had been informed by spies of the interview between David and Jonathan, of how they had entered into a covenant of eternal friendship; and, as Saul knew nothing of the particulars, he was filled with evil surmising as to their loyalty, and deemed that they were plotting against himself and his kingdom. At one time when Saul had furiously condemned David to death, and Jonathan had asked, "Wherefore shall he be slain? what hath he done?" the king, in a moment of intense anger, had hurled a javelin at his own son, as he had previously thrown one at David. Jonathan had lost all confidence in his father. He was afraid of him, and could not be free and confidential with him; for he saw with sorrow that God had departed from him, and that another spirit had taken possession of him.

That a conspiracy had been formed against him, Saul affirmed to his councilors as a settled fact, and he had arrived at the conclusion that it must be one that was thoroughly organized, or the chief conspirator would not have been so successful in eluding his search. From this he argued that the people must be involved in it, or its success would not be so evident. He put darkness for light, and light for darkness. His reasoning and its conclusions were all erroneous. The plotting was all on the side of Saul himself. Because he had changed his position from time to time, and had thought to have secured his prey long before, and had been defeated time and again, he could understand his failure only by attributing evil motives and actions to his people. Those who had been in communication with him, and had known of his plans, must, he thought, have informed David of his movements.

Saul had become so blinded through the deceitfulness of sin, that he could not discern

spiritual things. He did not recognize the fact that God was present at all his councils, and that he was in communication with his servant David. God did not intend that the murderous designs of Saul should prove successful to accomplish their ends. The evil of the king's heart was to be manifested before Israel, that they might see to what terrible lengths a soul would go, after breaking away from the restraining influence of the Spirit of God. The king had had sufficient evidence to prove to him, beyond a doubt, that David had no evil intention toward him. He had had opportunity to take the life of his enemy, if he had desired to do so, but the son of Jesse would not lift up his hand against the Lord's anointed. But all this went for nothing, for it was in the heart of Saul to accredit evil purposes to David, and he did according to all that was in his heart.

There was a Watcher who was marking the motives, the words, and the actions of King Saul. The Lord was an unseen witness to every secret design, every open plan, and every murderous movement. When Nebuchadnezzar took his proud survey of the works of his hands, and boasted of his power and glory, saying, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" the Watcher's voice came to the king, saying, "O King Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee." When Belshazzar lifted himself up against the God of Heaven, and made a great feast, and, in his intoxication and pleasure, deemed nothing too sacred for his use, making merriment against the living and the true God, a bloodless hand traced upon the wall in living characters, "Thou are weighed in the balances and art found wanting." At the sacrilegious feast of Belshazzar, there was a Watcher whom he had not invited, and whose presence he had not discerned or welcomed. The doom of his kingdom was written in an unchangeable decree, "God hath numbered thy kingdom, and finished it."

The eye of the Lord is upon every scene. His eye beholds every transaction in business. He hears every word that is spoken. He is a silent witness to every slanderous statement, and every falsehood is faithfully recorded in the books of Heaven. We have an attendant in public and private life. We have a companion in our private chamber. To every word and action of our lives, the holy, sin-hating God stands as a witness. We cannot escape our accountability to him, for God is everywhere. Why should we not live in such a manner that we may render up our account with joy, and not with grief. God has given us our appointed work, and we are to do it under his direction. If we place our powers under the control of Satan, we are rebels against God, and there will be found in our life-records, as there was found in Belshazzar's, a fatal deficiency when the accounts are balanced.

"THE good heart naturally allies itself with eternity."

THE SEAL OF THE LAW.

"BIND up the testimony, seal the law among my disciples." Isa. 8:16. This prophetic command is to have its fulfillment in the time of waiting for the return of the Lord, and of looking for him. The next verse says, "And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him." An apostle says, "Unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. It is when the people of God are looking for this second coming, and last-day Spiritualists are saying, "Seek unto them that have familiar spirits" (Isa. 8:19), that the testimony is to be bound up, and the law sealed among the disciples. This is evidently the work of the last message from Heaven before the day of wrath, the fearful warning of Rev. 14:9-12.

The testimony and the law in the text are one. By pleonasm the same thought is repeated in other words for the sake of emphasis. That the two are identical is seen in verse 20, where they are represented in the singular number. "To the law and to the testimony; if they speak not according to *this word*, it is because there is no light in them." The testimony is that law of ten commandments which was placed in the "ark of the testimony," being written on two tables of stone. See Ex. 25:16; 31:18.

This testimony has been broken, and must be bound up. The seal has been taken from this law, and it must be restored to the true disciples of the Lord. And it is the Papal church that has thus tampered with and mutilated the divine law. Her leading men teach as follows: "The church, by virtue of the power she has received from Christ, abolished the Jewish Sabbath, and substituted Sunday in its stead." "During the old law, Saturday was the day sanctified; but the Church . . . has substituted Sunday for Saturday." A Roman bishop at Belfast, Ireland, recently said, speaking of this change, "We, *the church*, did that astonishing feat." And the mass of the Protestants of to-day hold that the Sabbath of the law has been abolished, or changed to another day, and that to commemorate another event than the creation,—an event which, to their minds, seems to eclipse the work of the Creator.

This mutilation of the perfect law of God is the reason why the testimony must be bound up, the law sealed. This reason did not exist before the apostasy of this dispensation; even down to the present day the Jews hold the ten commandments as the perfect and immutable law of God. However much they have transgressed, they have never changed the decalogue. It was after the "falling away" in the Christian church, which resulted in the great apostasy, and the development of "the man of sin," that it ever entered the human mind that men had the power to change the law of God; therefore the command to bind up and seal can apply nowhere else but to these last days. The command is prophetic; it is a prophecy

that such a work will be done at the proper time; and at the present time we see it being done by the actual preaching of the Third Angel's Message, the final warning against the worship of the beast and his image. Rev. 14: 9-12.

The law has been mutilated by taking away its seal. The seal is that which marks a law as genuine, and thus gives it authority. Every man having the right, to command must have a mark or token of his authority. Should the President of the United States issue an order, and simply sign his name to it, it would be of no force. His name alone is not sufficient to enforce obedience; it must be accompanied with his title of office—"President of the United States." This tells who he is, and shows the extent of his jurisdiction. His right to command extends throughout the United States, and no farther.

Now there is something connected with the law of God precisely analogous to this. As there may be many men in the United States bearing the President's name, from whom he must be distinguished by his title of office, so "there are many that are called gods," from whom the true and living God must be distinguished. In the Sabbath precept, and that alone of the entire decalogue, we find that which distinguishes the Creator from all "the gods that have not made the heavens and the earth." Jer. 10:11. The seal of the "living God" is the fact that he is the Creator of all things. This fact is stated in the Sabbath commandment, and in no other of the entire law. The reason for the giving of this commandment is, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11. Take this from the law, and there is nothing left to show who is the giver of it. It might be some other god. But in this he reveals himself as Creator; and being the Creator of all things, he has a right to rule, a right co-extensive with the universe which he has created.

The great Papal apostasy corrupted the word of God by removing this seal from his law. To abolish the ancient and only weekly Sabbath of the Bible, and to substitute a memorial of another event in its stead, as the Roman Church claims to have done, is to leave the Creator and his memorial out of his law. Thus have men, to the extent of their power, robbed from the living God the seal of his law. For this reason is the prophetic command given, "Bind up the testimony, seal the law among my disciples." This is a prophecy that such a work would be done; and now we see it being done.

It is a remarkable, a truly wonderful thing, and would be utterly unaccountable, had not the prophecies foretold it, that now, after the church has slumbered for centuries apparently satisfied with a mutilated law and counterfeit Sabbath, a rival of that of the Creator, there should be in this latter half of the nineteenth century a general awakening all over the earth on this important subject, and peo-

ple in almost every nation returning to the observance of the long down-trodden Sabbath of the Lord. There is no reasonable way to account for this fact but by recognizing the hand of God in the fulfillment of the prophecies of the restoration of his law in the last days. The promise of God is being fulfilled; the testimony is being bound up, the law is being sealed.

It is not some cunningly devised fable that is leading people of all nations to forsake the prevailing customs of their fellows, to suffer inconvenience, reproach, and persecution. It is the Spirit of God leading them back to his word, the only sure refuge in the stormy time that is just before us, the only secure covering in the day of wrath. "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. . . . His truth shall be thy shield and buckler." See Ps. 91. R. F. COTTRELL.

I WILL NEVER LEAVE THEE.

BY ROBERT HARE.

I'll be with thee, child of sorrows,
With thee, through the changing years,
Bearing burdens that oppress thee,
Chasing doubts, dispelling fears,
Till forever
I can wipe away thy tears.

When the tempests round thee gather,
Clouding all the way before,
Harder lean, and through the darkness
I will guide thee safely o'er
Where the surges
Shall assail thy bark no more.

When earth's gilded trophies vanish,
And its riches flee away,
I will give thee gold of Heaven,
Gems that never can decay,
All my treasures
Shine throughout eternal day.

When the joys of friendship, passing,
Leave thee sad, distressed, alone,
I will cheer thee with a friendship
Changeless as the deep unknown;
For thy sadness
And all pain it will atone.

When deserted, weak, and homeless,
Jordan's billows rolling nigh,
'Neath my wings, my arms around thee,
I will guide thee with mine eye
To the resting
In the brighter home on high.

New Zealand, August 2, 1888.

LUTHER ON THE USE OF THE LAW.

(Concluded.)

It is no small matter then to understand rightly what the law is, and what is the true use and office thereof. And forasmuch as we teach these things both diligently and faithfully, we do thereby plainly testify that we reject not the law and works, as our adversaries do falsely accuse us; but we do altogether stablish the law, and require the works thereof, and we say that the law is good and profitable, but in his own proper use; which is, first, to bridle civil transgressions, and then to reveal and to increase spiritual transgressions. Wherefore the law is also a light, which showeth and revealeth, not the grace of God, not righteousness and life, but sin, death, the wrath and the judgment of God. For, as in the Mount Sinai the thundering, lightning, the thick and dark cloud, the hill

smoking and flaming, and all that terrible show, did not rejoice nor quicken the children of Israel, but terrified and astonished them, and showed how unable they were, with all their purity and holiness, to abide the majesty of God speaking to them out of the cloud; even so the law, when it is in his true use, doth nothing else but reveal sin, engender wrath, accuse and terrify men, so that it bringeth them to the very brink of desperation. This is the proper use of the law, and here it hath an end, and it ought to go no further.

Contrariwise, the gospel is a light which lighteneth, quickeneth, comforteth, and raiseth up fearful consciences. For it showeth that God for Christ's sake is merciful unto sinners, yea, and to such as are most unworthy, if they believe that by his death they are delivered from the curse, that is to say, from sin and everlasting death, and that through his victory the blessing is freely given unto them; that is to say, grace, forgiveness of sins, righteousness, and everlasting life. Thus, putting a difference between the law and the gospel, we give to them both their own proper use and office. . . . For, unless the gospel be plainly discerned from the law, the true Christian doctrine cannot be kept sound and uncorrupt. Contrariwise, if this difference be well known, then is also the true manner of justification known, and then it is an easy matter to discern faith from works, Christ from Moses, and all politic works. For all things without Christ are the ministers of death for the punishment of the wicked.

Paul answereth to this question after this manner: "The law was added because of transgressions." That is to say, that transgressions might increase, and be more known and seen. And indeed so it cometh to pass. For when sin, death, the wrath and judgment of God, and hell, are revealed to a man through the law, it is impossible but that he should become impatient, murmur against God, and despise his will. For he cannot bear the judgment of God, his own death and damnation; and yet notwithstanding he cannot escape them. Here he must needs fall into the hatred of God, and blaspheme against God. Before, when he was out of temptation, he was a very holy man; he worshiped and praised God; he bowed his knee before God, and gave thanks as the Pharisee did. Luke 18. But now, when sin and death are revealed unto him, he wisheth that there was no God. The law, therefore, of itself, bringeth a special hatred of God. And thus sin is not only revealed and known by the law, but also is increased and stirred up by the law. Therefore Paul saith, "Sin, that it might appear to be sin, wrought death in me by that which was good, that sin might be out of measure sinful by the commandment." Rom. 7. There he entreateth of this effect of the law very largely.

Paul answereth therefore to this question, If the law do not justify, to what end then serveth it? Although, saith he, it justify not, yet is it very profitable and necessary. For,

first, it civilly restraineth such as are carnal, rebellious, and obstinate. Moreover, it is a glass that showeth unto a man himself, that he is a sinner, guilty of death, and worthy of God's everlasting wrath and indignation. To what end serveth this humbling, this bruising and beating down by this hammer, the law I mean? To this end, that we may have an entrance unto grace. So then the law is a minister that prepareth the way unto grace. For God is the God of the humble, the miserable, the afflicted, the oppressed, and the desperate, and of those that are brought even to nothing; and his nature is to exalt the humble, to feed the hungry, to give sight to the blind, to comfort the miserable, the afflicted, the bruised and broken-hearted, to justify sinners, to quicken the dead, and to save the very desperate and damned. For he is an almighty Creator, making all things of nothing. Now that pernicious and pestilent opinion of man's own righteousness, which will not be a sinner, unclean, miserable, and damnable, but righteous and holy, suffereth not God to come to his own natural and proper work. Therefore God must needs take this maul in hand (the law I mean), to drive down, to beat in pieces, and to bring to nothing this beast, with her vain confidence, wisdom, righteousness, and power, that she may so learn at the length by her own misery and mischief, that she is utterly forlorn, lost, and damned. Here now, when the conscience is thus terrified with the law, then cometh the doctrine of the gospel and grace, which raiseth up and comforteth the same again, saying, Christ came into the world, not to break the bruised reed, nor to quench the smoking flax; but to preach the gospel of glad tidings to the poor, to heal the broken and contrite heart, to preach forgiveness of sins to the captives, etc. Isa. 43:3; Matt. 12:20.

But here lieth all the difficulty of this matter, that when a man is terrified and cast down, he may be able to raise up himself again and say, Now I am bruised and afflicted enough. The time of the law hath tormented and vexed me sharply enough. Now is the time of grace; now is the time to hear Christ, out of whose mouth proceed the words of grace and life. Now is the time to see, not the smoking and burning Mount Sinai, but the Mount Moriah, where is the throne, the temple, the mercy-seat of God, that is to say, Christ, who is the King of righteousness and peace. There will I hearken what the Lord speaketh unto me, who speaketh nothing else but peace unto his people. . . .

So the law with his office helpeth by occasion to justification, in that it driveth a man to the promise of grace, and maketh the same sweet and comfortable unto him. Wherefore we do not abrogate the law, but we show the true office and use of the law, to wit, that it is a true and a profitable minister, which driveth a man to Christ. Therefore, after that the law hath humbled thee, terrified thee, and utterly beaten thee down so that now thou art at the very brink of desperation, see that thou learn how to use the

law rightly. For the office and use of it is not only to reveal sin and the wrath of God, but also to drive men unto Christ. This use of the law the Holy Ghost only setteth forth in the gospel, where he witnesseth that God is present unto the afflicted and broken-hearted. Wherefore, if thou be bruised with this hammer, use not this bruising perversely, so that thou load thyself with more laws, but hear Christ saying, "Come unto me all ye that labor and are heavy laden, and I will refresh you." Matt. 11:28. When the law so oppresseth thee that all things seem to be utterly desperate, and thereby driveth thee unto Christ to seek help and succor at his hands, then is the law in his true use; and, through the gospel, it helpeth to justification. And this is the best and most perfect use of the law.—*Commentary on Galatians.*

"SOCIAL GATHERINGS."

By the numerous fairs, mum-socials, grab-bags, festivals, crazy suppers, etc., which have entered into many of the churches, we are every day forcibly reminded of the fact that "Babylon is fallen." For years the Seventh-day Adventist Church has remonstrated against these practices, and no such entertainments have entered into its program. But while Satan cannot lead the remnant people of God to so openly violate the principles of right; while he cannot lead them to so openly show disrespect and irreverence for the house of God; he may influence them to indulge in something else which will, to a great extent, as effectually separate them from God and the love of his truth as those more gross practices already mentioned.

On the part of the young people of to-day there is a habit of holding frequent "social gatherings." The reason given for holding these gatherings is, as given by those who attend, "to benefit the young folks. We need to come together in order to get acquainted, and thus be able to help each other in the Christian life." Were this truly the motive which prompts those who plan these gatherings, all could say, Amen; go ahead; but it is to be feared that they are deceived in regard to the real motive. I believe that the power behind the scenes is one entirely different from that which they take it to be.

"By their fruits ye shall know them." In the first place, those who make it a business to attend, are generally those who are not the most "fervent in spirit, serving the Lord," but those who frequently absent themselves from religious meetings. The more they attend these parties the less they attend church, and the less they attend church the more they go to the parties. Here, then, is one evidence that the "social gathering" is destructive to spirituality.

Let us attend (in thought) one of these gatherings and see how they are conducted. Of course, as they are met together "to benefit" one another, we shall expect something of a sensible character on the list; but no; the whole program is a mass of foolish games and charades. Excitement runs high.

Flirtation is ablaze; and many associations are formed which eventually result only in evil. At an hour when sensible people should be asleep (unless for good reasons they are denied the privilege), refreshments are served, and these usually of a nature to unfit, rather than preserve, the body as "a living sacrifice, holy, acceptable unto God." The conversation is nearly all idle chitchat and wicked frivolity, unbecoming to a non-professor, let alone a Christian. Thirty or forty are present, remaining together several hours, and yet God is not once spoken about or hardly thought of.

I would not condemn the practice of the young people meeting together, provided such meetings are properly conducted, and God honored. It is good for boys and girls to associate together. They may meet and make the occasion one of refinement and elevation. "But," says one, "would you have us confine ourselves to the discussion, solely, of religious topics?" No, not wholly. There are many things that may profitably be considered which, while they are not religious, do not tend in the least to lightness and frivolity; but even these should not wholly exclude thoughts of the truth. There is pleasure in contemplating the joys of eternity. True happiness and true recreation, both mental and physical, are not found in disobedience to God's will. The highest type of rest and refreshment is that derived from spiritual things; therefore if the young people meet to benefit themselves, will they not, at least a part of the time, consider the truth?

As already said, the act of simply meeting together is not to be condemned; but all should condemn the spirit which characterizes the "social gathering" of the present day. The day of God is just before us; and to those living at this time the apostle James says: "Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord." Who will heed the admonition?
C. L. TAYLOR.

THE RESURRECTION OF THE SAINTS.

1. It will occur at the coming of the Lord: 1 Cor. 15:23; 1 Thess. 4:16-18.
2. This is distinguished in Greek as a resurrection *from among* the wicked dead: Mark 12:25; Luke 20:35.
3. Disciples and priests who believed in a universal resurrection were puzzled by the teaching of this eclectic resurrection: Mark 9:9; Acts 4:1, 2.
4. Paul even coins a new word, nowhere else found in the New Testament, to express this "out-resurrection" from the dead: Phil. 3:11.
5. It is called "a better resurrection," and "the first resurrection." Heb. 11:35; Rev. 20:5.
6. It is the time of recompense and crowning for the just who love His appearing: Luke 14:14; 2 Tim. 4:8.
7. Heaven's benediction rests on all who have a part in this first resurrection: Rev. 20:6; 1 Cor. 15:53-57.—*Rev. E. P. Marvin.*

THE KNOWLEDGE OF GOD.

THE knowledge of God is gained by living much with him. If we only come across a man occasionally, and in public, and see nothing of him in his private and domestic life, we cannot be said to know him. All the knowledge of God which many professed Christians have, is derived from a formal salute which they make him in their prayers, when they rise up in the morning, and lie down at night. While this state of things lasts, no great progress in Christian life can possibly be made. No progress would be made even if they were to offer formal prayers seven times a day, instead of twice. But to try to draw God into your daily work, consult him about it; offer it to him as a contribution to his service; ask him to help you in it; do it as to the Lord and not unto men; refer to him in your temptations; seek a refuge under the shadow of his wings until the tyranny of temptation be overpast; go back at once to his bosom, when you are conscious of a departure from him, not waiting till night to confess it, lest meanwhile the night of death should overtake you, or you should lose time in your spiritual course; in short, walk hand in hand with God through life (as a little child walks hand in hand with its father over some dangerous and thorny road), dreading above all things to quit his side, and assured that, as you do so, you will fall into mischief and trouble.

Seek not so much to pray as to live in an atmosphere of prayer, lifting up your heart momentarily to God in varied expressions of devotions, as the various occasions of life may prompt, adoring him, thanking him, resigning your will to him many times a day and more or less all the day; and you shall thus, as you advance in this practice, and it becomes more and more habitual in you, increase in that knowledge of God which fully contents and satisfies the soul.—*Evangelical Messenger.*

A TRIFLE LATE.

It is a trifle late in the order of logic, and also in the order of time, for the Pope to put himself at the head of the antislavery movement. It is also a trifle curious that he should send an envoy to England to arouse that foremost of all antislavery nations to a sense of the wickedness of the slave trade in Central Africa, and of the duty of Christian nations to suppress it. England has spent and sacrificed hundreds of thousands of pounds sterling to extirpate slavery and suppress the slave trade, while the Popes have spent never a *maravedi* for that purpose. The voice of English Christians, echoed, at no small cost to themselves, by the voices of Americans, has roused the conscience of civilized mankind to recognize the cruelty and moral obliquity of slavery, while the Popes have never moved their lips upon the subject. England not long since lost the gallant Gordon, whose greatest ambition was so to organize and govern the Soudan that the interior slave trade in Africa might cease. The recent concessions

to the British East Africa Company have been granted largely with the same object.

At this moment Stanley is lost to sight and knowledge in an expedition, which, if it succeeds at all, will deal a death-blow to slavery in Africa. Italy (on whom the Pope frowns) and Germany are pushing schemes of colonization in which slavery can have no place. In short, the antislavery battle has been won at an incalculable cost of blood and treasure, of which Rome has spent not one drop nor one coin.—*The Churchman.*

FINISH THY WORK.

FINISH thy work; the time is short,
The sun is in the west,
The night is coming on; till then
Think not of rest.

Yes, finish all thy work, then rest;
Till then rest never;
The rest prepared for thee by God
Is rest forever.

Finish thy work, then wipe thy brow,
Ungird thee from thy toil;
Take breath, and from each weary limb
Shake off the soil.

Finish thy work, then rest in peace,
Life's battle fought and won;
And so to thee thy Master's voice
Shall say, Well done!

Finish thy work, then take thy harp,
Give praise to God above;
Sing a new song of endless joy
And heavenly love.

Give thanks to him who held thee up
In all thy path below,
Who made thee faithful till the end,
And crowns thy brow.

—Selected.

PREACHING THE LAW OF GOD.

If the rank and file of the churches would only follow the teachings of the best men in the different denominations there would be more conversions than there are now. The following extract from one of Bishop Simpson's "Yale Lectures on Preaching" has appeared in the SIGNS before, but it will bear repetition. We commend it to the careful consideration of all, especially our Methodist brethren, and would ask them to remember when they read it that the law to which the bishop refers, says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work."

The law of God, in its great and solemn injunctions, should be distinctly set forth. Our congregations should be gathered as around the base of Mount Sinai, while from its summit is heard the voice of God in those commandments which are unalterable and eternal in their character. The effect of these utterances will be, that consciences will be awakened, and hearts will tremble. Some will say, with Moses, "I do exceedingly fear and quake," when they behold the majesty of the law, the purity of God, and their own impurity. Others may be repelled and will say, "Let not God speak to us any more." Some will object to the sternness of the law, and will say, "Prophecy smooth things;" but still that law must be preached. It brings the sinner to a recognition of his sins in having transgressed God's holy law, and shows him the fearfulness of the doom which is impend-

ing over him. The law must be followed by the gospel; the awakened sinner must be pointed to the Saviour, that he may see and feel that, deep as are the stains of his transgressions, the blood of Christ can wash them all away.

There are many preachers who love to dwell on the gospel alone. They talk sweetly and beautifully of the fatherhood of God. This is well. It is more than well; it is essential. But sometimes they go beyond this, and declaim against the preaching of the law—intimate that it belongs to a past age, a less civilized society; that men can best be moved by love alone, and they rely wholly on its attractive power. Such a gospel may rear a beautiful structure, but its foundation is on the sand. No true edifice can be raised without its foundations being dug deep by repentance toward God, and when shall the rock be reached, and the building shall be through faith in Jesus Christ. The law without the gospel is dark and hopeless; the gospel without law is inefficient and powerless. The one leads to servitude, the other to antinomianism. The two combined produce "charity out of a pure heart, and of a good conscience, and of faith unfeigned."

WHY POPES CHANGE THEIR NAMES.

It is a fact generally known that monks and nuns on assuming their vows, and Popes on ascending the pontifical throne, usually change their names. The reason of this change in the case of the Popes is a superstitious belief that unless this is done the new pontiff will not live long. The custom has prevailed since it was inaugurated in 956 by Octavian Conti, who assumed the name and title of John XII. Julius Medici would have made a breach had he been permitted, but his friends prevailed upon him to take the name of Clement, he being the seventh Pope to take that name. Thirty-two years later, in 1755, Marcellus Servius was elected, and insisted upon retaining his own name. As Marcellus II., therefore, he ascended the throne, on the ninth day of April. He was a young man, and in robust health, and yet he lived but twenty-one days after his elevation. Since that time no Pope has ventured to offend against the tradition. It is a little singular that, while the name of John has been a favorite one, none of the twenty-one Popes have chosen it since the death of John XXII., in 1416. The first Pope bearing the name of Pius took the position in 142(?), and the name did not reappear after his death till 1458.

The name of the present Pope is Joachim Pecci; he was elected on the twentieth day of February, 1878, and assumed the title of Leo XIII.—*Selected.*

CONDUCT is the great profession; behavior is perpetually revealing us; what a man does tells what he is.—*F. D. Huntington.*

THE way to be very great is to be very little.—*Spurgeon.*

The Signs of the Times.

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

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OAKLAND, CAL., SIXTH-DAY, SEPTEMBER 14, 1888.

"THE WORLD FOR CHRIST."

We quoted Scripture last week to show that there is no warrant for the idea that all men will be converted before the Lord comes. This week, according to promise, we wish briefly to show the evil tendency of that theory. Among those by whom it is held, the expression at the head of this article is very common, and is considered as an indication of strong faith, whereas it is simply an indication of a lack of understanding of the Bible, and of the true work of the church.

Those who hold to the idea that the world must all be converted, claim that any other view must have a tendency to discourage missionary effort. This is not the case, for since they cannot know who will be saved and who will not, but are sure that some will accept the gift which is offered to all, they can faithfully obey the Lord's command to labor, not knowing "whether shall prosper either this or that," trusting results to the Lord of the harvest. All we have to do is to hold forth the word of life; if we do this faithfully, we are not responsible for the results.

On the other hand, one of two things, either one disastrous, must result from the theory of the world's conversion:—

1. Since there is not the slightest prospect that the world will be converted, but, according to the apostle's words, evil men and seducers are getting worse and worse, and false systems of religion are making converts faster than the Christian religion, people who look for the conversion of the world must inevitably become discouraged. No person can long keep up heart in a struggle for the impossible. There must be, if no prospect, at least a promise of success in order for men to keep from giving up in despair. But in the matter of the world's conversion, there is neither prospect nor promise.

2. But it must be confessed that we do not see the church getting discouraged. Religious workers exhibit a confidence that is mournfully absurd. They will write of the world's standing armies, of how all Europe is one vast military camp, and how the one thought seems to be war and preparation to kill people, and in the same breath will speak of the prospects of universal peace. Now since it is absolutely certain that there will never be peace on earth until the Prince of peace destroys the fierce people from the earth; since there never will be on this earth universal knowledge of God, until those who know not God and obey not the gospel are punished with everlasting destruction, it follows that those who look for the reign of righteousness before the coming of the Lord, and who think they see indications of it, will be satisfied with a spurious righteousness. In short, they will accept the form for the substance, and will call the world Christian when all it has of Christianity is the name.

Before we present a scripture which proves this conclusion, we wish to show how this theory of a temporal millennium leads naturally to the doctrine of universalism and of future probation, or probation after death. Thus: there has never been a generation since the fall, in which all men have served the Lord. All will admit that the greater portion of mankind in every age of the past have been corrupt; they have not even been professedly religious. But why should the last generation be more highly favored than any other. If it be true that in order for the gospel not to be a failure, all the people in

the world must be converted, then it is equally true that for the same reason all who have ever lived in the world must be converted. If it is necessary to the vindication of the power of the gospel, that this or some future generation should all be saved, then it is just as necessary to the vindication of the power of the gospel, that all of every generation should be saved. Thus the doctrine of the world's conversion before the coming of the Lord, is in reality universalism.

But, as has before been stated, the greater portion of mankind have not known God, and have died in their sins. Therefore, if the doctrine of the world's conversion be true, it must be that all those multitudes will be converted while in a state of death, or in some future state, which is positively unscriptural. Moreover, that theory does really cast discredit upon the power of the gospel, and makes it necessary for some other gospel to be preached, since it teaches that what the gospel has not accomplished in this life will be accomplished in another.

Again, the theory that the world must be converted before Christ comes, is a denial of the scriptures which state that when Christ comes he will punish the wicked; for if all men are converted, there will be no wicked to punish. And this is virtually an arraignment of God for his judgments upon the wicked in the past; for if God is going to convert all the wicked of one generation, so that there will not be any to punish, he ought to have done so in the past. The theory really charges God with double dealing; it says that his ways are not equal.

So we see that the theory of the conversion of the world, instead of being simply a pleasing fancy, a harmless delusion, is a monstrous perversion of the Scriptures. It also sets at naught the doctrine of the soon coming of Christ, ignoring all those signs which prove that this generation shall not pass away until all things shall be fulfilled.

Now look at a Bible picture of national religion, and its consequences. We quote from Isa. 2:2-5:—

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord."

This is the result toward which those look who shout, "The world for Christ." Mark, the scripture does not say that people will actually walk in the law of the Lord, but that "many people shall go and say" that certain things shall take place. That this national Christianity will be only a sham, an outside show, and not real service to God, is indicated by the next four verses, which say:—

"Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots; their land also is full of idols; they worship the work of their own hands, that which their own fingers have made; and the mean man boweth down, and the great man humbleth himself; therefore forgive them not."

These verses show that while they profess that they know God, in works they deny him. They will be worshipping something of their own creation. Since it is utterly impossible that all men should be converted, it follows that those who will not hear to anything else, will gradually lower their standard of what true Christianity is, until it comes down to where the mass of the people are, and then they

will declare that the world is converted. This, of course, will cause the world to be satisfied; and so we see that the doctrine of the world's conversion will result in the hardening of men to the influence of pure Christianity, and will confirm them in their practices. And what will be the final result? The prophet continues:—

"Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon everyone that is proud and lofty, and upon everyone that is lifted up; and he shall be brought low." "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isa. 2:10-12, 19-21.

In that day of the Lord the earth shall be melted (2 Peter 3:10, 11; Isa. 24:19, 20), and sinners shall be destroyed out of it; "nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. And when the earth shall thus be freed from the curse, then will be fulfilled the word of the Lord, which is written: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them" (Jer. 31:34); for "all thy children shall be taught of the Lord; and great shall be the peace of thy children." Isa. 54:13. w.

HEATHEN PHILOSOPHY.

(Concluded.)

WHOEVER reads the fifth book of Plato's "Republic" will find sufficient evidence of his blunted moral sense, or, rather, his total lack of moral sense. In that book, which, like all Plato's works, is in the form of conversations with the young men of Athens, he teaches that women should engage in warfare and all other affairs, equally with the men, and should go through the same course of training as the men, and in the same manner, namely, naked. Says he: "But as for the man who laughs at the idea of undressed women going through gymnastic exercises, as a means of utilizing what is most perfect, his ridicule is but unripe fruit plucked from the tree of wisdom."

He further teaches that in the model republic the women, as well as all property, shall be held in common, and he adds: "It follows from what has been already granted, that the best of both sexes ought to be brought together as often as possible, and the worst as seldom as possible, and that the issue of the former union ought to be reared and that of the latter abandoned."

Those children that should be thought fit to be saved alive, were to be brought up by the State, in a general nursery, and were never to know their parents, neither were the parents ever to have any further knowledge of their own children. Thus the people were to be "without natural affection." After people attained a certain age, the State was to release its control of their "marriages," and they were to be allowed promiscuous intercourse, only the issue, if any resulted from such unions, was to be destroyed. We beg the reader's pardon for intruding such things upon his notice, but it is absolutely necessary in order to dispel the glamor that has been thrown around Plato. There is a growing tendency to regard Plato as almost a Christian, and as really a forerunner of Christianity. We wish to disabuse as many as possible of this idea, for his influence will be as fatal now as it ever was, to whoever comes under its spell.

We have now all the data necessary to enable us to

understand how the "philosophy" of which Plato's is the best sample, would naturally lead to the most absurd and even abominable actions. In the first place we call to mind the fact that the "philosophers" started out in their "search after truth" with no preconceived ideas concerning it, and with no standard but their own minds, by which to test the truthfulness of what they might learn. They professed to be perfectly unprejudiced. According to the Scripture record, they "spent their time in nothing else, but either to tell or to hear some new thing." Acts 17:21. Like children with toys, they eagerly seized upon each new thought, no matter how contrary it might be to that which they had previously entertained. For the time this new thought excluded everything else, and then gave place to another new idea.

Many so-called "scientists" of modern times are pursuing a similar erratic course. As a consequence many things that a few years ago were held by "scientists" as sacred truth, are now by the same men scouted as folly; and there is no evidence that many "truths" which are now so surely "demonstrated," may not a few years hence be regarded as palpable errors, and be replaced by others equally erroneous. Indeed, there has never been any agreement among "eminent scientists" even on the most vital points, especially as to the formation and age of the world, and the means by which men and animals were placed upon it.

We believe most heartily in true science and philosophy. "Science is knowledge duly arranged and referred to general truths and principles upon which it was founded, and from which it is derived." This is a true definition of true science. Anything which has not the characteristics noted in this definition—anything into which conjecture enters—is not properly science. According to the definition of science, there are certain well-established truths and principles upon which the knowledge which constitutes any science must be founded, and with which it must agree.

Now the first great principle upon which all true science must rest, is that there is a God who created all things. This is a self-evident truth—a truth that is patent to the mind even of the uneducated savage. Pope's familiar lines,

"Lo the poor Indian! whose untutored mind
Sees God in the clouds, or hears him in the wind,"

Express the fact that the existence and power of God are so plainly revealed in nature that the idolater is without excuse, and so the psalmist justly calls the atheist a fool, as one who cannot appreciate even the alphabet of evidence. These principles, therefore, must precede all investigation. They must be so clear to the mind of the would-be scientist, and so firmly believed by him, that they are regarded as self-evident. All doubt concerning them must be settled before he can proceed. They are the foundation of the structure which he is to rear; and no wise mechanic would proceed to lay timbers and build a house upon a foundation of whose stability he was doubtful.

From this standpoint it is easy to see why Plato and all the other heathen philosophers did not succeed in finding the truth, and why they did not have any well-defined and systematic theory. In the very beginning they departed from the only source of wisdom: "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools."

It may be urged that Plato and the other philosophers held some things that were in themselves true, even if they were not systematically arranged with reference to some great central truth, and therefore it may be asked how the horrible wickedness which is portrayed in the first chapter of Romans can be directly chargeable to the teachings of philosophy. A few quotations from Scripture make this point clear, and complete the argument concerning heathen philosophy:—

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lascivious-

ness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." Gal. 5:19-21.

"And the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth." Gen. 8:21.

"The heart is deceitful above all things, and desperately wicked." Jer. 17:9.

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." Matt. 15:19, 20.

"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

These scriptures most clearly prove that man is by nature corrupt and depraved. The evil things recorded in Gal. 5:18-21 are "the works of the flesh;" not those which man has acquired, but things which proceed out of his heart; things which are inherent in his very nature. This being the case, it will be seen at once that whenever a person follows his natural inclination, and makes his own mind the criterion of right and wrong, he must inevitably do that which is evil. One of Bacon's rules for guarding against certain forms of error, is based on a recognition of this fact. He says:—

"In general let every student of nature take this as a rule, that whatever his mind seizes and dwells upon with particular satisfaction is to be held in suspicion."

As we have already seen, Plato's philosophy made the human mind the lord of itself and of all the world beside; he held that the unaided human intellect was competent to decide between truth and error. Therefore his disciples, trusting in themselves alone—"professing themselves to be wise"—could not fail to choose error, and that of the worst description, because error is most congenial to the human mind. The natural heart will choose that which is most like itself; and, since "the heart is deceitful above all things," when truth and error are placed side by side, the heart that is not renewed by divine grace, and completely subject to the law of God, will turn away from the truth and cling to the error. True, some things may be done that in themselves are all right, but, being done from a selfish motive, they become really evil. Love,—love to God and to our fellow-men,—is the sum of all good. Whatever is not the result of such love is only evil. We need not, therefore, be astonished at any error that is held or has been held by mankind. Plato's positively immoral teaching was only the logical result of his "philosophy." w.

THAT BANISHED BOOK.

By the exclusion of that little book from the public schools of Boston, there has been revived considerable notice of the subject of indulgences. We have owned, for a number of years, a copy of the little book that has caused all this stir—Swinton's "Outlines of the World's History." The passage that has shut out the book, and a teacher with it, from the public schools of Boston is as follows:—

"When Leo X. came to the Papal chair, he found the treasury of the church exhausted by the ambitious projects of his predecessors. He therefore had recourse to every means which ingenuity could devise for recruiting his exhausted finances, and among these he adopted an extensive sale of indulgences, which in former ages had been a source of large profits to the church. The Dominican friars, having obtained a monopoly of the seal in Germany, employed as their agent Tetzl, one of their own order, who carried on the traffic in a manner that was very effective, and especially so to the Augustinian friars."

To this paragraph in the book there is added the following note:—

"These indulgences were, in the early ages of the church, remissions of the penances imposed upon persons whose sins had brought scandal on the community. But in process of time they were represented as actual pardons of guilt, and the purchaser of indulgence was said to be delivered from all his sins."

Now we should like for anybody candidly to state where there is anything said in this that should subject the book to banishment from the public schools. It is simply a statement of facts, and a very mild statement at that. Whether the treasury of the church had been exhausted by the ambitious projects of Leo's predecessors; or whether it was exhausted by his predecessors at all, is a question upon which it is not necessary to enter, because it is not germane to the subject. The main question is one of simple fact, "Was the treasury exhausted? and did that lead to the traffic in indulgences, which stirred up Luther, and led to the Reformation?"

Leo's immediate predecessor, Julius II., had spent the whole time of his pontificate—a little more than nine years—in almost constant wars, in some of which he led the troops himself and acted the part of general. It was he who began the building of the church of St. Peter at Rome; and he issued a bull granting indulgences to those who would contribute to the project. Although to sustain his wars and alliances the expenses of Julius were enormous, yet he did leave considerable treasure. But even though the treasury was not exhausted by his predecessors, it was easy enough for Leo X. to exhaust it, for he was almost a matchless spendthrift. Says Von Ranke:—

"That the Pope should ever keep a thousand ducats together was a thing as impossible," says Francesco Vettori of this pontiff, "as that a stone should of its own will take to flying through the air." He has been reproached with having spent the revenues of three Popes: that of his predecessor, from whom he inherited a considerable treasure, his own, and that of his successor, to whom he bequeathed a mass of debt.—*History of the Popes, book 4, sec. 2.*

Says Lawrence:—

"He was the spendthrift son of an opulent parent; he became the wasteful master of the resources of the church." "It was because Leo was a splendid spendthrift, that we have the Reformation through Luther. The Pope was soon again impoverished and in debt. He never thought of the cost of anything; he was lavish without reflection. His wars, intrigues, his artists and architects, his friends, but above all the miserable Lorenzo [his nephew], exhausted his fine revenues; and his treasury must again be supplied. When he was in want, Leo was never scrupulous as to the means by which he retrieved his affairs; he robbed, he defrauded, he begged; he drew contributions from all Europe for a Turkish war, which all Europe knew had been spent upon Lorenzo; he collected large sums for rebuilding St. Peter's, which were all expended in the same way; in fine, Leo early exhausted all his spiritual arts as well as his treasury."—*Historical Studies, pp. 66, 77.*

The "Encyclopedia Britannica" says that Leo "bequeathed his successors a religious schism and a bankrupt church;" that "his profusion had impoverished the church, and indirectly occasioned the destruction of her visible unity."—*Art. Leo X.* It is a fact, therefore, that the papal treasury was exhausted.

Now to the second question of fact, Did this lead to the sale of indulgences? Before his coronation as Pope, Leo had entered into an engagement "to issue no brief for collecting money for the repair of St. Peter's;" but neither that, nor anything else, was allowed to stand in the way when he wanted money. Says D'Aubigne:—

"Leo was greatly in need of money. . . . His cousin, Cardinal Pucci, as skillful in the art of hoarding as Leo in that of lavishing, advised him to have recourse to indulgences. Accordingly, the Pope published a bull, announcing a general indulgence, the proceeds of which were, he said, to be employed in the erection of the church of St. Peter, that monument of sacerdotal magnificence. In a letter, dated at Rome, under the seal of the fisherman, in November, 1517, Leo applies to his commissary of indulgences for one hundred and forty-seven ducats to pay for a manuscript of the thirty-third book of Livy. Of all the uses to which he put the money of the Germans, this was doubtless the best. Still, it was strange to deliver souls from purgatory, in order to purchase a manuscript history of the wars of the Roman people."—*History of the Reformation, book 3, chap. 3.*

Says Bower:—

"Leo, wanting to continue the magnificent structure of St. Peter's Church, begun by his predecessor Julius, but finding his coffers drained, chiefly by

his own extravagance, in order to replenish them, granted, by a bull, a plenary indulgence, or remission of all sins, to such as should charitably contribute to that work."—*History of the Popes, under Leo X., A. D. 1517.*

Says Macaulay:—

"It was to adorn Italy that the traffic in indulgences had been carried to that scandalous excess which had roused the indignation of Luther."—*Essays, Von Ranke.*

And a Roman Catholic "History of the Church of God," written by B. J. Spalding, Roman Catholic priest, with a commendatory preface by Bishop Spalding, of Peoria, Ill., says:—

"The incident which served as an opportunity for the breaking out of Luther's revolt, was the promulgation by Leo X. (1517) of a plenary [bull] indulgence, the alms attached to the gaining of which were to defray the expenses of a crusade against the Turks and aid in completing the magnificent basilica of St. Peter's at Rome. The Dominican Tetzl was appointed to preach this indulgence in Germany."—*Page 506.*

It is a fact, therefore, that the papal treasury was exhausted; and that Leo resorted to the sale of indulgences to replenish it.

Now to the third question of fact. The banished book says: "These indulgences were, in the early ages of the church, remissions of the penances imposed upon persons whose sins had brought scandal on the community." Notice, this does not say that indulgences were remissions of sins, but that they were remissions of the penances, or penalties, imposed upon persons because of their sins. Nor does it say by whom the penances were imposed. Now read the following definition of indulgence by Archbishop Purcell:—

"An indulgence is nothing more nor less than a remission of the temporal punishment which often remains attached to the sin, after the eternal guilt has been forgiven the sinner, on his sincere repentance. . . . The doctrine of indulgences is this: When a human being does everything in his power to atone for sin, God has left a power in the church, to remit a part or the entire of the temporal punishment due to it."—*Debate with Campbell, pp. 307, 308.*

What Archbishop Purcell means by "temporal punishment," is precisely what Swinton's note means by penances imposed; for, to sustain his doctrine, the archbishop quoted 2 Cor. 2:6, 10, where Paul, speaking of that man who had been disfellowshipped and had repented of his sin, says: "Sufficient to such a man is this punishment, which was inflicted [penance imposed] of many." "To whom ye forgive anything, I forgive also; for if I forgive anything, to whom I forgave it, for your sakes forgave I it in the person of Christ." Then the archbishop says:—

"In the person of Christ, mark those words, that he, in the person of Christ, forgave—what? Not the eternal guilt of the incestuous man—God alone can forgive that—but the temporal punishment; to restore him to the privileges of the church and Christian society."

Therefore it is demonstrated that Swinton's note in that book is precisely the same statement of the doctrine of indulgences as that given by an archbishop of the Catholic Church. J.

(To be concluded next week.)

NOT SO VERY STRANGE.

A SAN FRANCISCO paper remarks that "it is rather astonishing to read a statement that a middle-aged member and trustee of Dr. Talmage's Brooklyn Tabernacle has been a 'medium,' off and on, ever since he was fourteen years old, when the spirit of a departed uncle took possession of him, and that for a long time past he has been making a very handsome income as a 'trance' physician."

We see nothing astonishing in it, for we have the best of evidence to show that the churches are full of Spiritualists. Many church-members are Spiritualists and attend Spiritualist séances, but dare not yet avow their belief, lest they should lose caste; and many others are Spiritualists, and do not know it. Is it any more astonishing that a member of Dr. Talmage's church should be a Spiritualist medium, than that Dr. Talmage himself should preach Spiritualist sermons, telling about how he is going to come

back to his people after he dies? If the Doctor expects to come back, it is perfectly natural that he should have some members in training to be able to recognize him, and to convey his message to the people.

THE SEVEN CHURCHES. NO. 2.

EPHESUS, THE FIRST.

"UNTO the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2:1-7.

The meaning of Ephesus is "desirable," and it symbolizes the desirable state of the Christian church—the apostolic age. It could not better be described. The message is in harmony with the name. "Desirable" indeed was the spiritual state of that church. It came pure from the hand of the Master. Those who drank of that fountain freely were one in heart and soul. The poor had no need if the rich had sufficient. Heart and soul, faith and doctrine, were one. "Science, falsely so called," and "vain philosophy," had not divided or corrupted the leaders in the morning of the Christian age. Christ was reflected in them in word, in doctrine, in faith, in example, in mighty miracles, in power, in humility; and the mighty barriers of Satan were swept away by the "weapons" which were "not carnal."

Angel of the church. The angel, or messenger, of the church, denotes the minister of the church, and when applied to a period of the Christian church must denote the ministry of that period; and as John stood as the representative of the people of God, so the minister of the church stands for the whole church. The Being who addresses them is the one who watches over the seven churches, represented by the seven candlesticks, and who, through his ministers, warns, admonishes, instructs, and comforts his people. The angels, or ministers, are represented as being stars in his right hand, to denote evidently that God would ever have faithful ministers whom he would send forth, and who would let his light shine. It does not imply that all who held that position were ministers of Christ, or light-bearers. The stars represent the faithful ministers who would ever bear the message sent of God and demanded by the condition of the church.

The assurance. "I know thy works." The high and lofty One knows all. Our down-sitting and up-rising, every word of our tongue, every thought of the heart, are known unto him (Ps. 139), all are manifest unto the eyes of him with whom we have to do. Heb. 4:13. A fearful thought to the hypocrite and the wicked! A precious consolation to the worn, toiling, oft-misunderstood, and persecuted child of God! "And thy labor and thy patience." "Thy toil," the Revised Version reads. It was hard, wearing, painful labor for the Master. The apostles rejoiced that they were accounted worthy to suffer persecution for Christ's sake. Acts 5:41; 16:25. Neither were these works ephemeral, or transient. They had patience; "patient endurance," says the Diaglott; "endurance," some other versions. But it is all expressed in "patience." It implies trial; for there can be no patience without trial. "Tribulation worketh patience." The trial was long, the patient endurance corresponded with the trial.

They endured tribulation, but they could not endure the fellowship of evil. They heeded the counsel of the apostles: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Cor. 6:14-18. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is partaker of his evil deeds." 2 John 10, 11. The early church believed God's word, believed the importance of its teaching, or doctrine, believed in the necessity of accepting Christ in order to be saved. They could not compromise these precious truths. They loved men, loved men's good opinion, loved to please, but they loved truth better. They could stake their lives on the word of God, they would risk their lives in trying to save their fellow-men, but they could not barter the commandments of God and the faith of Jesus. Therefore, those who willfully rejected God's word and perversely followed a rebellious course, and thus exerted a wrong influence, were "enemies to the cross of Christ." And the church is commended for not enduring them: "Thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars." Thou hast tried them, not by their pretensions, their pomp and power, their worldly influence, their large following, but tried them by the sure word of God,—their code of morals, with God's holy law (Rom. 3); their gospel with the gospel of Christ (Gal. 1). What a contrast between the strict adherence of the apostolic church to the truth of God and loyalty to Christ, and the so-called liberalism of to-day, which will bid Godspeed to that which denies the atonement of Christ and dishonors God's law. The latter pleases the carnal heart, and may bring larger worldly gain; but the former pleases God and is the only true way to help those in error.

Again, the Lord reminds them that he does not forget their labor, "and hast borne, and hast patience, and for my name's sake hast labored [suffered, Revised Version], and hast not fainted [not been weary, Revised Version]." We can bear trials *impatiently*, bear them because we see no other way to do, and yet chafe and fret and pine under them, like the galley-slave at his task, or the captive under his manacles, or a bird in a snare. This is no virtue. But to bear patiently is heroic; to bear patiently and suffer for the blessed name of Christ, is Christian; and to do all this and not grow weary or faint, indicates true, abiding faith. Such is the faith which God demands of his people in all ages.

But this church was not perfect. They were on the mountain-top on the day of Pentecost; from that time they descended. They had "left [relaxed] their first love." Apostolic zeal was dying with the apostles. Earnest heed had not been given, and the oil of grace was leaking out. Heb. 2:1. But the Reprover, in his wondrous love, presents a remedy. He reproves not to destroy but to heal, if Ephesus will be healed. "Remember therefore from whence thou art fallen, and repent, and do the first works."

The Master would say, Remember thy highest position, set not a lower mark. The highest attainments, the most devoted love, the most fervent zeal, are all too low, and thou didst fall from a very high state. Repent, reform. Not sorrow because thou art reproved, but such godly sorrow as will lead to true humiliation, faithful devotion, and thorough reformation. 2 Cor. 7:10, 11.

Fellow-Christian, hast thou relaxed thy first love? Do the commands of God seem irksome or grievous? It is not the love of God that we merely keep his commandments outwardly, but keep them and find them not grievous, or burdensome, or irksome. John. 5:3. This is true love, this was the first love of the early church. How is it with thee? Dost chafe and fret and pine under thy trials? Then thy first love is relaxed. Dost mourn the days that are gone? Repent. They will not come to thee without true repentance. Do the first works by faith,

press on, trust God in the darkness of trial, and thy "work of faith" will issue in "labor of love, and patience of hope." There is no other way. And if it is not done? Then thy light will go out, even as did the light of Ephesus.

The Nicolaitans were a sect of heretics which had its origin in the first century. But little really is known about them. They taught contrary to God's word, and the first stage of the church was commended for hating their deeds. The promise to the victor or overcomer is peculiarly applicable to that stage of the church, though given to all. The overcomer will eat of the tree of life in the paradise of God. The word *paradise* signifies a garden. The garden of God is brought to view first in Gen. 2. Beautiful in everything with which Divinity could make it beautiful, it was the coronet of a sinless earth. But man lost it through the sin of the first Adam. He was shut away from the life-giving fruit (Gen. 3:22-24); and all his posterity were doomed to death (Rom. 5:12); and the garden of God was removed to that holy city which should afterward be the metropolis of the earth made new. Now the second Adam had just ascended on high, a triumphant conqueror; and he promises the victor, through him, access again to life's fair tree, and that forever.

Reader, this is all for thee. "He that hath an ear, let him hear what the Spirit saith unto the churches." The instruction, the warning, the reproof, the promise, were for Ephesus; they are all for thee. May God grant their effectual application. M. C. W.

WHO IS RESPONSIBLE FOR EXISTING SKEPTICISM.

AMONG the several papers read before the great Pan-Presbyterian Council in London was one by Rev. Dr. Dods, entitled, "Responsibility of the Church for Existing Skepticism," from which the following is an extract:—

"The church is responsible for present skepticism, by producing the impression that the Bible must either be accepted as throughout infallible or not at all. Renan, in his autobiography, tells us that he was brought up to believe that Christianity was bound up with the infallibility of Scripture, so that when he found that there were statements in Scripture irreconcilable with fact, he had no choice but to abandon Christianity. Such is the history of skepticism in many minds. . . . It is the duty of the church to make it plain that faith in Christ is not bound up with faith in the infallibility of Scripture."

But that is not all; the London *Christian World* speaks of the Doctor's paper as the "very kernel of the whole proceedings" of the Council, and says that "in it was best exhibited that element of vitality and growth without which any church sinks to the dull and impotent level of Chinese civilization." Again, the *World* says that Doctor Dods's paper "stands as for the present the voice of the Council and of enlightened Presbyterianism."

How true the *World's* statement is we cannot say; it is but justice, however, to remark that it is certain that such sentiments are not received by all Presbyterians; the London *Word and Work*, and the New York *Observer*, at least, have entered vigorous protests against the implication that the views of Doctor Dods represent "the Presbyterianism of to-day on the inspiration of Scripture." "Presbyterianism," says the *Observer*, "accepts the Bible in its totality, and recognizes every page as inspired."

This latter statement may be true of Presbyterianism, but of very many Presbyterians it is not true. Doctor Dods is a Presbyterian, and it is not even intimated that these views will in the least affect his standing in the church. Indeed, it is admitted that it was generally understood that he held the very views which he is censured for airing before the Council. Says the *Word and Work*:—

"The members of the Council must have been ignorant indeed if they had no previous knowledge of his free handling of Scripture, which has been more than once challenged; or they must have been bold even to rashness if, knowing this, they chose him as their true and trusty spokesman on this important theme. For in the judgment of not a few, the school of modern theologians to which Doctor Dods belongs has been by far the most successful

cultivator of skepticism, both within and outside the church."

So it seems that even the denial of the inspiration of the Scriptures is not a bar to exercising the functions of a Presbyterian minister, at least in England.

But skeptical as Doctor Dods is, he builded better than he knew, for he said: "One important, practical conclusion will certainly be gathered by thoughtful persons from this subject; that is, that it is the unbelief within the church which is mainly responsible for the unbelief outside." To which the *Observer* assents, and expresses the opinion that "the unbelief manifested by Doctor Dods will do more to confirm outside skepticism than the most rigorous Presbyterian doctrines ever did or could."

It is undoubtedly true that the expression of such opinions by professed ministers of the gospel has done and will do much to confirm unbelief, but it is also true that the unscriptural doctrines held not only by the Presbyterians but by many others as well, have also been a fruitful source of skepticism. The doctrine of the natural immortality of the soul, together with the God-dishonoring dogmas which necessarily follow in its train, are responsible for a great deal of unbelief, and no church insists upon them any more strongly than does the Presbyterian. The great Council in London could listen, without formal protest, to a paper that assailed the inspiration of the Scriptures, but it is safe to say that had Doctor Dods read a paper setting forth the scriptural doctrine of immortality only through Christ, it would have raised a perfect storm of indignation, and at least called forth a vote of censure.

The real charge made by Dr. Dods is that the church has been too loyal to the Scriptures! and that this excessive loyalty is the cause of existing skepticism! But remarkable as is this position, his assertion that "it is the duty of the church to make it plain that faith in Christ is not bound up with faith in the infallibility of Scripture" is still more remarkable. What does the man regard as faith in Christ? Has he the most remote conception of what the term really implies? Certainly not. Speaking of the Old Testament Scriptures the Saviour himself said, "They are they which testify of me." How then can faith in Christ be separated from faith in the Scriptures? It cannot be.

The *Observer* well says that "the Bible is an awkward book; at least it has an awkwardly uncompromising way of putting itself squarely across the track of men's fallacious theories about God and his word." And about the most awkward thing about it for those who deny its inspiration while professing faith in Christ, is the fact that the Saviour constantly appealed to the Old Testament as infallible authority; and the apostle Peter plainly declares that "the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." But with very many the testimony of our Lord and of his apostle goes for naught, for the time foretold by the apostle (2 Tim. 4:3, 4) has come, and men will not endure sound doctrine; but having itching ears they are heaping to themselves teachers of the Dr. Dods' school of theology, who are turning away their ears from the truth and turning them unto fables.

Thus even the wrath and folly of wicked men are made to praise God, for their infidelity is itself an evidence of the divine inspiration of the Scriptures which they assail. C. P. BOLLMAN.

A PAPAL ABOMINATION.

NOR long since there was a wedding party on the high seas, off the coast of San Francisco. The parties to the transaction live in Alameda, but they chartered a tug boat, engaged a Catholic priest to perform the ceremony, and went outside the jurisdiction of the United States to have it performed. The reason for this was that the bridegroom and bride were uncle and niece, and the laws of the United States do not allow marriage between relatives. The Bible also forbids marriage to persons so nearly related, but these people had a dispensation from the Pope allowing their marriage. The law of

God makes no exception in favor of any; the law of the State does not relax its claims, in order to allow certain privileged ones to violate it; but the Pope sets himself above all law, human and divine. The Catholic Church claims to be the conservator of the marriage relation, yet it is the only power that authorizes incestuous marriages.

A CHURCH INSTITUTION.

THE enforcement of Sunday observance stands for the union of Church and State to the fullest degree that such a union was ever effected. It stands for the enforcement by law of all the ordinances and customs peculiar to the church. For Sunday is an institution of the church, adopted from paganism, it is true, but no less a church institution than is the mass. Moreover, it has assumed the rank of a divine institution, so that with many its claims are as valid as those of any ordinance instituted by the Saviour. This is shown by the names commonly given to it, namely, "Christian Sabbath," and "Lord's day." Now if the right to enforce one "Christian institution" by civil law be granted, the right to enforce all other Christian institutions necessarily follows. If people may be compelled to observe the "Lord's day," then they may be compelled to celebrate the Lord's Supper. Our friends who are so zealous for Sunday laws will ere long take this ground, or else they will be enforced to admit that they want Sunday observance enforced simply because they do want it, and, being in the majority, are bound to compel other people to do as they do, whether they believe as they do or not.

The Commentary.

THE THIRD ANGEL'S MESSAGE.

THE SEVEN LAST PLAGUES.

(Lesson 13, Sabbath, September 29, 1888.)

1. WHEN the Third Angel's Message shall have done its work, what voice will then be heard from the heavenly temple?

"And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth." Rev. 16:1.

2. In addition to all these plagues, what awful famine will be upon men?

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11, 12.

3. What will be the first plague? and upon whom will it fall?

"And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." Rev. 16:2.

4. What will be the second plague?

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea." Verse 3.

5. What will be the third plague?

"And the third angel poured out his vial upon the rivers and fountains of water; and they became blood." Verse 4.

6. Why will the rivers and fountains of water be turned to blood?

"For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." Verse 6.

7. What will be the fourth plague?

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory." Verses 8, 9.

8. What will be the further effect of this?

"How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. O Lord, to thee will I cry; for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto thee; for the rivers of water are dried up, and the fire hath devoured the pastures of the wilderness." Joel 1:18-20.

9. What will be the fifth plague?

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain." Rev. 16:10.

10. Will those who love the truth of God be afraid in this time of darkness and dread?

"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that waiteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." Ps. 91:5-8.

11. What will be the sixth plague?

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." Rev. 16:12.

12. Does this refer to the literal river Euphrates, or to the nation that dwells in the country of the Euphrates?—*The nation.* Note.

13. What then does the drying up of the river mean?—*Evidently the wiping out of the Turkish power,—the nation that now rules the Euphrates country.*

14. What did the prophet see at this same time?

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." Rev. 16:13.

15. What are these spirits?

"For they are the spirits of devils, working miracles." Verse 14, first part.

16. What do they go forth to do?

"Which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Verse 14, last part.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." "And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with the rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God." "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." Rev. 19:11, 15, 19.

17. When the seventh angel pours out his vial what is heard?

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of Heaven, from the throne, saying, It is done." Rev. 16:17.

18. What is this voice?

"Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth." Jer. 25:30.

19. What will then happen to heaven and earth?

"Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, everyone by the sword of his brother." Hag. 2:21, 22.

"Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." Heb. 12:26.

"And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." "And every island fled away, and the mountains were not found." Rev. 16:18, 20.

20. What then falls upon men?

"And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16:21.

21. What will the people of God do in this fearful time?

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3:16.

"And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

22. Will any of these plagues afflict them?

"Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. 91:9, 10.

23. What will assure to all this perfect safety?—*The love of the truth of the Third Angel's Message.* Ps. 91:4; Zeph. 2:3.

24. Then is not that message the most precious boon this world can know?

NOTE.

QUESTION 12.—It is not possible that it should refer to the literal river, because never in all history have the waters of the literal river Euphrates been a hindrance to any kings either of the East or of the West. A thousand years before Christ, the kings of Assyria crossed it regularly every spring—at the very time when the waters were the highest—in their campaigns. In the year 269 A. D., Tiridates, king of Armenia, swam it with his armor on. (Gibbon, chap. 13, par. 21.) The view that the reference is to the power that rules the country of the Euphrates, and not to the literal river, is strengthened by the fact that Isaiah in speaking of the king of Assyria and his armies plainly calls them, "The waters of the river." "Now therefore, behold, the Lord bringeth up upon them [the people of Judah] the waters of the river, strong and many, even the king of Assyria, and all his glory; and he shall come up over all his channels, and go over all his banks." Isa. 8:7.

NOTES ON THE INTERNATIONAL LESSON.

DEATH AND BURIAL OF MOSES.

(September 23.—Deut. 34:1-12.)

MOSES was soon to die; and he was commanded of God to gather the children of Israel together before his death, and relate to them all the journeyings of the Hebrew host since their departure from Egypt nearly forty years before, and all the great transgressions of their fathers, which brought his judgments upon them, and compelled him to say that they should not enter the promised land. The fathers had died in the wilderness, according to the word of the Lord. Their children had grown up, and to them the promise was to be fulfilled of possessing the land of Canaan. Many of these were very young when the law was given, and they had no remembrance of the grandeur of the event. Others were born in the wilderness; and lest they should not realize the necessity of their obeying the ten commandments, and all the laws and judgments given to Moses, he was instructed of God to recapitulate the ten commandments, and all the circumstances connected with the giving of the law.

MOSES caused all the people to assemble before him, and he read the events of their past history out of the book which he had

written. He related to the people his great sorrow because of his fault at Meribah. "And I besought the Lord at that time, saying, O Lord God, thou hast begun to show thy servant thy greatness, and thy mighty hand; for what God is there in Heaven or in earth, that can do according to thy works, and according to thy might? I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me for your sakes, and would not hear me. And the Lord said unto me, Let it suffice thee; speak no more unto me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes; for thou shalt not go over this Jordan. But charge Joshua, and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see."

MOSES told them that, for their rebellion, the Lord had several times purposed to destroy them; but he had interceded for them so earnestly that God had graciously spared them. He reminded them of the miracles which the Lord did unto Pharaoh and all the land of Egypt. He said to them, "But your eyes have seen all the great acts of the Lord which he did. Therefore shall ye keep all the commandments which I command you this day, that you may be strong, and go in and possess the land, whither ye go to possess it."

MOSES especially warned the children of Israel against being seduced into idolatry. He earnestly charged them to obey the commandments of God. If they would prove obedient, and love the Lord, and serve him with their undivided affections, he would give them rain in due season, and cause their vegetation to flourish, and increase their cattle. They should also enjoy especial and exalted privileges, and should triumph over their enemies. He instructed the children of Israel in an earnest, impressive manner. He knew that it was his last opportunity to address them. He then finished writing in a book all the laws, judgments, and statutes, which God had given him; also, the various regulations respecting sacrificial offerings.

MOSES closed his last instructions to the people by a most powerful, prophetic address. It was pathetic and eloquent. By inspiration of God, he blessed separately the tribes of Israel. In his closing words, he dwelt largely upon the majesty of God, and the excellency of Israel, which would ever continue if they would obey God, and take hold of his strength. He said to them, "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms. And he shall thrust out the enemy from before thee, and shall say, Destroy them. Israel, then, shall dwell in safety alone. The fountain of Jacob shall be upon a land of corn and wine; also, his heavens shall drop down dew. Happy art thou, O Israel. Who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

JOSHUA was selected of God to be Moses' successor in leading the Hebrew host to the promised land. He was most solemnly consecrated to the future important work of

leading, as a faithful shepherd, the people of Israel. "And Joshua, the son of Nun, was full of the spirit of wisdom; for Moses had laid his hands upon him. And the children of Israel hearkened unto him, and did as the Lord commanded Moses." And he gave Joshua charge before all the congregation of Israel, "Be strong and of good courage; for thou shalt bring the children of Israel unto the land which I swore unto them; and I will be with thee." He spoke to Joshua in God's stead. He also had the elders and officers of the tribes gathered before him, and he solemnly charged them to deal justly and righteously in their religious offices, and to faithfully obey all the instructions he had given them from God. He called Heaven and earth to record against them, that if they should depart from God, and transgress his commandments, he was clear; for he had faithfully instructed and warned them.

MOSES ascended to Pisgah, the highest prominence of the mountain which he could attain, and there his clear and undimmed eyes viewed the land, the promised home of Israel. God opened before his sight the whole land of Canaan. He there in the mount fully realized the rich blessings Israel would enjoy if they would faithfully obey the commandments of God. Moses submitted to God's decree in regard to himself. He regretted not the burdens he had borne for an ungrateful people who had not appreciated his labors, his anxious care and love for them. He knew that his mission and work were of God's own appointing.

It was not the will of God that anyone should go up with Moses to the top of Pisgah. There he stood, upon a high prominence upon Pisgah's top, in the presence of God and heavenly angels. After he had viewed Canaan to his satisfaction, he lay down, like a tired warrior, to rest. Sleep came upon him, but it was the sleep of death. Angels took his body and buried it in the valley. The Israelites could never find the place where he was buried. His secret burial was to prevent the people from sinning against the Lord by committing idolatry over his body.

SATAN exulted that he had succeeded in causing Moses to sin against God. For this transgression, Moses came under the dominion of death. If he had continued faithful, and his life had not been marred with that one transgression, in failing to give to God the glory of bringing water from the rock, he would have entered the promised land, and would have been translated to Heaven without seeing death. Michael, or Christ, with the angels that buried Moses, came down from Heaven, after he had remained in the grave a short time, and resurrected him, and took him to Heaven.

As Christ and the angels approached the grave, Satan and his angels appeared at the grave, and were guarding the body of Moses, lest it should be removed. As Christ and his angels drew nigh, Satan resisted their approach, but was compelled, by the glory and power of Christ and his angels, to fall back. Satan claimed the body of Moses, because of his one transgression; but Christ meekly referred him to his Father, saying, "The Lord rebuke thee." Jude 9. Then Christ resurrected the body of Moses, which Satan had claimed.

At the transfiguration of Christ, Moses, and Elijah who had been translated, were sent to talk with Christ in regard to his sufferings, and be the bearers of God's glory to

his dear Son. Moses had been greatly honored of God. He had been privileged to talk with God face to face, as a man speaketh with his friend. And God had revealed to him his excellent glory, as he had never done to any other.

MOSES was a type of Christ. He received the words from the mouth of God, and spoke them to the people. God saw fit to discipline Moses in the school of affliction and poverty, before he could be prepared to lead the armies of Israel in their travels from Egypt to the earthly Canaan. The Israel of God who are now passing on to the heavenly Canaan have a Captain who needed no earthly teaching, as did Moses, to perfect him for the work of a divine teacher and leader to guide his people into a better and heavenly country. He manifested no human weakness or imperfection; yet he died in order to obtain an entrance for us into the promised land. Moses pointed the people forward to Christ. He said: "The Lord thy God will raise up unto thee a Prophet, from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." He continues, "The Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet, from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

THROUGH outward signs and ceremonies, the Lord made known to the Hebrews his purity and holiness, and his stern justice. He also multiplied evidences of his willingness to pardon the erring and sinful who manifested true repentance, and submission to his just requirements, while they presented their offerings in faith of the future perfect offering of the Son of God. When the high priest performed his service before the people, their minds were directed to the coming Saviour, of whom the Jewish priest was a striking and beautiful representation.—*Adapted from Great Controversy.*

The Missionary.

NEW ZEALAND.

AFTER taking leave of the brethren in Honolulu we left by the *Alameda*, which was on her way to the sunny lands of the South Pacific, and in thirteen days landed at Auckland, New Zealand. Elders Tenney and Daniells, with Brother E. Hare and others, were waiting our arrival, and as it was Sabbath morning we had the pleasure of walking with them to the church, where Elder Tenney gave his farewell address prior to leaving for Melbourne. It was a pleasant experience to meet, in a distant land, with those of like precious faith, and to hear the old familiar songs and truths we loved. On the day after our arrival (Sunday) the Auckland church was dedicated. There was a full gathering of the members, and the facts presented, relative to the history of the church, were of a very satisfactory character.

After remaining in Auckland for a few days we left to visit the friends in Kaeo. Here we met with a very cordial reception. Over the door of the old farmhouse which an absence of three years had made still more dear, was a large motto bearing the words, "Welcome Home," and on the evening after our arrival

there was a family gathering of more than thirty, to greet an old member of the family, and welcome a new one, who had left America with him to labor in the New Zealand mission-field. We remained with the brethren at Kaeo for two weeks, but as it was winter only seven meetings could be held. The interest here has not abated, and all seemed anxious to do the work in the very best way.

As our minds run back to the time when Brother Haskell first brought the message, and established the truth in New Zealand, we can notice many changes in the friends of former years. Some have gladly accepted the light, while others have put it aside for a more convenient season. Many anxious inquiries were made respecting the possibility of Elder Haskell's returning to make New Zealand another visit. We long for that time to come, and trust that in the providence of God it will be hastened.

Leaving Kaeo we spent another two weeks in Auckland, where twelve meetings were held, and we are now starting to join Brother Daniells in the South, where a series of meetings will be held through the winter. The workers are all of good courage and feel assured that their labor will not be in vain.

ROBERT HARE.

New Zealand, June 25, 1888.

INCEST SANCTIONED.

THE boast is often made that the Church of Rome deserves special credit for her guardianship of the purity of the marriage relation. No boast could well be more baseless. That church has poured contempt on this holy ordinance of God by teaching that women and men living in celibacy are leading a higher life than those who are married. It is a false and absurd assumption. But what is truly shocking is the fact, just announced, that the present Pope has recently granted, for four thousand pounds, a dispensation to Prince Amadeo, of Italy, to marry his own niece—the daughter of his sister! This is incest by the laws of God and man. It is atrocious; it is most abominable. The most unprincipled religious sect in America would scorn to do what the "Vicar of Christ" had done. This sort of thing has happened before. The queen of Spain was allowed by the Pope to marry her own uncle; and the son of this incestuous pair was allowed to marry his own aunt.—*Presbyterian Witness, Halifax, N. S.*

THE idea of blushing to own the Lord of Heaven is too preposterous to be pictured in words. There is amazing presumption in the very language in which we refuse to deny him. Imagine a company of angels moving sublimely above the earth on some grand message from the King of kings to a distant world, and overhearing a group of insignificant little creatures on this little planet singing. They bend their course lower to listen, and the mites of humanity are piping out,

"I'm not ashamed to own my Lord
Or to defend his cause!"

Will not the angels think it rather cool?
—*Professor Wilcox, in Advance.*

The Home Circle.

THE SEED AND THE SOWERS.

EVER so little the seed may be,
Ever so little the hand;
But when it is sown, it must grow, you see,
And develop its nature, weed, flower, or tree;
The sunshine, the air, and the dew are free
At its command.

If the seed be good, we rejoice in hope
Of the harvest it will yield.
We wait and watch for its springing up,
Admire its growth and count on the crop
That will come from the little seeds we drop
In the great wide field.

But if we heedlessly scatter wide
Seeds we may happen to find;
We care not for culture or what may betide,
We sow here and there on the highway side;
Whether they've lived or whether they've died,
We never mind.

Yet every sower must one day reap
Fruit from the seed he has sown;
How carefully then it becomes us to keep
A watchful eye on the seed, and seek
To sow what is good, that we may not weep
To receive our own.

—Hearth and Home.

HOW THE DAY GREW BRIGHT.

It was a stormy Friday morning. The wind and snow beat peremptorily against Mildred Payne's windows as she opened her sleepy eyes because of little Bessie's vexatious importunity. It seemed to Mildred as if the period of her awakening state had covered a half hour, although in reality it had been scarcely five minutes.

"I want to be dressed; get up, sister," begged Bessie.

Mildred arose languidly, saying in a tone that I must confess was slightly irritable, "Get up, then, and dress yourself; you're big enough to do so," beginning to put on her own clothing.

"I ain't very big," Bessie declared, throwing herself back on her pillow, and stretching out her limbs to the fullest extent. "I can't touch the foot-board."

"Well, you're big enough to put on your shoes and stockings, anyway, and I want you to do it," decidedly. "Get up this minute, Bessie."

The child obeyed reluctantly, a frown disfiguring her pretty face. She pulled the stockings on and off and on again, until at last they suited. Mildred dressed herself hastily, and was hurriedly putting Bessie's skirts over her head when her sister Nellie appeared.

"Button up my dress, please, sister!" she demanded, somewhat impatiently, turning her back for that purpose.

Mildred complied, saying, however, reprovingly, "Will you not ever learn to button your own dress, Nellie?"

"Yes, when I can wear them buttoned up in front like yours. 'Tisn't the easiest thing in the world to reach around to these old buttons half a mile out of the way."

"Sister," said Bruce, the only son of the Hayne household, appearing at the door, "papa's in a great hurry for breakfast, and Dinah says you're to cook the eggs. She's got her hands in the bread."

"She's no business to have them in the bread

when they're wanted somewhere else," crossly, adding more gently, "Tell papa I will be right down. Nellie," as Bruce ran off with her message, "put on Bessie's apron, brush her hair, and come right down."

As Mildred passed rapidly through the upper hall she glanced into Bruce's room, catching a glimpse of a text which the boy had illuminated one rainy day before their mother's sickness, which had ended in her death. It was a very rude ornament, lacking, as it most assuredly did, any artistic touch; but Bruce would not consent to its removal, and it set Mildred's nerves all in a quiver just now. "What is home without a mother?" the motto asked. "What, indeed!" her tired soul echoed, responding to the text. "A wearisome place, truly. I feel as if I should like to fly somewhere," thinking anxiously of the duties waiting for her young hands to do.

Dinah would be cross, probably, because of the Friday's baking; Bruce, on account of the storm, would stay indoors, lounging around the house, with Beppo, his dog, tagging every step he took, or else under her feet. She would have to sweep the sitting-room, and dust the whole house, and give Bessie her bath, and—but she had reached the dining-room, and for a moment she forgot the enumeration of things to be done in greeting her father. To his pleasant, "Good-morning, daughter," she responded with a smile, "Good-morning, papa, I am sorry to have kept you waiting, but it will only be a few minutes longer."

Unfortunately the frown returned to her brow as she entered Dinah's precincts. Her hands and face grew hot as she flew about, making toast, poaching eggs, not so much, however, from the effort in cooking as from borrowed trouble, wondering how she was to get through with the day. Did she forget who said, "My strength is sufficient"?

During the busy morning Dinah announced a caller,—"*Ole Mis' Dobson, Misse Millie.*"

"You must excuse me, Dinah. I can't see Mrs. Dobson this busy morning."

"But you must, chile," said Dinah, in a tone that implied her decision was as inflexible as the laws of the Medes and Persians. "Your mother allus stopped her work to see Mis' Dobson, 'cause she said the day was allus brighter arter seein' her. Your day, Missie Millie," with a look of sympathy, "ain't so bright as it might be, wid all dese eberlastin', pestiferin' worriments, an' if Mis' Dobson can make the day brighter, you better let her, honey."

With a sigh and a smile, Mildred acquiesced, realizing that the old colored woman, with the privilege of an old and faithful servant, had given her good advice. Taking off her apron, she went to see the caller.

"I know you must be very busy this morning, and I don't want to hinder you, dear. It isn't just the time to call, but I had an errand out, and somehow I felt as if I couldn't pass the house," Mrs. Dobson said kindly. "You are doing nobly in your new duties, your father tells me. I felt sure you would," approvingly.

"Not very nobly, Mrs. Dobson," Mildred

answered honestly. "I get very cross and quite discouraged sometimes."

"All perfectly natural, my dear," comforted the woman of experience. "You have not perfectly learned the lesson that it is His strength, not your own, that is sufficient to carry you on safely. But you will learn it after a while. Have patience."

"Patience seems to be lacking in my composition," Mildred spoke in a down-cast tone.

"It is lacking in the composition of the whole human family, I think," Mrs. Dobson replied with a smile. "It must be acquired. Let patience have her perfect work, you know. How are the children, dear? I would like to have them all over to tea this afternoon, if agreeable to you."

"All over to tea?" lifting her eyes in surprise. "Why, Mrs. Dobson, you can't mean it. They would drive you distracted."

"It would take more than a group of happy young children to drive me distracted," laughed the cheery woman, "but I must have them even if it should make me a candidate for the lunatic asylum. I have a little granddaughter visiting me. I want the children to visit her. I wish you could come, too; couldn't you?"

"I couldn't possibly," regretfully. "I have ever so many things to do; but the children can come. They will be half wild with delight."

After Mrs. Dobson went out, the work seemed light, for a whispered prayer had gone up to God to help her.

"I shall learn that lesson that Mrs. Dobson spoke of," she said to herself, "to lean on his strength. I forgot to ask God to help me this morning. I think that is the reason everything seemed so hard."

The busy hours passed by, and it was time for the children to go to Mrs. Dobson's. Weary, but smiling, the patient sister put the last touches. As she tied Bruce's neck-ribbon, he kissed her cheek, saying earnestly,—

"Somehow it seems to-day almost as if we had a mother again."—*Religious Telescope.*

THE TELAUTOGRAPH.

ONE of the latest and in some respects the most wonderful invention ever made is the telautograph recently perfected and patented by Prof. Elisha Gray, who, in the estimation of many people, is entitled to the credit of being the first inventor of the telephone. Professor Gray calls his instrument the telautograph because the sender of a message can, by writing it at one end, instantly reproduce it in his own handwriting, and with his own autograph to authenticate it, at the other end. The set of instruments required to do this, and their practical working, are thus described by the Chicago correspondent of the *New York Evangelist*:—

"The set of instruments required to do this consists of a transmitter and receiver. The transmitter is simply an ordinary pen or pencil, which is attached at its points to two silken cords which are placed at right angles to each other. These cords are so connected with electrical instruments that they impart, by means of magnets attached to the receive-

ing instrument, corresponding movements of the receiving pen, which is like the pen or pencil of the transmitting pen, and is held between two rods placed at right angles to each other. These rods convey the electrical current, which moves the pen up or down or horizontally, according as the transmitting pen is moved. Every movement of the latter is thus instantaneously and accurately reproduced by the former, though the two may be a thousand miles apart. But not only has the inventor made provision for thus moving the two pens synchronously: he has also provided an arrangement whereby the sender of the message is able, as he writes, to dot his i's and cross his t's, and to turn back, if he desires to do so, to make erasures or interlineations, and to move the paper at the receiving end, so that the message may be reproduced as it is first written, in successive lines, one below another.

"In short, whatever the writer of the message might do with a pen or pencil, without the aid of the electrical instruments and the connecting wire, he can by the aid of these do simultaneously at both ends of the wire, and so that the message received shall be as truly in his own handwriting as is the one sent; and it requires no more skill or previous training to wield the transmitting and receiving pen, than it does to wield the pen with which these words are written. Nor is this all. Not only will the telautograph exactly reproduce the written messages, it will also, with equal accuracy, reproduce the strokes and lines and nice shadings of the artist's pen or pencil. 'Our artist on the spot' may thus telautograph to his newspaper a complete and vivid picture of a railroad accident, a steamboat explosion, an Anarchistic riot, a military parade, or a political procession. The instant that he completes his picture in Chicago, for instance, that instant it is complete in the newspaper office in New York."

WHAT WAS LEFT FOR THE LITIGANT.

THE following old story heard the other day illustrates how little may be gained by a lawsuit, even when it goes in favor of the plaintiff: One Jason Williams, of Petersham, while driving through the street, was thrown from his buggy—owing to some neglect of the authorities—and injured. His demand for damages not meeting with a response from the Selectmen, he secured the services of "old Squire Wetherell," of Barre, in his behalf, and, after the usual proceedings in such an affair, the trial resulted in a verdict of \$50 for the plaintiff. Soon after this Mr. Williams called upon the squire for the bill.

"Fifty dollars, Mr. Williams, is my bill," said the squire.

"Fifty dollars!" exclaimed the surprised Jason; "fifty dollars! But what have I got?"

"Oh, you," said the lawyer, "why, you've got the case."—*Boston Advertiser.*

THE great pipe line from Lima, O., to South Chicago, for the transportation of oil, consists of an eight-inch, wrought-iron pipe, 206 miles in length. It was constructed at a cost of \$7,000 per mile. The oil will be forced to Chicago by means of powerful pumps at the Ohio end, and it will take three days to pass through the pipe. To fill the pipe will take 72,000 barrels of oil, and the line will have a capacity of 1,000 barrels, or about 40,000 gallons per hour.—*Selected.*

Health and Temperance.

DON'T SMOKE.

DON'T smoke any more, my friend; you can always hire a Chinaman to do all that kind of dirty work, and he can do it better than you, and stay out with the pigs, and you can go in the house among clean people.

There are tobacco-using men by the hundred in California who are daily committing cruel outrages upon their own and other people's children. When the little innocents are sleeping, these ignorant men are filling the room with their noxious smoke, poisoning every breath they inhale, implanting seeds of disease and death, which are murderous in their tendency and inflict curses upon them which last through life. When the children are up and awake they are subject to the same cruelties; and when one after another of the helpless little ones half murdered in this way falls a victim to some disease that would not endanger the life of a healthy child, and is carried out to its little grave, its parents wonder why the Lord "has seen fit to deal so hardly with them," and they go on and kill another the same way. There are parents who sin in ignorance and recklessness in this way, who would commit a less cruelty if they killed their children at once with a dose of laudanum.—*The Rescue.*

All very good except the slur upon the poor Chinaman, who is not so addicted to smoking and drinking as his more highly civilized neighbor. John is a bad opium smoker, but that habit might have been eradicated from China if her Christian (?) neighbors had not compelled the introduction of opium into the flowery kingdom. In the Great Assize which is coming, we fear the "Melican man" will not so far outweigh "the heathen Chinese" as he now thinks.

I MADE THAT MAN WHAT HE WAS.

SOME time ago a saloon keeper in Dover, Delaware, who patronized his own bar very liberally, stepped into a back room where men were at work about a pump in a well. The covering had been removed, and he approached to look down, but being very drunk, he pitched in head foremost. He had become so much of a bloater, by the use of strong drink, that it was impossible to extricate him in time to save his life.

There was great excitement in the town. Men and women who had never been inside his saloon before were the first to rush to the rescue, and offer sympathy to the bereaved family. As he was dragged from the well, and stretched out dead on the saloon floor, a wholesale liquor dealer from Philadelphia stepped in. After the first shock of finding one of his good customers dead, he turned to a prominent lady, and said, pointing to the wretched victim:—

"I made that man what he was. I lent him the first dollar, and set him up with his first stock of liquors, and now he is worth \$10,000 or \$15,000."

Looking him square in the face, she replied:—

"Yes, you did make that man what he was,—a drunkard, a bloater, a stench in the nostrils of society; and sent him headlong into eternity and a drunkard's hell! What is \$15,000 weighed against a lost soul, a wasted life, a wife a widow, and children orphans?"

He turned deadly pale, and without a word left the house.

What is all the revenue to the millions whose homes are destroyed, whose children are beggared, and whose loved ones are sent headlong to a drunkard's grave?—*The Christian Woman.*

A STORY FOR MODERATE DRINKERS.

AN old friend of the late Judge Fletcher, of Boston, related to the writer many years ago the following characteristic anecdote: Mr. Fletcher, when a young man, boarded in the old Exchange Coffee House. Without much consideration, he had fallen in with the drinking fashion of the day, so far as to have a glass of spirits and water brought to his room every night, to be taken on going to bed as a "night-cap." One night an unusual press of company prevented the barkeeper from carrying up Mr. Fletcher's night dram. The squire didn't regard it as quite the thing for him to go to the bar and get his grog, and so he went to bed without his "night-cap." But sleep he could not. All night he tumbled about for lack of his accustomed drink. And as he did so, his active and discriminating mind worked diligently. Next morning, on getting up, weary and worn by his restless night, Mr. Fletcher went directly to the barkeeper: "Mr. —, you didn't bring up my brandy and water last night, and, as a consequence, I have slept little or none all night."

The bartender was very sorry. This neglect should not occur again. "Not so," rejoined Mr. Fletcher. "Never bring me another drop of liquor unless I order it. If it has come to this, that I can't sleep without the help of a tumbler of toddy, it is high time that I stopped, and broke up the dangerous habit."

From that day Mr. Fletcher became a thorough-going temperance man.—*Canada Casket.*

THE object of cooking the food is to dissolve the adhesive substance which holds the fibers of food together, so that the digestive fluids can the more readily act upon every part of the food. "The starch granules of corn, wheat, rye, and other grains, with those of the potato, turnip, and other vegetables, are very difficult of digestion in a raw state. The digestive fluids act upon them slowly and only with great difficulty, owing to their insolubility. When subjected to heat, these granules swell very greatly in size, and rupture, when they become easily soluble. This effect of heat is familiarly illustrated in the parching of corn, the effect upon the whole kernel being due to a similar effect upon each individual granule. The indigestibility of raw fruits is due to unruptured starch granules which they contain; hence they are improved by cooking."—*Pacific Journal of Health.*

News and Notes.

RELIGIOUS.

—The London *Jewish Chronicle* thinks that a Pan-Judiac Conference should be held at an early day. There has not been such an assembly for more than three centuries.

—It is stated that Berlin has a population of one million, only 2 per cent of which go to public worship. With nearly four hundred thousand people in Hamburg, only five thousand attend worship.

—It is said that the religious condition of Germany is more hopeful than it was twenty years ago. Utter skepticism is less common, and Christian faith is more active. It should, however, be remembered in this connection, that the standard of Christian faith is not now what it was even twenty years ago; and that the church has become so very liberal that it is no longer necessary for one to believe much if any of the Bible in order to be called a Christian.

—According to figures presented at the Pan-Presbyterian Council in London, the various bodies of Presbyterians in the world number 1,392 presbyteries, 25,689 pastoral charges, 27,966 separate congregations, 3,448,225 communicants, and 2,879,721 Sunday-school scholars. It is claimed that these figures come short of the truth, and that the whole number of Presbyterian communicants in the world is not less than 4,000,000, representing five times that number of adherents.

—It is stated that the priest in charge of St. Mary's Church at Millhausen, Ind., who returned recently from Rome, where he had an audience with the Pope, says that the Pope may leave Rome at any time. He will probably go to Spain, where he is invited, and is sure of a cordial reception. The headquarters of the Catholic Church will then be located at Madrid. Even now preparations are being made for the departure, which, it is said, is liable to take place at any moment.

—The Pope is making strenuous efforts to secure an alliance with England. A recent London dispatch says: "Monsieur Persico's mission to Ireland is finally closed. The Vatican has countermanded the order for his return to Ireland, and directed him to remain in London and negotiate for the resumption of diplomatic relations with Great Britain. All the Irish Catholic prelates and a section of those in England, headed by Cardinal Manning, have vainly brought pressure upon the Vatican with a view to the recall of Persico. The Vatican's policy of a closer alliance with the English Government keeps Persico here as a special envoy. He has had two private interviews with the queen."

SECULAR.

—September 6 over 12,000 spinners struck at Bolton, England.

—On the night of September 6 the post-office at Cutler, Ind., was blown up with dynamite.

—It is reported that 1,000 children have died of measles in Santiago, Chili, in the last two months.

—Snow-sheds to the amount of 3,000 feet have recently been burned on the Central Pacific Railroad.

—Nine persons were killed and thirteen seriously injured by a railroad accident in France on the 4th inst.

—De Lesseps has again assured the public that the ten locks on the Panama Canal will be completed by 1890.

—A bill has passed both Houses of Congress for the total exclusion of all Chinese laborers from the United States.

—Seventy new cases of yellow fever were reported in Jacksonville, Fla., for the twenty-four hours ending at 6 p. m. September 7.

—Wet weather and high water have damaged the cotton and corn crops to the amount of about a million dollars in South Carolina.

—The State of Texas, through its commissioners, has refused to accept the new State House, claiming that it is not built according to contract.

—On the night of September 5 a heavy frost did immense damage to crops in portions of New Hampshire, Vermont, Rhode Island and New York.

—Several vessels were wrecked at Havana, Cuba, on the 5th inst., by a cyclone. Two sailors were drowned and quite a number of persons were injured.

—It is said that King Leopold, through Cardinal Schieffino, has offered the Pope a residence in Belgium in the event of the necessity arising for him to leave Rome.

—The Pope, assisted by Abbot Pessuts as editor, is writing a history of Rome in the Middle Ages. Particular attention is to be paid to the period of Gregory the Great.

—An Iowa judge has given the prohibition law of that State a stab in the back, by deciding that under it a man cannot lawfully manufacture cider for use in his own family.

—Several fatal accidents have already occurred this fall at political gatherings. The last one reported was the bursting of a cannon at Tulare, Cal., which instantly killed one of the by-standers.

—The recent Catholic Congress at Freiburg, Germany, unanimously adopted resolutions in favor of the temporal power of the Pope, and condemning the Italian penal laws affecting the clergy.

—By the explosion of a steam thresher at Seymour, Ind., on the 6th inst., one man was instantly killed, two others were fatally injured, and some four or five were scalded more or less seriously.

—A royal decree has been published in Spain, providing for energetic action against the spread of phylloxera. It advises the importation of hardier American vines, and the study of the growth of vines.

—Advices from Sag Harbor, L. I., under date of September 8, state that Mrs. Harriet Beecher Stowe is dying at the residence of Rev. Charles E. Stowe, near that place. Mrs. Stowe is seventy-seven years of age.

—September 4 the American workmen in the rolling mill at Coshocton, Pa., began a crusade against the Italians and Hungarians, sending a notice to them to leave. Several collisions occurred, and a number of Italians left.

—The statement is made that the Pope has recently had several audiences with the Russian envoy now in Rome, and is completing a concordat with the Czar, giving a large share of religious liberty to the Polish and Russian Catholics.

—A dispatch from Jacksonville, Fla., under date of September 5, says: "The official bulletin for the twenty-four hours ending at 6 p. m. is as follows: New cases, 51; deaths, 5; total number of cases to date, 388; total number of deaths, 42."

—The first death from hydrophobia in Santa Fe, N. M., occurred in that city on the 2d inst. The victim was a seven-year-old boy. He was bitten by a pet dog thirty days before his death, and was apparently healthy till five days before his death.

—September 6 two freight trains collided on the Council Bluffs and Kansas City Railway in Iowa. Both were running at a high speed, and both crews jumped. The trains were loaded with merchandise, and nearly the entire cargo was lost. The damage is about \$100,000.

—English schools are not, as yet, absolutely free to all; but the advocates of free education demand that schools shall not only be absolutely free, with books furnished gratis to those too poor to pay for them, but that luncheon shall also be provided without cost to the poor scholars.

—Another Nihilist plot has been unearthed in St. Petersburg. The conspirators, who had their headquarters near the imperial palace, were raided by the police, who captured twelve men and three women. The police also secured a number of bombs. Several arrests were subsequently made.

—August 20 about 500 dervishes attacked an Egyptian fort near Wady Halfa, and captured a portion of it. The Egyptians received re-inforcements from Wady Halfa, and finally succeeded in driving out the dervishes, killing more than 100 of them. The Egyptian loss was 16 killed and 27 wounded.

—September 3 Frank E. McGurrin, of Salt Lake, gave an exhibition of his skill on the type-writer in Chicago. He wrote from dictation at the rate of one hundred and eight and three-fifths words per minute, beating all previous records. When blindfolded he wrote one hundred and seven words per minute.

—It is now proposed to entirely depopulate Jacksonville, Fla., in order to stamp out the yellow fever. It is feared, however, that the disease cannot be confined to that city, but that it will spread to other places. Dr. Gray, of Palaka, Fla., is of the opinion that it is only a question of a few days when the fever will reach St. Augustine. No cessation of the plague can be hoped for till frost comes in November.

—During the first six months of 1888 the business of the Southern Pacific system of railroads was over thirty-seven per cent. greater than for the corresponding period in 1887. The increase on through tonnage was sixty-three per cent.; local tonnage, twenty-six per cent.; through passengers, forty-eight per cent., and local passengers, twenty-three per cent. The increase in earnings was forty-two per cent., or \$21,309,000 as against \$16,870,000 for the first six months of 1887.

—A late London dispatch states that the African lakes expedition, under command of Captain Lugard, had a fight with Arab slave dealers in Nymasi district, June 16. Several black allies were killed, and Captain Lugard was wounded. The Arab losses are unknown. It is believed that the Arabs retained their position.

—Early on the morning of September 2, several warehouses in the city of Baltimore were destroyed by fire, and seven firemen perished in the flames. The unfortunate men were imprisoned by falling brick and iron, and were literally roasted alive, groans being heard to issue from the ruins more than an hour after the walls fell.

—September 6, on the occasion of the trial, at Arthurstown, of one of the Redmond Brothers, a member of Parliament, for violation of the Crimes Act, the police charged the crowd of people assembled outside the court. The police clubbed the people with their rifles, and dispersed them violently. Many were seriously injured.

—General Boulanger, the irrepressible Frenchman who has for a long time been keeping himself and not a few of his countrymen in hot water, is said to have the support of the monarchists and of the Catholic Church. Boulanger is said to have pledged himself to maintain the vested rights of the church. That would of course endear him to the heart of every papist.

—Serious race troubles have broken out in Fort Bend County, Texas. Five hundred negroes were ordered to leave the county, which they declined to do, and at last accounts forty white men, armed with Winchester rifles, were on their way to enforce the demand. The negroes are charged with being bad characters. Governor Ross has ordered out the militia.

—A vessel which arrived at Gloucester, Mass., from Iceland on the 8th inst. brought the intelligence that in a single storm last April 6 French fishing vessels and 137 men were lost on the coast of that island. Three hundred men were left destitute on the island for months, until a steamer arrived and took them away. They suffered much because of insufficient food.

—A St. Petersburg dispatch of September 6 says that the northern Afghans have revolted and proclaimed Ishak Khan Ameer. A battle had taken place, the result of which was not known. A civil war is probable, which will complicate Abdurrahman Khan's relations with his neighbors unless he be promptly suppressed, and there are doubts if this can be accomplished.

—An improved method of oiling the waters has been patented in Germany. A rocket, to which is attached a cylinder filled with oil, can be fired with accuracy from the ship, and when it explodes the oil is scattered just where it is wanted. By the explosion of five rockets at a distance of from 1,200 to 1,500 feet from a ship a space of 1,500 to 2,000 square feet of water was covered with oil, and the waves were at once smoothed.

—Quite a sensation was occasioned in Washington a few days since by the report that an English officer had secured complete plans of our coast defenses and copies of our submerged torpedo charts. Later, however, it transpired that the officer had visited Washington for that purpose but had failed to get any information not in possession of the public generally. It is stated, however, that in view of the attempt, and the strained relations with Canada, the torpedo charts will be at once overhauled and re-arranged.

—The price for which Miss Kate Field has sold her influence to the California Viticultural Association is \$2,500. It is stated that the president of the commission which employed her to preach the "gospel of the grape" is overjoyed at his good bargain, and says that "her work will be worth nearer \$25,000 than the sum she will receive." Perhaps possibly the fact that Miss Field is simply the paid drummer of California liquor manufacturers and dealers, may not add much to her influence; it is but right, however, that the public should understand the matter.

Obituary.

MORRISON.—Died, at Nevada City, Cal., Aug. 17, 1888, Brother S. M. Morrison, aged 84 years, 11 months, and 14 days. For forty years of his life Brother Morrison was a consistent member of the M. E. Church. About eight years ago he heard and accepted the Third Angel's Message, and from that time till his death he was an earnest advocate of present truth. When I last saw him, some four days before his death, though his body was racked with pain, his mind was clear, and he was rejoicing in the hope of a glorious immortality when Jesus comes.

T. R. ANGOVE.

Publishers' Department.

RECEIPTS.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not appear in due time, and if books ordered by mail are not received, please notify us. All other business is acknowledged below.

1. REMIT by Bank Draft, Money Order, or Express Order.
2. If Postal Note or paper money is sent, register the letter.
3. Drafts should be made payable to the PACIFIC PRESS, on New York or San Francisco banks. Those written on other banks cost us exchange.

CALIFORNIA CONFERENCE FUND.—Eureka \$85, C A Newbie \$4.40, Ferndale \$20.50, J M McBrown \$6.15.

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VALUABLE BOOKS.

PROTESTANT theocratical ideas, or ideas favoring the union of religion and the State, are gaining ground in this nation with dangerous rapidity. The bold encroachments of the Catholic Church, and the hardly less bold encroachments of the Protestant churches, upon the civil power in this country, are both movements which deserve the most careful watching. Books which throw light upon these questions make most important reading just now. It is therefore with pleasure that we call special attention to three books which should be diligently studied by all. The first is,

"THE PAPACY AND THE CIVIL POWER."

This is a book written by Hon. R. W. Thompson, Secretary of the Navy under President Hayes's administration. It consists of twenty-three chapters, on the claims, the teachings, and the history of the Papacy in its relation to the civil power; with an appendix containing "The Bishop's Oath," "The Third Article of the Pastoral Letter of the Second National Council of Baltimore," "The Encyclical Letter of Pope Pius IX.," and "The Syllabus of Pope Pius IX." We have not space now for extracts; we can only say here that it is a perfect mine of invaluable information in regard to the meddling of the Papacy with the civil power, from the time of Constantine to this day, both in Europe and our own country. It has 750 well-printed pages, and is sold for \$3.00, post-paid. Not a family in the land should be without it. Send for a copy, and read it, and you will say so too.

The next is,

"THE EMANCIPATION OF MASSACHUSETTS."

This is a sketch of the establishment and working of the Puritan theocracy in Massachusetts, and her emancipation from it. It gives some—enough certainly—of the naked facts in regard to the cruel oppressions practiced by those who, to use Doctor Schaff's expression, "came from Europe to seek freedom for themselves, and then inconsistently denied it to others, from fear of losing the monopoly." Here, from original documents, is set down the record of some of the hideous enormities inflicted upon the Baptists, the Quakers, the witches, and other dissenters from the established religion, by the ruling preachers, to whom, says Bancroft, "in their self-righteousness, it never occurred that vanity and love of power had blinded their judgment." From two or three statements it would seem that the author of the book is a skeptic, but that does not lessen the value of the facts which he sets forth. And just now, when the National Reform Association, aided by the Prohibition party and the Woman's Christian Temperance Union, is about to restore such a rule and make it national; and while a Constitutional amendment to that effect is pending in the national Legislature; the important lesson to be derived from these facts should be fastened upon the mind of every person in the nation—the lesson that no ecclesiastics can ever safely be intrusted with the

control of the civil power. The book has 382 pages, and will be sent post-paid for \$1.50.

The third of these books is,

"CHURCH AND STATE IN THE UNITED STATES."

This book is an enlargement of the inaugural address delivered by Philip Schaff at his induction into the professorship of church history in Union Theological Seminary, New York City. It states sound principles in regard to religious liberty, and the rights of conscience. It gives much valuable information upon the subject of the national and the State constitutions, and upon religious liberty in the countries of modern Europe. In discussing "The Nation and Christianity," and "The Connecting Links between Church and State," the author is inconsistent with the genuine principles which he lays down in the beginning of the book. Here he inculcates the idea that there is already in this nation a union of Church and State, while the object of the book at the beginning is to maintain the propriety of a separation between the Church and the State. The doctor, like thousands of others, is led into this inconsistency by the demand for Sunday laws. Anybody who studies the first parts of the book will have no difficulty in detecting the inconsistency of this part, nor will he find any difficulty in relegating it to that "limbo large and broad" to which it belongs. Yet even this part, inconsistent as it is, is not wholly without value, for it, with the judicial decisions accompanying it, serves most admirably to display the miserable sophistry under which even State Supreme Courts are willing to cloak Church and State ideas, and give Papal principles the sanction of the final judicial decisions in the highest courts of States, particularly New York and Pennsylvania. The book has 161 large pages, and will be sent post-paid for \$1.50.

All these books are for sale by Pacific Press, Oakland, California. Address accordingly.

AN ELEMENTARY GEOGRAPHY.

We have received a copy of "Potter's New Elementary Geography," by Miss Eliza H. Morton; and, from a careful examination of the general plan and some of the details of the work, we believe it to be an excellent thing. Miss Morton has the reputation of being a superior teacher in the science of geography; and the methods which she has used with so much success in the school-room are incorporated in this book. There is a special edition for teachers, which gives complete general outline of oral instruction, also a model oral lesson, and hints for the teaching of each lesson in the book. The teacher is not only advised to use material objects, pictures, etc., for illustrating the subject, but is told just what to employ in connection with each lesson. It seems as though with the aid of this book anyone who has any gift whatever for teaching, could take young children and get them deeply interested in geography. What is best of all is that the subject is so naturally presented that the children would not be unduly taxed, yet would be sure to remember what they learned. The book is well illustrated with really good cuts, but unfortunately the printer has ruined the effect of many of them by poor workmanship. The appearance of the book, as a whole, however, is very neat and attractive.

PACIFIC HEALTH JOURNAL AND TEMPERANCE ADVOCATE.

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BETWEEN CHRIST AND SATAN

DURING THE CHRISTIAN DISPENSATION.

By MRS. E. G. WHITE.

Author of "The Life of Christ," "Sketches from the Life of Paul," "Bible Sanctification," and Other Popular Works.

THIS volume presents the most wonderful and intensely interesting history that has ever been written of the great conflict between Christianity and the Powers of Darkness, as illustrated in the lives of Christian martyrs and reformers on the one hand, and wicked men and persecuting powers on the other. Beginning with our Lord's great prophecy given while viewing Jerusalem from the Mount of Olives, this book outlines the history of the whole dispensation down to the time when "Sin and sinners are no more; God's entire universe is clean; and the great controversy is forever ended."

Below we give a brief synopsis of the subjects considered—Destruction of Jerusalem; Persecutions in the First Centuries; The Roman Church; The Waldenses; Early Reformers; Luther's Separation from Rome; Luther before the Diet; Progress of the Reformation; Protest of the Princes; Later Reformers; The Two Witnesses; God Honors the Humble; William Miller and His Work; The First, Second, and Third Angels' Messages; The Tarrying Time; The Midnight Cry; The Sanctuary and 2300 Days; An Open and a Shut Door; Modern Revivals; The Investigative Judgment; Origin of Evil; Enmity between Man and Satan; Agency of Evil Spirits; The Snares of Satan; The First Great Deception; Ancient and Modern Spiritualism; Character and Aims of the Papacy; The Coming Conflict; The Scriptures a Safeguard; The Loud Cry of Rev. 18; The Time of Trouble; God's People Delivered; Desolation of the Earth; The Controversy Ended.

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Address, PACIFIC PRESS, Oakland, Cal.

The Signs of the Times.

OAKLAND, CAL., SIXTH-DAY, SEPTEMBER 14, 1888.

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.

CAMP-MEETINGS FOR 1888.

KANSAS, Neodesha, Wilson Co.,	Sept.	13-23
COLORADO, Denver,	"	18-25
CALIFORNIA, Oakland,	Sept. 20 to	Oct. 2
MICHIGAN, Grand Rapids,	"	25 " 2
KANSAS (German), Aiken,	Oct.	3-8
MISSOURI, Kansas City,	"	2-9
TENNESSEE, Guthrie, Ky.,	"	2-9

To the question, "Is there anything on the tobacco question that would be useful to place in the hands of a boy of eight or ten who is learning to smoke?" the *Youth's Companion* gives the following apt reply: "Probably not. There is something, however, that might be useful to place in the hand of his father by way of a deterrent." We have heard of such a thing being used with good effect.

"How to Treat Your Brother-in-law," was announced as the subject of the discourse at one of the Oakland churches last Sunday evening. No doubt the preacher who selected that sensational topic would say that his discourse was a "practical" one; but we cannot imagine what connection it has with the gospel. Many ministers act as though their hearers were all converted, and sure of Heaven, and that all they have to do is to amuse them on the passage.

THE *Rescue* mentions the rule of the Napa College, prohibiting "the use of tobacco in all forms, and of all intoxicating liquors," and says: "If it be true that this is the only institution where these are made an issue, it clearly indicates where our children should be sent for education, without fear of contamination, or initiation into evil habits." But it is not true, for Healdsburg College has from the beginning strictly prohibited the use of tobacco and liquor. Neither one has ever been used about the institution, and no one who used either would be received. A place of any kind where there is a more lively, healthful moral influence than at Healdsburg College would be hard to find.

At the time of writing this item, Sunday, September 9, work on the camp-ground is progressing finely. The large preaching pavilion, 100x150 feet in size, is up and carpeted. Besides this, there are the sixty-foot book tent, the restaurant tent, the store, and a dozen family tents ready for occupancy, and indeed some of them are already occupied. A good company of men are working faithfully, and we are sure that as far as depends on the committee, no item of necessary preparation for a successful camp-meeting will remain unfinished by the 20th of the month, when the meeting begins. We hope that at that time the people will have done everything on their part, and will be there in large numbers.

"PROPHETIC LIGHTS" is the name of one of the neatest books that has ever been issued by the Pacific Press Publishing Company. It contains one-hundred and eighty pages, 4½x7 inches in size, with five full-page engravings, and numerous smaller ones. The book is devoted, as the name indicates, to a consideration of some of the lights that shine from the Bible for the instruction of men during the night of time. Each chapter is complete in itself, yet there is a general connection. Beginning with some of the prophecies concerning the first advent of Christ, and their fulfillment, it takes up some of the prophecies concerning nations, that have been fulfilled

in a remarkable manner, and then presents other predictions from the same word, which, from a knowledge of the past, we are sure must also be fulfilled to the letter. No theories are advanced, but every prophecy noted is explained by the plain declarations of the Bible itself, and history. The illustrations are all new, and were designed especially for this book. Each one is a study in itself, and aids much in making the Scripture narrative or prediction more vivid. Everyone who has seen the book is delighted with it. It is in two styles of binding, paper and cloth. The paper edition is intended solely for circulation with the SIGNS OF THE TIMES. Price in cloth binding, with original design in cover, embossed in gold and jet, \$1.25.

ONE of the State deputies of the order of Good Templars reports that the night selected for the institution of a lodge was "prayer-meeting night," but that the two churches in the community adjourned their meetings, and "came in and helped us, both ministers becoming charter members;" which the *Rescue* declares to be "a fact on which both the ministers and the order are to be congratulated." Perhaps the order may be congratulated, but the cause of temperance cannot be. When any professedly temperance work becomes a rival of the church, its usefulness as a temperance concern is gone, for there cannot be any real temperance that is not Christian temperance. We have in this another proof of the fact, which we have known for a long time, that the success of the order of Good Templars bears no relation to the success of the cause of temperance. Temperance has nothing whatever to do with secrecy.

A NEW book just issued by the Pacific Press Publishing Company, and one which should have a wide circulation, is "Fathers of the Catholic Church," a brief examination of the "falling away" of the church in the first three centuries, and of the causes which led to the great apostasy. People who have listened to learned discourses about the Fathers as staunch supporters of orthodoxy, should get this book and find out just what kind of men they were. Ample quotations are made from the writings of some of the most prominent of them; and valuable information is given concerning many customs of the church. Following is the table of contents:—

The Heathen World; Heathen Philosophy; The Apostolic Church; The Fathers; The "Epistle of Barnabas;" Hermas and Clement; The "Epistles of Ignatius;" The "Teaching of the Apostles;" Irenaeus; Justin Martyr; Clement of Alexandria; Tertullian; Origen; The Great Apostasy—Heathen and Catholic Mysteries; Perversion of the Ordinance of Baptism; Sign of the Cross and Images; Purgatory and Prayers for the Dead; "Pious" Frauds; Immorality in the Church; Relic and Martyr-Worship; Sunday and Christmas; Sun-worship and Sunday; Growth of Papal Assumption; Appendices.

A copious index enables the reader to find at a moment's notice any statement by any author that is quoted in the book. Contains nearly 400 pages, bound in cloth, gold title on side. Price, \$1.00.

A SUBSCRIBER wishes to know if the SIGNS approves of Adventists being in common attendance on the meetings of the Salvation Army, of their speaking in their meetings, and partaking with them of ice-cream suppers.

We consider the methods of the Salvation Army to be the worst sort of a caricature on religion, and we cannot understand the condition of mind which will enable a well-instructed Christian man to find any pleasure in them. That there are conscientious and respectable people among them, is nothing to the point; the fact remains that their proceedings have more in common with the circus or the minstrel show than with Christianity. We are not prepared to admit that they do any good. Their preaching is all emotional and destitute of practical Christian instruction, for the reason that few if any of their speakers have any Christian experience. We cannot believe that men who have just come from the

bar-room and the gambling-table, and who have been "converted" by a big noise, are capable of leading people to Christ.

Besides this, the language used by the speakers of the army is irreverent, and sometimes as shocking to the sensibilities as intentional swearing. We have never seen anything entertaining or instructive either on the streets or in the few barrack meetings that we have attended; and we would most earnestly protest against anybody's attending their meetings out of curiosity, since no one can afford to hear sacred names and subjects handled in so flip-pant a manner. The *War Cry* is the organ of the Army, and here is an utterance clipped from the issue of February 10:—

"Right here, I want to say that I believe the word 'faith' is the most unfortunate one to be found between the leaves of the New Testament. I can't believe in a God like the God of Moses. I can't believe in a God who would come down in anger and swear, and call for vengeance, and who had to be reminded by a man like Moses of his promise to save a certain people."

This language, which was part of a speech, was "heartily commended" by another speaker. That it is downright infidelity no one need be told. Our opinion, in short, is that the Army tends to beget irreverence and immodesty on the part of its members, and contempt for religion on the part of on-lookers.

THE finest thing that has come to our table for a long time is the new catalogue descriptive of the Medical and Surgical Sanitarium, Battle Creek, Mich. Although we are quite familiar with the institution and its workings, we read the description from beginning to end, and enjoyed it. Whoever sees and reads it, will second our statement that to see such an institution is almost worth making a trip to Michigan. And the best of it is, the description is not in the least exaggerated. The managers announce that they are willing to be held to a rigid account for every statement or representation made. The illustrations are from photographs, so that they are exact copies of what they claim to represent; and they are gems. Whoever is so fortunate as to get one will be sure to preserve it, for it is worth keeping.

WE are not above making mistakes, nor above correcting them when we have made them. Last week we said that the camp-meeting at Tramelan, Switzerland, would be in session at the time of the California camp-meeting. We were just one month out of the way. The Tramelan camp-meeting was held August 22-26.

BAGGAGE FOR THE OAKLAND CAMP-GROUND.

BAGGAGE will be brought from San Francisco to the camp-ground for twenty-five cents a piece. People who come in on the train can take their checks to the express company's office, 28 Market Street, about a block from the ferry, leaving directions, and their baggage will follow them over as soon as possible. Do not give your checks to agents on the train, unless you wish to pay fifty cents or a dollar for having a trunk brought across the bay.

Parties landing at Sixteenth Street or First and Market, Oakland, may hand their checks to an agent from the camp-ground, who will be so designated. Trunks will be carried to the ground from either of the last-named stations for fifteen cents apiece. Read these directions carefully, and don't forget them.

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