

THE Signs of the Times

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

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The Signs of the Times.

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I LOOK TO THEE.

I look to Thee in every need,
And never look in vain:
I feel Thy strong and tender love,
And all is well again.
The thought of Thee is mightier far
Than sin, and pain, and sorrow are.

Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road;
But let me only think of Thee,
And then new heart springs up in me.

The calmness bends serene above,
My restlessness to still;
Around me flows Thy quick'ning life,
To nerve my faltering will;
Thy presence fills my solitude,
Thy providence turns all to good.

Embosomed deep in Thy dear love,
Held in Thy law I stand;
Thy hand in all things I behold,
And all things in Thy hand;
Thou leadest me by unsought ways,
And turns't my mourning into praise.

—Longfellow.

General Articles.

THE NEED OF EARNESTNESS.

BY MRS. E. G. WHITE.

WE must not take the word of any man as authoritative on matters that concern our eternal interests. We must go to the Scriptures for ourselves. We must search for truth as for hidden treasures. No man can pay a redemption price for our souls; and those who stand condemned at the bar of God because they believed the testimony of man rather than the testimony of God, will appreciate the worth of the word of God. Those who deceived them cannot save their souls, nor the souls that they were instrumental in leading into error, away from Christ and the truth. God's word was given to lead men into truth, but many did not search its pages for themselves, and thus they were separated from him by wicked works.

The time in which we live is full of peril. Although Noah, and Job, and Daniel were in the land, they could not save son or daughter. They could only deliver their own souls by their righteousness. We must individually stand or fall for ourselves, as we shall be judged by the great moral standard of God's holy law. We must watch. We must pray. We must search the Scriptures. We must know that we have a foundation for our faith. The cross of Calvary reveals the fact that if sin is found upon us, we shall hear the word, "Depart, ye workers of iniquity." We want to dig deep, and lay a sure foundation. We should be in earnest to obtain a living experience for ourselves. We must be partakers of the divine nature, if we would not be found warring against the divine law. We want our sins blotted out, and our names written in the Lamb's book of life. We must be joined to Christ, grow up in him, and become like him in character and spirit. If we are thus united to Christ, we shall feel our constant dependence upon him. We shall see that there is nothing in us to make us self-sufficient, nothing in us in which we can trust; therefore we shall be clothed with humility.

I would that our eyes could be opened to see and to realize our danger of departing from the principles of God's law. Jesus, the world's Redeemer, the adorable Son of God, agonized with the Father, with strong crying and tears. This was not on his own account; but because we feel so little our need of fervent, earnest prayer; because we see so little our danger. He wept because we have no tears to shed. Our hearts are in danger of becoming hard and unimpressible.

We should seek more and more for the light and knowledge that we so much need. We want the grace of God abundantly bestowed upon us, that we may flourish as the palm-tree. We are in danger of losing our souls, because of confidence in self. We want to see our great need of a daily connection with Christ. We want to see that he alone can cleanse us from all unrighteousness. He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Why are our hearts so cold? Why is our service so lifeless?

Let us arise in faith, and press closer to Je-

sus. Let us rejoice in his love. We may obtain the most precious victories. There is help for us in God. Let us grasp the promises, and look to Calvary. Jesus died to save us from sin; then let us cease to sin, and open the heart wide, that he may come in and abide with us.

The loveliness of the character of Christ, must be seen in his followers. It was his delight to do the will of God. Zeal for the glory of God was the controlling power in his mind. His unlikeness to the world provoked the bitter hostility of those who hated truth and righteousness. Because he would give no license for the exercise of the evil passions of our nature, he aroused the fiercest opposition and enmity.

The spotless Son of God was derided and mocked because of his unswerving obedience to the principle of God's holy law. So it will be with all who live godly in Christ Jesus.

Let no one talk of an easy religion. Let no one imagine that the path to Heaven is smooth and pleasant, that there is nothing to do but to believe. We are to be workers together with God; and through diligent and painstaking effort alone, can the conditions of the promises be met. The words of inspiration declare that "faith without works is dead, being alone." We are exhorted to "fight the good fight of faith." We are to wrestle with unseen foes, to labor, to watch, to strive to enter in at the strait gate; for many will be content with simple seeking, and will fail of an entrance. "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat;" but "strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it."

We are enjoined to work out our own salvation with fear and trembling, "for it is God which worketh in you both to will and to do of his good pleasure." We are required to take upon our necks the yoke of Christ, because every good impulse comes from the Spirit of God, and we are quickened to earnest effort for a higher life. We are to strive to repress every word that implies a doubt; for doubt spoken, is a seed sown in the minds of others, and eternity alone will reveal the result. Here is the conflict, to keep back words that we are inclined to speak against

God and each other; for "by thy words thou shalt be justified, and by thy words thou shalt be condemned." Our words are influences that impress the minds of others, and they are reflected in every direction. Shall we cast suspicion upon others? Shall we start the root of bitterness whereby many shall be defiled? Religion is a principle to be carried out in practical life, and developed in character and actions. We are ever to represent Jesus. We are to comfort, uphold, and encourage our brethren. We are to strengthen those who are weak in moral power. Oh! be sure that you do not misrepresent the character of your divine Lord by claiming to be sons and daughters of God, while speaking and acting like the children of the wicked one. Do not leave a false impression upon the minds of unbelievers, that Christians are a gloomy, unhappy people. Why should we be unhappy? If our feet are in the royal path cast up for the ransomed of the Lord to walk in, what is there that can make us unhappy and restless?

Have not some of you mistaken the way, and taken the wrong path? Shall we not search carefully, and see whether or not we have real Bible religion? Let us ponder the warnings, instructions, and promises of God, until our souls burn within us, and our whole desire is to stand by the side of Jesus, and wear his yoke, and bear his burden, and find rest unto our souls.

CLEANSETH FROM SIN.

AN old blind man, who was very ill, was taken to a hospital in London to die. He had a little granddaughter, who used to go in every day to read the Bible to him. One day she was reading the first chapter of the first epistle of St. John. Presently she came to these beautiful words, and read them out: "The blood of Jesus Christ his Son cleanseth us from all sin."

On hearing this verse read, the old man raised himself in his bed, and said to his little granddaughter with great earnestness, "Is that there, my dear?"

"Yes, grandpa."

"Then read it again. I never heard such blessed words before."

She read the verse again: "The blood of Jesus Christ his Son cleanseth us from all sin."

"You are quite sure those words are there?"

"Yes, quite sure, grandpa."

"Then take my hand and lay my finger on that wonderful verse. I cannot see it, but I want to feel it."

So she took the old blind man's hand, and placed his bony finger on the verse, when he said, "Now read it to me again."

With a soft, sweet voice she read, "The blood of Jesus Christ his Son cleanseth us from all sin."

"You are quite sure these words are there?"

"Yes, grandpa, quite sure."

"Then if anyone should ask you how I died, say I died in the faith of these words: 'The blood of Jesus Christ his Son cleanseth us from all sin.'"

After this the old man withdrew his hand, his head fell softly back on his pillow, and he passed peacefully away.—Selected.

THE PAPACY.

THERE are two things of which I wish to remark concerning the Papacy; the *first* is, of its present and strangely menacing aspect. The Protestant world long since settled the fact that this strangely abnormal ecclesiastical power was antichristian; that whatever it might have been once, the Church of Rome is a fallen church; that in the early ages its office-bearers became enamored of the peculiarities of pagan Rome; they became ambitious, unspiritual, and conceived the notion that the church of God might take to herself the peculiarities of pagan Rome, and by a species of metamorphosing might make them her own. So that her type of Christianity is as essentially pagan as it is Christian. In no other way can any man conceive how a people calling themselves Christian could become so grossly and hopelessly idolatrous.

But more than this: . . . the governors of the Church of Rome became ambitious and conceived the utterly unchristian-like thought of putting together in indissoluble bands the church and the world. So that instead of a humble bishop, the Church of Rome had for her chief pastor a lordly, pretentious, wicked prince. Following this came prescriptions, persecutions, and the moral and spiritual blight which culminated in the world's Dark Ages.

It would seem as if when once the Christian world had loosed itself from the iron grip of such a power, it would be beyond any known power or influence to cajole, persuade, or compel it to again submit to the Papacy. And such I believe is the prevalent judgment of thoughtful people. But at the same time not a few of our best thinkers and writers assure us there certainly is danger in this direction. *First*, the champions of the Papacy often indulge in the open boast that they will not long hence recover their former standing; and they especially anticipate holding in their hands the reins of this republic. . . . Heaven grant that time may never come! And yet, who that has studied the matter does not feel that, with time, such is the all but inevitable event of the future.

But there is another fact that impresses us most deeply. It is the blind, unthoughtful willingness with which many professed Protestants give their influence directly or indirectly in favor of the Papacy. We all know that in philosophy a large body attracts toward itself a smaller one. And the only reason why the Papacy does not immediately draw toward itself and absorb every smaller body in Christendom is in good measure because of what we call a Protestant conscience. The spirit of reformers and martyrs will not disappear while the church of God exists on the earth. But that there has been a lapse in the Protestant world, a pitiful decay of conscience, is well known to all who have carefully noted the moral aspect of our times. Take the following from a thousand facts that might be named:—

The New York *Independent*, of January 5, contributes a leading editorial with what seems

like an attempt to glorify the present Jesuitical Pope of Rome. The editor says: "We esteem him as a man and as a Christian, and offer him our tribute of respect." Think of this! A representative Protestant saying such words of the man who stands at the head of the ecclesiastico-political power, that for centuries has persecuted to the death all who refused to recognize his authority, and which to-day is prevented from the same *régime* only by political circumstances which it cannot control, as this editor well knows. But listen, farther on this able and professedly Protestant editor says: "And so we wish Pope Leo, of that name the thirteenth, continued health, a long reign, and Godspeed in his liberalizing policy." Briefly, what is the one event which will for all time stand as the distinguishing fact of the reign and "liberalizing policy" of Leo XIII.? I reply, *the re-instating of Jesuitism*. The word "Jesuitism" stands as the synonym of all that has been regarded as ecclesiastically and politically dishonest. It stands for an institution that has shown itself the most wickedly treacherous, and the most mortal enemy to all and every institution precious to a Christian civilization. It has been proscribed and expelled from every kingdom in Europe, if I am correctly informed. All of which this editor must have known. And yet he, as if desirous of making known to the world this weakness, this blindness of an obsequious, fawning "Protestantism," wishes this man of blasphemous pretension a "Godspeed"! Does he not know that the only sane man in this world who blasphemously claims for himself the infallibility of God is this same Leo XIII.? And does he think he can wish such a man Godspeed without dishonoring his divine Master? Did this editor forget that "he that biddeth him Godspeed is partaker of his evil deeds"? 2 John 10, 11. . . .

But the *second* thing I wish to say is, that the Papacy is most clearly a subject of prophecy, and its present position can hardly fail of helping the student of prophecy in determining the age in which we live. "The judgment shall sit, and they shall take away his dominion [temporal power], to consume and to destroy it unto the end" (Dan. 7:26), clearly defines the present aspect of this power. For several successive years it suffered by a slow but steady consumption, until its temporalities are gone. . . . But at the same time it is as clearly revealed that the Papacy shall "make war" against the saints, and prevail against them until the Ancient of days comes (Dan. 7:21, 22). In verse 25 it is said of this power that it "shall wear out the saints of the Most High." And this expression "wear out" is marvelously significant.

But of the end it is written that the nations shall *hate* her, "and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." "Like a great millstone" cast into the sea, so "with violence shall that great city Babylon be thrown down, and shall be found no more at all."—*Rev. P. B. Morgan, M. D. (Episcopalian)*.

BIBLE FAITH.

FAITH is thus defined by the apostle: "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. But this definition is readily understood only by those who have faith. Faith is such a firm confidence in the word of God that it amounts to the most perfect assurance of the fulfillment of that which he has promised. Faith goes far beyond mere belief, for it is begotten in the soul by the Spirit of God, and while mere belief is dependent wholly upon evidence, faith is of itself "the evidence of things not seen."

But while this is true, we must not conclude that faith is independent of evidence. Says the apostle: "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. So, then, that *only* is faith which has for its foundation the word of God. Very many believe, or rather think, that certain things are true, or that certain things will be true in the future, simply because they desire to have them true; but such belief is not faith. It lacks every element of faith; for it does not have for its foundation the word of God, neither is it begotten by the Spirit of God.

Faith is the gift of God (Eph. 2:8), but unlike some other of Heaven's blessings, only so much of it is given as we live for. God gives his word, which is the seed of faith; he sends conviction of its truth by means of his Holy Spirit, and waters it abundantly from time to time; but the recipient, too, has a part to act; he must cultivate that which God has caused to spring up in his heart; he must woo the influence of the Spirit, and seek, not in his own feelings and wishes, but in the word of God, for those things which will cause his faith to grow and become strong.

God has promised salvation only on certain conditions, and no one has any right to expect salvation outside of those conditions. To believe that God will save us outside of those terms, is presumption and not faith. All the promises of God are conditional; and while faith humbly complies with the conditions in the strength which Christ imparts, claiming the blessings, not of merit, but of grace, presumption sets at naught the divine requirements, and claims benefits and blessings which the Lord has not promised.

Faith leads to obedience of all God's requirements; but presumption sets at naught the law of God, and makes void his word by reading into it the thoughts and desires of the carnal heart. Presumption leads the skeptic to reject the truth; it causes the moralist to hope for salvation upon his own merits; and deludes the false professor with the thought that in some way or other, church-membership will save him; in short, it deceives all who are not rooted and grounded upon the Rock of Ages by true faith.

The psalmist prayed: "Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression." This prayer was uttered

in view of the perfection of God's law (Ps. 19:7-13); and every truly Christian heart will not only adopt this sentiment, but will also put forth the petition: "Make me to go in the path of thy commandments; for therein do I delight."

C. P. BOLLMAN.

WHAT TO LIVE FOR.

BY FANNIE BOLTON.

YE who seek mid marts of men
For some object worth your strife,
Turning wearily as ye ken
All the emptiness of life,
All the worthlessness of living,
Seeking much, but never giving,
Let me tell you selfish doing
Bringeth naught but bitter ruing.

YOU who follow pleasure's path,
Seeking, seeking still for mirth,
'Tis like reaping aftermath
From the meadows of the earth.
So much toil for meager measure,
So much pain for so slight pleasure;
For 'tis true that selfish doing
Ends at last in bitter ruing.

Haven't you felt the pangs of pain
As you sought in eager quest
But some selfish joy to gain,
And in finding seemed unblest?
Haven't you felt the quest undo you?
Felt a searing influence through you,
As some hot breath through't the hours,
Blasts the beauty of the flowers?

Haven't you sought the roses bright
That, when grasped, fell into thorns?
Haven't you fled from gladder light,
And gone far beyond all morns?
Haven't you tasted pleasure's chalice
And found ashes? Seen her palace
Crumble into ruin, e'er entered?
Found a worm where all was centered?

Oh! this selfish life is vain,
Living only for an hour.
Know ye not a breath of pain
Sweeps from you with blasting power?
Know ye not your hollow laughter
Echoes in sad hearts long after?
And your poor unworthy doing
Brings to earth and Heaven ruing?

Hearts, poor hearts, that bleed with mine
At the thought of misspent days,
There's a life to live divine,
There are purer, holier ways,
There are pathways all through living,
Full of getting, and of giving,
Void of self, and void of ruing,
Filled with great, unselfish doing.

What to live for? Oh! for truth.
Live for what is pure and high.
Let love's glad, eternal youth
Light with earnestness your eye.
Turn from self to seek for others,
Turn from self to love your brothers.
Do the work that God can favor,
Laboring hard with Christ, your Saviour.

Oh! the blessing you will feel
As you lift the drooping hand,
Sweetly through your heart will steal
Tender music, low and grand.
As poor self is left for others,
You will find your loves and brothers.
You will find in unselfish living,
Something worth your noblest striving.

All your powers now seared and bound,
Under love will quick expand;
What you sought in vain, be found;
Life become an anthem grand.
Sweetly through your heart will thrill
Joy in doing Heaven's will;
And you'll see beyond your strife
Heaven's glad, eternal life.

If you are filled with prejudice, though Christ himself should walk by your side, you would not know him. The larger your faith and hope and desire, the more you are determined to see of goodness, the more you will see; for it is there, in all things and in every-body; and it only needs the seeing eye and the open heart to behold it.—George Dawson.

ROME AS AN "ALLY."

DURING the last few months there has been some discussion among Protestants as to their relation to Romanism, in view of the moral dangers of the age and nation. In the latest numbers of two missionary periodicals, several writers from regions where Romanism is powerful contribute the results of their experience in regard to the question as to whether Rome is to be welcomed and encouraged? They do this, not at all in concert, but merely in the course of the ordinary records of their work. How many Americans visit the home of the hero and martyr, John Huss, and have no conception of its spiritual condition. Of a recent religious service in Prague, Rev. Mr. Clark says in the *Missionary Herald*: "An intelligent woman who had been well educated was present for the first time, coming out of curiosity to see the sect that the priests rail against so vehemently. The ignorance of this educated Romanist is revealed by the question she asked: 'What book was that from which the preacher read?' Well informed in many books, and speaking several languages, she did not recognize the one Book." Of a procession of several hundred poor pilgrims, he adds: "They were on their way to the so-called holy mountain, twenty miles from Prague. It was a sad sight, and sadder still to think that not one of them had the words of Jesus. To go out upon the streets and give them New Testaments would secure prompt arrest."

Rev. Dr. Greene, in *The Church at Home and Abroad*, describes his visit to Guerrero, the scene of the recent martyrdom of three evangelical teachers in Mexico. He says: "Who could blame me if I laughed a bitter, sarcastic laugh when I remembered those who, despite such scenes enacted in all Romish lands, originated and executed by the Romish priesthood, still puzzle their brains and give flight to their eloquence in hypothetical reasoning to prove that the Romish Church is our 'ally' and not our foe? I do not believe it for a moment."

In the same periodical, Rev. Dr. Blackford writes from Nahia, Brazil, of a monk's mission that developed much popular hostility to evangelical work, with the following characteristic features: "During the 'mission' of the monks they had an *auto da fe*, and burned in a public square, before a huge cross, a number of Bibles and other books and tracts. They had the rabble all their own way, but the better portion of the people were thoroughly disgusted, and the affair will no doubt turn out for the furtherance of the cause.

"Here all abides in the same torpor of indifference. For a month to come a series of pagan festivals will afford amusement for the people of this great city, to the incalculable detriment of morals, religion, and even their temporal interests; and all in the name of the religion of Jesus. Popery is Satan's masterpiece."

It is not necessary for us to add any opinions of our own to these decided views of educated, consecrated men, who know by closest contact with the "ally" just what the alliance will accomplish.—N. Y. *Observer*.

“WHERE IS YOUR FAITH?”

THE importance of faith in the plan of redemption and salvation can hardly be overestimated. “Without faith it is impossible to please” God. The promises are to those who believe. “He that believeth and is baptized shall be saved.” “Being justified by faith,” says an apostle. “Believe on the Lord Jesus Christ, and thou shalt be saved.”

It seems that the first sin of our race arose from doubting the word of God. The wily tempter suggested a doubt of God’s veracity: “Yea, hath God said,” etc. Then follows the positive denial: “Thou shalt *not* surely die.” Now as doubting and unbelief resulted in sin, it is reasonable that faith in the word and promise of God should be made of great importance in the plan of saving men from sin. Unbelief leads us away from God; faith leads us back to God.

Faith is not sight. It takes hold of the naked promises of God. It does not believe that we shall be saved from our past sins, because we have done so well in keeping the commandments of God, but because we simply rely upon his promise of pardon. We believe God. We believe his love toward us. We believe on his Son, who is set forth as a propitiation for our sin. Our sins were laid upon him. We believe it, and accept him as our Saviour. We believe in the efficacy of the blood that cleanseth from all sin; and are *freely* justified by his grace.

But faith does not release us from our obligation to obey God and keep his commandments. “Do we then make void the law through faith? God forbid! yea, we establish the law.” If we simply believe for the remission of past sins, we acknowledge sin to be sinful, and the law which condemns it to be right. If doubt and unbelief lead to sin, faith leads us out of sin, which is the transgression of God’s law, back to obedience. The person that is saved by faith from his transgressions is no less careful to obey the good law that condemned him. He knows that it is right; that in justice it condemned him; and, consequently, it should be the rule of his future life. It was his transgressions of the holy, just, and good law that nailed Him who did no sin to the cross. To take license then to sin would crucify the Son of God afresh. Those who appreciate his grace in their salvation through faith in his blood cannot do this. The law has been honored in the death of the sinless One for our transgressions of it. It has been magnified, lauded, praised, not only in the teaching of Jesus Christ, but in his death for its transgression. His teaching established every jot and tittle of the law (Matt. 5:17-19), and his death for its transgression establishes it; and he that is saved from its curse by his death will praise, exalt, and establish it by future obedience.

Hence, while we realize the importance of faith in order to salvation, we will no less realize the importance of future obedience to the commandments of the law of God. While we rely solely on faith in Christ for pardon, we should live as though our final salvation

depended upon our future obedience. The saved in the kingdom of God will be those that have washed their robes of character and made them white in the blood of the Lamb. “The just shall live by faith.”

There is present truth in the unfolding of the plan of salvation. Do we believe it? Where is our faith? Are we growing strong in faith and love? Ah! there is danger. Our faith must be made perfect by works. Shall we be so unwise as to let our faith die, choked by the cares and love of the world, and finally fail of the great salvation which is so near? Those who lay hold on eternal life by faith, hold fast, and endure, will be saved. We may be saved; let us make it sure.

R. F. COTTRELL.

ECLECTIC BELIEVERS.

A LADY of considerable culture and intelligence, upon being asked by a Christian friend whether she believed the Bible, replied, after some hesitation: “Well, yes, and no. Some parts of the Bible I believe, and some parts I don’t believe.” The friend then said to her: “What parts of the Bible do you believe, and what parts do you reject?” To this question her answer was: “I believe those parts that seem to me *reasonable*, and those parts that seem to me *unreasonable* I reject.” “Then,” said the friend, “you do not believe the Bible as a *whole* and do not reject it as a *whole*.” “That is just my position,” she replied. “What I find in the Bible and think to be true, I believe; and what I find there and think to be false, I do not believe.” “One more question,” said the friend. “What rule do you adopt in deciding what you will accept as true and what you will reject as false?” She replied: “Why, of course, the rule of my own reason. What other rule shall I adopt?”

That woman, taking her upon her own showing, was an eclectic believer. She did not believe the whole Bible, and did not reject the whole, and did not believe anything contained in that book simply because it is there. She discriminated . . . and made her own reason the standard of judgment as between the true and the false in the Bible. In a word, she treated the Bible, not as a book of absolute authority in any sense, or in anything, but just as she would any other book, accepting what suited her notions, and rejecting what was contrary thereto. The Bible itself, either as a whole, or in any part of it, proved nothing to her mind, as a final authority. . . .

Alleged scientific discoveries have, in comparatively modern times, raised the question whether the writings of Moses, in the earlier chapters of the book of Genesis, relating to the creation of the world and the origin of man, are to be accepted as true, or discarded and virtually stricken out as not historical and merely mythical. The chapters are there, and what has the form and appearance of history is there; and there they have been from time immemorial, and there they will remain to the end of the world. What shall

be done with them? Shall they be treated as merely fabulous, or be regarded as a part of the “all Scripture” which, according to Paul, was “given by inspiration of God”?

Before the Christian believer decides to apply the eclectic and striking-out theory to this portion of the sacred volume, it would be well for him to think a moment, and see how much further he must carry the theory if he applies it here. “He must carry it into the ministry of Christ as recorded in the four gospels. Nothing is more certain than that Christ placed the *imprimatur* of his own authority upon the Old Testament Scriptures, including the writings of Moses, without the slightest qualification or reservation, or the remotest intimation that any part of these Scriptures was not to be accepted as of divine authority. This general statement everyone knows to be true who has made himself acquainted with the four gospels. If, then, upon the eclectic theory, we discard any part of the record which Moses has given, we must, upon the same theory, set aside and discard all that part of our Lord’s ministry which, upon his authority, establishes the truth of this record. We must conclude either that the evangelists have not correctly reported his ministry in this respect, or, if they have done so, that here he was mistaken, and committed his authority to that which is merely fabulous and without foundation in fact, or that he knowingly treated that as true which he knew to be false. This may not embarrass an infidel who does not believe in Christ at all; but it is very serious business to one who does believe in him. To reject that which he affirmed and accepted as true is virtually to call in question his authority, and so far to discredit his whole ministry.

The same difficulty confronts us when we turn to the apostolic epistles. These epistles accept the Old Testament Scriptures as of divine authority, without any discrimination or exceptions; and Paul, Peter, John, and Jude, especially Paul, make distinct reference to facts recorded in the earlier chapters of the book of Genesis—to Adam and Eve, to the temptation of Eve, to the introduction of death into the world by the sin of one man, to Cain and Abel and the murder of the latter by the former, to Enoch, to Noah and the building of the ark by him, and to the flood—thereby implying their acceptance of the facts recorded in these chapters. And if we read these facts out of the history in Genesis, and make them mere fables without reality, then we must read these references to the facts out of the category of inspiration; and having done this in these specific instances, we have established a rule in reading the epistles of the apostles which permits us anywhere, and in respect to any statement made by them, to call in question their authority to bind our faith. We have adopted a theory in regard to their inspiration, if, indeed, we concede any inspiration to them at all, which makes their language a fallible and uncertain guide, and leaves us at liberty to accept or reject what they say, accordingly as it does or does not correspond with our ideas of what is true.

We have, in a word, taken the position of the lady referred to in the outset of this article. We may not apply it to the same extent, and reject all that she rejected; but this is only a difference in *quantity*, and not at all in the essential position of the mind. The eclectic theory of acceptance and rejection is as real in the one case as in the other.

As to the alleged scientific discoveries which set aside what Moses wrote in Genesis, and also the indorsement of Moses by Christ and his apostles, and which demand the application of this eclectic theory to the Bible, it may, without going into the general question of their truth, be justly remarked that these alleged discoveries relate to matters that lie very far back in time, and that they are for the most part merely *speculative* inferences from facts assumed to be ascertained. These inferences, when carefully weighed, are a long distance from an established certainty. They are by no means fixed and settled points from which to reason, and with which to set Moses aside, and Christ aside, and his apostles aside, with all the evidence, internal and external, that supports their claim to be the teachers and guides of the race in all matters pertaining to religion. Christians ought not to be in any undue haste to enthrone science, so-called, as the certainty, and subordinate the Bible as the uncertainty, and then conclude that if the two come into seeming conflict, the latter must in some way be reconstructed, or some parts of it must be virtually left out, or some new theory of interpretation or inspiration must be invented as the means of keeping the Bible on good terms with science. We say that Christians ought not to be in any undue haste to get themselves into this position. It will be time enough for them to take the position, if ever, when the emergency calling for it shall actually exist. Till then they had better stick to the old-fashioned theory that the Bible has annexed to it God's authority, and that, in respect to all matters of which it treats, it is to be accepted as the infallible rule of faith and practice. This is one of the fundamental positions of Protestantism, and there is no occasion for modifying it by any new theory in regard to the Bible.—*Samuel T. Spear, D. D., in New York Independent.*

LOVE OF PLEASURE.

PLEASURE rules the hour. It is fearful to witness the inroads which worldly pleasure is making upon Christianity. With the avowed design of keeping the young people under the influence of the church, the weekly sociable is instituted, and fun and frolic prevail. To pay the preacher, a donation party is held, and old and young, professors and worldlings, devote the evening to feasting and merriment. Festivals, picnics, and excursions, oyster suppers and lotteries, are resorted to, for the purpose of replenishing the funds, or reviving the flagging interest—not religious—in the prosperity of the church. We object to one and all of these various expedients to promote the cause of Christ.—*Earnest Christian.*

THE EUROPEAN SITUATION.

EVER since the Franco-German war of 1870, when France was shorn of two of her fairest provinces, it has been the universal opinion that another European war is only a question of time. France does not take the trouble to conceal her intention to recover her lost territory; and Germany has done little since that time but prepare for the coming struggle. Both countries are said to resemble vast military camps, and the martial spirit prevails everywhere; especially is this true of Germany. In a letter written from the capital of the empire a few weeks ago, the Berlin correspondent of the *New York Times* thus describes the situation in Germany:—

"Although the great bulk of the military visitors who thronged to the funeral, have gone home again or back to their posts, I still have the sensation of being a lonesome civilian in the center of a gigantic armed camp. Even now, when I go down-stairs in this hotel to eat my dinner, one-half the men at the tables are officers in uniform. The elevator boy touches his cap to me with a military salute. The waiters when they receive my order turn on their heels like fusiliers under the eye of a drill sergeant. The military spirit pervades everything and everybody. The soldier in Berlin is as familiar and commonplace and ubiquitous a fact as the negro in Charleston. The officer is as plentiful, and as easily masterful in his assumption of proprietorship over all things, as the politician in front of the Delavan House in Albany during the legislative session.

"What this means is that the army here in Germany will utterly swamp what organized pacific instincts there are in the empire the moment a young fighting Kaiser draws his sword and cries out, 'Who will follow me?' The fact of the existence of Bismarck's colossal army will magnify itself in the popular mind; the spirit in which he built it up, the peaceful intent, the patriotic aim, will all vanish like steam on a lamp chimney. The Iron Chancellor has done marvels toward creating a manufacturing, trading, money Germany, with new, great vested interests in peace, and a new, large business class whose concern is to promote commerce and preserve quiet. But to do this he has had side by side to create a much more numerous and important class, whose profession it is to fight, and whose entire material concern it is to promote warfare, and to open a swift current of promotion and honor. This second class, this military class, is all-powerful in the upper, middle, and higher grades of society. Little of provocation, of popular appeals to national feeling, would make it master of nine-tenths of the German people. Kaiser William II., in the glamor of his youthful distinction of face and figure, of his deep Teutonic prejudices, of his all-controlling belief in himself and his race and his destiny—could hurl a practically united German, east, west, or south. The whole German nation from Basel to Königsberg would rise to his enthusiastic support. Every young man, from Thorn to Coblenz, would burn to ride with him for conquest and glory."

In respect of wanting only a warlike leader, France is probably not one whit behind Germany. France has not yet forgotten the victories won over foreign foes by her sons under the first Napoleon, and though humbled by defeat in the war of 1870, her martial spirit is unbroken; and, although just at pres-

ent both France and Germany are talking peace, the fact remains that both are prepared for war, and in all probability each is only waiting a favorable opportunity to strike the other a decisive blow.

THE LIGHT BEYOND.

IN our sunny living-room there is a simple shadow picture cut from white paper and fastened to the window-shade. At evening when the lamp is within the room the picture is perfectly meaningless, but when daylight shines through there is revealed a lovely head of "St. John asleep on a pillow." Everyone does not discern this immediately. Sometimes a friend says, "I have often wondered what that is in your window." We reply, "There is a pretty picture there if you can discover it." Then upon a closer examination some will very soon see it, while others say, "I do not see any picture; it is only a queer-looking piece of paper. Is it some kind of an animal? Is it an elephant?" And so puzzled will they become that I point to the outline of the head and shoulders, to the forehead, eyes, and nose, and say, "Now look *through* it to the light outside." Some look in vain for a time, when suddenly the picture flashes upon them, and they exclaim all in a breath: "Oh, I see it now! I can't help seeing, it is just as plain as day. Oh, why didn't I see it before?"

Thus it is with the truths of God's word. It is needful to study every passage of Scripture attentively, and to make use of all the light we can obtain from the wisdom and experience of others; but after all our study, the truth is not clear, and we are in doubt; the light is all on this side. But when the Holy Spirit enlightens the understanding, and the light *from beyond* shines through, we see—we cannot help seeing—and wonder at our former blindness.

We read: "The prophecy came not at any time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21, margin. And again we read the words of Jesus: "Howbeit when he, the Spirit of truth, is come, he will *guide you into all truth.*" John 16:13.

How important, then, that we have the Holy Spirit's guidance whenever we contemplate the sacred page! and how blessed it is to know that we may receive it as a free gift from our dear Father in Heaven! "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13.

AUGUSTA W. HEALD.

No man has any business to enter the ministry who is not willing to crucify himself. Depend upon it that the devil is at the bottom of every suggestion which prompts you to shirk disagreeable duties, or to dodge close encounters with souls. In the long run, the only work that does "pay" is the work that keeps self under and presents Christ more directly before dying souls.—*T. L. Cuyler, D. D.*

The Signs of the Times.

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

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OAKLAND, CAL., SIXTH-DAY, JULY 20, 1888.

PURIFIED BY FIRE.

PICKING up the daily paper this morning, one of the first things that my eye rested upon was this heading: "The Famous Cock-Pit Saloon is Purified by Fire." It appeared from the item that followed, that a certain notorious cock-fighting resort, which, as a matter of course, had a saloon connected with it, had been burned to the ground. When the alarm was sounded, the usual efforts were made to put out the fire, but the buildings were dry as tinder, and all efforts to stay the progress of the flames were unavailing, until they expired for lack of material upon which to feed. And thus the infamous place was purified.

This item with its heading set us to thinking of how fire purifies. The Roman Catholic Church has received and retained as a legacy from its pagan ancestry, the doctrine of a purgatory, in which those who die with some sins upon them may have the stains removed by fire. Thus they rob Christ of healing virtue, and bestow it upon fire, becoming, just to that degree, fire worshipers. True, they say that those who die in mortal sins, will not have the privilege of being cleansed in purgatory, but will be obliged to suffer to all eternity the far more intense flames of hell, forgetting that if the comparatively feeble fires of purgatory can cleanse from "little" sins, the fiercer flames of hell must in time cleanse its victims from their deeper stains, so that universal salvation is the virtual outcome of their doctrine. In this they are but following the lead of Origen, one of the greatest fathers of the abominations of the Catholic Church.

But a little observation and thought should suffice to convince all that fire doesn't purify in that way. How was it in the instance before us? The news editor said that the old saloon that had been the scene of so much cruelty, blasphemy, and drunken reveling, was purified by fire. Are we to understand from that expression that the place will now be used as a church, where songs of praise shall be heard instead of oaths and brutal laughter? Why, no; for the place doesn't exist; the fire that purified it, turned it into smoke and ashes. That is a peculiarity that fire has. It purifies by removing.

As it was with the saloon, so will it be with men. We have heard good people pray, in the innocence of their hearts for the baptism of fire, and heard them sing with real fervor, "Spirit of burning, come." What did they mean? Why, they wanted the fire to burn away their sins, and to warm them into life. In short, they wanted a sort of Catholic purgatory. They forgot that fire doesn't always stop with that which it is desired to have burnt. The man who should touch a match to the dry thistles in his stack of wheat, in order to purify the grain, would be very foolish. For wheat is combustible, as well as thistles, and all would be consumed together. Better wait until the machine has winnowed the chaff and foul matter from the grain, and then apply the match to that which is fit only for destruction.

This is the Lord's way. To the mixed multitude of good and bad that stood on the banks of Jordan, the prophet John said:—

"He that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. 3:11, 12.

The purging is done before the burning. The floor is purged, the wheat is gathered into the garner, and then the chaff is burned with fire unquenchable,—fire that cannot be checked until everything within reach is consumed.

So it is in the parable of the wheat and tares. After showing that "the good seed are the children of the kingdom; but the tares are the children of the wicked one," the Saviour said: "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Matt. 13:40-42.

To like intent Christ says: "I am the true Vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." John 15:1, 2. How does the husbandman purge the branch that gives prospect of fruit? Is it by kindling a fire under it? Not by any means. That would destroy it. He prunes it, cutting off those things that are unprofitable in themselves, but which would hinder the perfecting of the fruit. But what of the branch which will not bear fruit, even after pruning, and which is taken away? Says Christ: "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15:6.

Notice that in all these cases the burning is not until after the purging or pruning has been accomplished. The burning is not for the purpose of purifying worthless branches, but for the removal of that which is worthless.

"But," says one, "the prophet speaks of the time 'when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.'" Isa. 4:4. To be sure he does, but he does not mean, as you seem to suppose, that the fire is going to burn up the filth and thus make the filthy persons pure; that the fire will "purge the blood of Jerusalem," and not harm the bloody men, but leave them clean handed. Not at all; that would simply be universal salvation by purgatorial fires, as we stated before concerning the Catholics. The preceding verses must be read in connection with the fourth, and then we shall understand how the fire is going to purify Zion, which here stands for all who profess to know God. We quote verses 2-4:—

"In that day shall the branch of the Lord be beautiful and glorious, and the fruits of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning."

Ah! now we understand how it is that the filth of the daughters of Zion is to be washed away by the spirit of judgment and by the spirit of burning. It is by burning up those filthy daughters; and when that shall have been done, in accordance with judgment previously rendered, then they "that are escaped," "he that is left," "he that remaineth in Jerusalem," even "everyone that is written among the living," shall be called holy. But will they have been purified by fire? Oh no; their purification will have been accomplished before the fire begins its work. It is the same time of which the prophet speaks, when he says: "Therefore [because the inhabitants of the earth have transgressed the laws, changed the ordinance, broken the everlasting covenant] hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left." Isa. 24:6. But the few men who are left "shall lift up their voice, they shall sing for the majesty of the Lord." Verse 14.

This is the only way that filth can be removed by fire. The saloon of which we read had been defiled by oaths and brutal sport. Could the fire remove those? No; but it could remove the place that had harbored them. Suppose you say that the place was defiled by real, physical filth—whisky stains, tobacco juice, etc. Very well, but fire could not remove even these without consuming also the timber that was thus defiled. So men and women are defiled by sin—sin which is a part of their very natures. Now even allowing that evil deeds and words were combustible, which is not the case, the people who are defiled by them are combustible also, and when fire shall be lighted to consume that filth, it will not go out until it has burned up that which is defiled, together with the defilement.

Listen again to the words of the prophet Isaiah:—

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." Isa. 33:14, 15.

Only those who are pure can dwell with the devouring fire. If they were not already pure, the fire would not purify them, but would destroy them. And why does not the fire affect them? Because, being already pure, they are not suffered to feel it. They "shall dwell on high." They will have washed their robes of character, and made them white, not in the fire, but in the blood of the Lamb, and because they have learned to dwell in secret with God, they "shall abide under the shadow of the Almighty." "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. "Only with thine eyes shalt thou behold and see the reward of the wicked."

One more text. The apostle Paul wrote to the Corinthians that "the fire shall try every man's work of what sort it is." 1 Cor. 3:13. True, but the fire does not make good any man's work that is imperfect. If it is wood, hay, stubble, the fire will consume it; only the gold, silver, and precious stones will be untouched. But the fire does not have the power of transmuting wood, hay, and stubble, into gold, silver, and precious stones. If the work is not fine gold, the fire will destroy it.

Let no one, then, wait for fire from heaven to come and consume his evil nature. His evil nature is a part of himself, and when it dies he must die too. Let him remember the fate of Sodom and Gomorrah, which are set forth for an example. His evil nature must indeed be crucified, and he must be crucified with it; but far better to suffer the painful process now, in Christ, than to suffer it in person, with none to help. Better to be baptized now into Christ's death, than to be baptized in the lake of fire, from which none can rescue. Let the heart be purified by faith, purified in obeying the truth through the Spirit, and when the fire comes it will find nothing to devour.

w.

AMERICA'S WICKEDNESS.

"AMERICA'S SOCIAL WICKEDNESS" is the title of an article written by Rev. Morgan Dix, and published in a late number of the *Methodist*, showing the terrible state of wickedness which prevails in this country, and especially in our great cities. Of this country, Mr. Dix says: "Nowhere has there ever been a better field for the devil's double propaganda, and all about us are signs of his activity. True, there are checks which still restrain the evil, but each day some barrier gives way. To keep to the straight and narrow path of settled principle and living and purity of heart is harder now for our young people than it was a quarter of a century ago, because a false sentiment, widely influential, condones their excesses, and even approves of their misdoings."

All of which is true; and it might have been put

still more strongly without doing violence to the truth. Sin is no longer called sin, for fear of offending ears polite; and all sorts of evil, instead of being denounced, is excused or even defended. Says Mr. Dix: "It would be painful to inquire what kind of life is developed under the influences at work for the public ruin—to gauge with the line and plummet of God's word and law the demoralization of society."

Yes, it would be painful, and for that reason, and also because they would lose caste by it, very many whose sacred duty it is to sound an alarm, and cry out against popular sins, speak only "smooth things" and "prophecy deceits." The time has come "when men will not endure sound doctrine," but having itching ears they are heaping "to themselves teachers after their own lusts," and turning away their ears from the truth, they are being turned unto fables. See 2 Tim. 4:3, 4.

THE ROMAN CATHOLIC CHURCH AND HER DAUGHTERS.

LAST week we quoted the following from Rev. Charles W. Shields, D. D., of Princeton College, as reasons why the doctrine of Apostolic Succession should not be forbidden in the proposed reunion of Christendom:—

"You would exclude the Roman Catholic Church, the mother of us all. . . . You would exclude also the Protestant Episcopal Church, the beautiful daughter of a beautiful mother."

So then Protestants have reached the point where they acknowledge the Roman Catholic Church as their mother, and not only that, but they see in her a beautiful mother. In view of the Scriptures on this subject, these statements are intensely suggestive. In Revelation 17:1-6 is written the following:—

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration."

This is the Lord's own description of the Roman Catholic Church. It will be seen at a glance that all who acknowledge her as their mother place themselves in very questionable company. She is a harlot who has committed fornication with the kings of the earth. With the wine of her fornication the inhabitants of the earth have been made drunk; and she has made herself drunk with the blood of the saints and with the blood of the martyrs of Jesus. In the vigorous language of the historian, "The Roman bishops have deluged Europe and Asia with blood." Upon her bold, brazen forehead is written, "Mystery," and it is the "Mystery of Iniquity." And this is the character whom Protestant (?) doctors of divinity greet with the title of "beautiful mother," "the mother of us all"! The word of God says, "Jerusalem which is above . . . is the mother of us all." Gal. 4:26. But here are "Protestant" divines who deny our heavenly mother, and salute "the mother of harlots and abominations of the earth," as the mother, the beautiful mother, of them all. This was published February 9, and not yet have we seen a single paper that has repudiated, nor heard of a minister who has denied, this daughterly tribute to the "beautiful mother" of them all.

What was it that made the Church of Rome a harlot? She was not always so. Once she was the very excellence of purity and virtue. Said Paul to the church at Rome, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." Rom. 1:8. But she fell from her high estate; she lost the power of godliness, and courted the power of ungodliness; she forsook her rightful Lord, and joined herself to the kings of the earth, and committed fornication with them. An illicit connection was formed between the Church and the State. The church leaned upon the arm of the State instead of upon that of her lawful Spouse. She sought the support of earthly power, instead of humbly depending upon the Source of all power in Heaven and in earth. And she who was once a lawful wife, espoused as a chaste virgin to Christ, became a confirmed harlot. She whose faith was once a source of joy throughout the whole world, became a wicked, drunken harlot, making the inhabitants of the earth drunk with the wine of her fornication. She who was once clothed with the pure white raiment of the righteousness of Christ, now sought to make up for the loss of it by arraying herself in purple and scarlet, and decking herself with gold and precious stones and pearls; and where once she held forth the word of life, now she held forth in her jeweled hand a golden cup, full of abominations and filthiness of her fornication. And the only things of which the Scripture says she is the mother are "harlots and abominations of the earth."

That there should be any professed Protestants who were willing to acknowledge as the mother of them all a church so described in the word of God, and which history shows to be abundantly worthy of the description, would be sufficiently surprising were it not that the course of the professed Protestant churches of to-day is giving clear evidence that they are walking in the ways of the wicked mother, and that they will soon show themselves to be true daughters of "Babylon the Great," the "beautiful mother" of them all. No one can look at the carnivals, the festivals, the "crazy" suppers, the ring-cakes, the grab-bags, the "sleeping beauties," the selling of young ladies at auction, the lotteries, and other gambling devices practiced by so many of the churches of the present day, and say but that in these things these churches are walking contrary to the ways of the Lord, whom they profess to serve. In all these things they show themselves "lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof." And now, just like their Romish mother before them, having lost the power of godliness, they are grasping the power of ungodliness; having lost the power of God, by which they can persuade men, they are grasping for the civil power, by which they will compel men to conform to that which they say is the doctrine of Christ. These also are now turning away from the Lord and leaning upon the arm of the State; they are forsaking their lawful Spouse, and forming illicit connection with civil government. Among all the so-called evangelical Protestant churches of our country there is not one which is not, through Sunday laws, grasping for control of the civil power to wield it in their own interests.

This is precisely the way, even to the subject of the legislation, in which the Roman Catholic Church seized upon the civil power in the fourth century. This is precisely the course which she took by which she made herself that great harlot, committing fornication with the kings of the earth. And this course, in which the Protestant churches of our land are even now so far advanced, will inevitably lead them to the same impure end, and will make them, at last, worthy daughters of that pernicious one whom now they so admiringly call "a beautiful mother," "the mother of us all." We are not the only ones who see such a danger. Last March the Methodist Episcopal Conference of Kansas adopted resolutions refusing to support any political party that will not grant to them certain concessions. Upon this the *Interior* (Presbyterian) made the following sound comments:—

"The Methodist conference for Kansas at its meeting in Topeka last week, passed resolutions demanding national prohibition and refusing to support any political party which does not stand squarely upon their platform. They demanded: 1. That the United States shall not issue permits to sell liquor in any State unless the same be countersigned by the State authorities. 2. Prohibition in the District of Columbia, the territories, etc. 3. The importation of liquors into any State to be by the consent of the State. 4. A prohibitory amendment to the constitution of the United States.

"Just what the practical effect of these provisions might be it is not safe to undertake in advance to determine. But the purpose of these brethren was to put down the liquor traffic, and therefore it was a righteous purpose. But we would not like to have our presbytery or assembly pledge our church to the defeat of any political party not committed to these particular measures. We would not like to have our church committed to a war of extermination upon the Republican party or the Democratic party. As the clause in our Confession forbidding the church to meddle with civil affairs is now under scrutiny, the action of the Methodist conference affords a very good illustration.

"Let us suppose, now, that the Methodist Episcopal Church, which at the North, we may say, is pretty nearly solidly Republican, should receive and obey a mandate from its general conference to vote against the Republican party—that would defeat that party. There are over one hundred thousand offices and over a thousand millions of treasure dependent upon that stake. Can a church have the awarding of such political spoils to one or another political party, and remain morally pure? No reasonable man will believe it. *Nothing has yet been seen in history in the way of ecclesiastical corruption, that would compare with the horrible mixture of cant and rascality that would follow.* This shows that, however attractive from a moral standpoint ecclesiastico-political action may be, it is in the highest degree perilous. In forbidding it our Confession of Faith deals with principles of religion and morality that are unchangeable and decisive."

This is sound doctrine. The churches cannot tamper with political influence and retain their purity. And just as soon as the churches take it upon themselves to control legislation, and to wield their influence for political purposes, just so soon she separates herself from Christ and forms an illicit union with worldly power. The churches have already entered upon this course, which can end only in the union of Church and State. And bly let the lines be a little more clearly drawn which show that political preference is dependent on church favor, and then the Babylon—mother and daughters—of the book of Revelation will be complete, and will "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Then will be seen at the full, that tide of "ecclesiastical corruption," that "horrible mixture of cant and rascality," spoken of by the *Interior*. And there will be heard the voice from Heaven saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

"For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." Rev. 18:5-8. J.

WHY SAD?

UNDER the heading, "From the Shadow into the Light," the *Golden Gate* says:—

"The sad news reaches us from St. Cloud, Minnesota, of the transition to the higher life of the writer's elder brother."

Now we should like to know why that writer should call that sad news, which announces that his brother has gone from the shadow into the light? Is this writer sorry that his brother has gone into the light? Would he have him always remain in the shadow? Would this writer count it sad news if he were informed that his brother had had a transition from the sphere of a common citizen to the higher sphere of a Senator or President of the United States?

Assuredly not. Then why does he call it sad news when it announced to him that his brother has made the transition to the higher life, which, according to the doctrine of the *Golden Gate*—Spiritualist—is as much more excellent than to be a Senator or President as eternity is greater than time? If this Spiritualistic transition to the higher life, and from the shadow into the light, is such a glorious thing as the Spiritualists try to make out, then it seems to us one of the queerest things about the phenomena of Spiritualism that they should be sorry when it happens to one of their friends, and sad when they get the news. The truth of the whole matter is that human nature is stronger than all their finely-spun theories. And the very consciousness of every human soul bears witness that death is an enemy, however it may be dressed in the fine-flowing robes of rhetoric, to be passed off as a friend. Accordingly, in spite of the *Golden Gate* writer's theory, which demands that he should be glad, his own heart confesses that he is sad, at the news of the death of his brother.

QUESTIONS AND ANSWERS.

AN atheistic paper fell into the hands of one of our brethren, making some of the same old objections to the Bible, and he asks us the following:—

QUESTION.—“How do you harmonize the following passages of Scripture?—Gen. 14:14 with Judges 18:29; also Ex. 12:40 with Gen 15:13; and 2 Kings 8:26 with 2 Chron. 21:20 and 22:1, 2. The dates in the Gospels place Christ's baptism at A. D. 27 and his crucifixion at A. D. 33, when but three and one-half years should intervene. Please explain.

“C. H. H.”

The first of these passages tells how Abram, when he heard that Lot had been carried captive, armed his trained servants and “pursued them unto Dan.” The second tells how the children of Dan, the son of Jacob, burnt the city of Laish, and built a new city in its place, and “called the name of the city Dan, after the name of Dan their father, who was born unto Israel; howbeit the name of the city was Laish at the first.” These two passages are of exceeding great comfort to scoffers at the Bible. “Behold,” say they (but they are but vain words), “the book says Abram pursued them unto Dan, when the book itself shows that there was no such place as Dan for more than five hundred years afterward.” But this is saying too much. For although there was no such city as Dan till more than five hundred years after Abram's expedition there was such a place as Dan at the time when Abram pursued the captors of Lot, and it is the truth that Abram pursued them unto Dan. Says Josephus:—

“When Abram heard of their calamity he was at once afraid for Lot his kinsman, and pitied the Sodomites, his friends and neighbors; and thinking it proper to afford them assistance he did not delay it, but marched hastily, and the fifth night fell upon the Assyrians near Dan, for that is the name of the other spring of Jordan.”—*Antiquities, Book 1, chap. 10, paragraph 1.*

The river Jordan has its principal source in a big spring near Cæsarea Philippi, at the foot of Anti-Lebanon. From unknown time that spring was called Dan, as Josephus says, and that is why the river that flows from it has always been called Jordan, literally *Yar-Dan*, that is, the *river Dan*. And it was to this place that Abram pursued the captors of Lot, and surprised them “by night,” in their camp there at the spring of Dan. This record about Abram and Lot has nothing to do with the city of Dan. It does not say Abram pursued them unto the city of Dan, but he “pursued them unto Dan.” Before infidels can make their objection good, they must prove that the Dan in Gen. 14:14 is the city of Dan, of Judges 18:29. But this they cannot do, for their own objection as formed in their own words shows that then there was no such city as Dan; while both authentic history and philology show that there was then such a place as Dan and that it is the source of the river Dan—Jordan.

This is an old infidel objection, and has been answered over and over, but they still repeat it, although they know the truth about it. Here is a new point

which we propose for them in place of this old, worn-out one: In Gen. 13:10 the Book says, “And Lot lifted up his eyes, and beheld all the plain of Jordan,” that is, all the plain of the river Dan. Now let them argue thus: “The plain of Jordan is literally the plain of the river Dan. Now Dan was one of the sons of Jacob, the grandson of Abraham, and there was no such city as Dan, till the children of Israel had possessed the promised land, and the tribe of Dan had destroyed Laish and built their own city in the place of it and called the city Dan after the name of their father. Therefore to say that Lot beheld all the plain of the river Dan is the height of absurdity, because then there could have been no such river as Dan, because there was no such city as Dan for more than five hundred years afterward.”

Here is a parallel: History says that Columbus discovered America in 1492 A. D. Now what could be more preposterously absurd than to set forth as sober history, such a statement as that, when everybody knows that there was no such place as Columbus for three hundred and thirty-six years afterward. Everybody knows that Columbus is the capital city of the State of Ohio, and it is not only a fact of authentic history, but one also attested by the memory of men still living, that the foundations of the city of Columbus were laid in A. D. 1828. Quote to us as sensible history that Columbus discovered America! Pooh!

In the second reference, one passage, Ex. 12:40, speaks of the sojourn of Israel in Egypt 430 years, while the other said to Abraham that they should dwell in a land that was not theirs 400 years. The same difference is made between Gal. 3:17 and Acts 7:6, Paul saying it was 430 and Stephen 400. This is to be explained by the fact that Acts 7:6 and Gen. 15:13 do not speak definitely but only in round numbers, which was suitable to the purpose in both places; while Gal. 3:17 and Ex. 12:40 having occasion to be definite give the exact time and name the odd years. Another instance of this is Num. 14:33, 34. It is said, after they had spied the land, that they should spend forty years wandering in the wilderness, according to the forty days that they had spied the land. Yet it was really only thirty-eight years from that time, and the forty years include the two years which they had already spent since leaving Egypt. Another is in Judges 11:26. Jephtha said Israel had possessed the lands of Moab 300 years, but, to speak exactly, it was somewhat more than 300 years. Another is in Judges 9:18, 56, with verse 5. Abimelech is said to have slain the seventy sons of Gideon, though in reality he only slew sixty-nine, for Jotham escaped. In the New Testament also there are two instances. In 1 Cor. 15:5 Paul speaks of Christ's appearance to the twelve, when there were but eleven, because Judas had hanged himself. In Mark 16:14, it says that he appeared to the eleven, when there were only ten, because John 20:24 says Thomas was not there. In all these instances, the numbers are used generally, but when Paul or any other is making an argument or a particular statement, then the definite number is given.

The next reference in the question relates to the age of Ahaziah when he began to reign. In 2 Kings 8:26 he is said to have been twenty-two years old; while in 2 Chron. 22:2 he is said to have been forty-two years old. Yet at the same time, 2 Chron. 21:20 shows that his father died at the age of forty years, which leaves no shadow of doubt as to the age of Ahaziah—he was twenty-two years old. How then could it come about that it is said in one place forty-two, and in the other twenty-two? It must be remembered that the ancient nations did not have figures as we have to express numbers, they had only letters. And in the Hebrew there are several letters so near alike that a very small scratch of a pen—a tittle—will turn one into the other. One of these letters is *Kaph*, and when used as a numeral counts twenty; another is *Mem*, and when used as a numeral counts forty. These two letters are so near alike that the scratch of a pen less than one-sixteenth of an inch in length will turn *Kaph* into *Mem*, and so turn twenty into forty. And that is how, in copying the ancient manuscript, 2 Chron.

22:2 was made to read forty-two instead of twenty-two, as it should be.

The discrepancy in the dates given in the margin of the Gospels, is a mistake of Archbishop Usher, who put them there. The date of the baptism of the Saviour is given correctly, A. D. 27. But how the Archbishop got three years between his baptism and his first miracle, when the Scripture gives it plainly as only four days, is more than we can understand. See Mark 1:7-9, and John 1:26-29, 35, 43, and 2:1. And how the Archbishop could get six years between the Saviour's baptism and his death, when the Scripture clearly shows that he attended but four passovers, making but about three and a half years, for he was crucified at the fourth passover, is likewise more than we can make out. See John 2:13; 5:1; 6:4; 11:55.

The reader must always bear in mind that, although the dates and marginal references in the Bible are often a great help to the understanding of the Scriptures, yet they are not given by the inspiration of God. J.

The Commentary.

THE THIRD ANGEL'S MESSAGE.

THE TIME OF THE MESSAGE.

(Lesson 5, Sabbath, August 4.)

1. WHAT was the purpose of the sanctuary and the service of the Levitical priesthood?—*It was a figure of the sanctuary and service of the priesthood of Christ.* Heb. 9:9, 22, 23, 11, 12, 24.

2. In the figure how often was the service completed?

“And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year.” Lev. 16:34.

“But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.” Heb. 9:7.

3. In the reality how often will it be completed?

“Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.” “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.” “But in those sacrifices there is a remembrance again made of sins every year.” “By the which will we are sanctified through the offering of the body of Jesus Christ once for all.” Heb. 9:12, 24-26; 10:3, 10.

4. What was that day's service called which was performed on the last day of the annual service of the earthly sanctuary?—*The atonement, cleansing of the sanctuary, and “reconciling” the sanctuary.* Lev. 16:19, 20, 33.

5. What made it necessary to cleanse, or reconcile, this sanctuary?

“And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.” “For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.” “And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year.” Verses 16, 30, 34.

6. Is the heavenly sanctuary to be purified, cleansed, or reconciled?

“It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.” Heb. 9:23.

“And, having made peace through the blood of his cross, by him to reconcile all things unto himself;

by him, I say, whether they be things in earth, or things in heaven." Col. 1:20.

7. What says the prophecy on this?

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14.

8. When did this period of time begin?—*B. C. 456½. Dan. 9:25; Ezra. 7:7-26.*

9. When did it end?—*A. D. 1844. For 2300 - 456½ = 1843½ = 1844.*

10. Then when did the cleansing of the heavenly sanctuary begin?

11. In the figure what was done with those who had not their sins taken away by the work of atonement?—*They were cut off without mercy; their probation was ended. Lev. 23:29, 30.*

12. As this sanctuary service was all in behalf of sinners, and as all who would not partake of it were cut off without remedy, what, in effect, was that work of atonement?—*A work of judgment.*

13. When the seventh trumpet angel should begin to sound what, among other things, was then to come?—*The time of the dead that they should be judged. Rev. 11:18.*

14. What says the angel of Rev. 14:6, 7?

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

15. What then is the date of the message of Rev. 14:6, 7?—*A. D. 1844.*

16. Was there such a message given at that time?

17. What was the result of the rejection of that message?

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8.

18. What was the result of the "falling away" after the first preaching of the gospel?

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4.

NOTES.

THE sanctuary of the Levitical law was a figure of the sanctuary of the gospel. Heb. 9:9, 11, 23. That was on earth, this is in Heaven; that was made with hands and pitched by man, this was made without hands and pitched by the Lord. Heb. 9:9, 23, 24; 8:2; 9:11. The service of that sanctuary was by the men of the Levitical priesthood, and with the blood of beasts; the service of this sanctuary is by Christ the Lord, of the Melchizedec priesthood, and with the blood of Christ. Heb. 7; 9:6, 9, 12-14, 22-26; 8:1. The service of that sanctuary was completed once a year; the service of this when completed is once for all. Heb. 9:25, 26; 10:3, 10. The last work of the annual service in that sanctuary was upon what was called the day of atonement, and the service was called the cleansing of the sanctuary—the taking away of all the sins that had been conveyed into the sanctuary by the service of the priests at the confessions and sacrifices of the people during the year that then ended. Lev. 23:27-32; 16:2-34. The last work of the once-for-all service of the heavenly sanctuary will be the great day of everlasting atonement, and the service will be to take

away forever all the sins which have been borne by our High Priest, at our confession and the offering of him by faith as our sacrifice, as he offers himself in fact in our behalf. This also is called the cleansing of, not the earthly but the heavenly, sanctuary. As the cleansing of the earthly sanctuary was the last work for that year in behalf of that people, so the cleansing of the heavenly sanctuary will be the last work forever in behalf of any people. As the cleansing of the earthly sanctuary was the very last day of that annual round of service, so whenever the world shall have reached the time of the cleansing of the heavenly sanctuary, the world will then have entered upon the very last days of the work of the gospel, and when the sanctuary shall have been cleansed, the gospel—the mystery of God—will "be finished as He hath declared to his servants the prophets."

Now when, according to the Scriptures, should the cleansing of the heavenly sanctuary begin? In Daniel 8:14, from a certain time, it is said, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." This also being prophetic time each day stands for a year, and is, therefore, two thousand and three hundred years. From what time? "From the going forth of the commandment to restore and to build Jerusalem." Dan. 9:25. Seventy weeks—four hundred and ninety years—were cut off from the two thousand three hundred, and appropriated to Daniel's people, the Jews, and the beginning of the four hundred and ninety years is the beginning of the two thousand and three hundred. This beginning, as quoted above, was at the going forth of the commandment to restore and to build Jerusalem, which was in the year 457 B. C. Ezra 7. Although Ezra, with the decree, started from Babylon in the first month, it was not till the fifth month that he reached Jerusalem; and as the decree was to the treasurers "beyond the river" Euphrates and in Palestine, it was of no force till he reached that country, so about half the year was gone before the decree could be said to go forth to restore and to build the city, which would make it about the middle of the year 457, or really 456½ years before Christ. Two thousand and three hundred years from 456½ B. C. brings us to 2300 - 456½ = 1843½ after Christ. Eighteen hundred and forty three and a half years after Christ carries us into the year 1844 A. D. Then it was, the angel said to Daniel, that the time of the cleansing of the sanctuary should be: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

THAT this cannot be applied to the earthly sanctuary is made certain by the statement in Dan. 9:26, that after the cutting off of the Messiah, the people of the prince that should come (the Romans) "should destroy the city and the sanctuary," and Christ said that when it should be destroyed, Jerusalem should be trodden under foot of the Gentiles, until the times of the Gentiles be fulfilled. Luke 21:24. As that city and that sanctuary were to be destroyed, and were destroyed but a few years after the expiration of the four hundred and ninety years, it is impossible that that should be the sanctuary that was to be cleansed at the expiration of the two thousand and three hundred years. Consequently the sanctuary that was to be cleansed at the end of the two thousand and three hundred years was the heavenly sanctuary, because it is the only one that was then in existence. Therefore it is certain that the cleansing of the heavenly sanctuary began in A. D. 1844.

(For an extended and thorough treatment of the subject of the sanctuary and connected dates, see "The Sanctuary and Its Cleansing," for sale at this office.)

THE cleansing of the sanctuary, the work of the atonement under the Levitical law, was a work of judgment. For said the Scripture, "Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Lev. 23:29. Whoever did not make confession of sin that day could have no part in the atonement that was made that day; and when the sanctuary had been cleansed, and atonement made, he was to be cut off without mercy, he had no other chance, his probation was gone. So, likewise, in the cleansing of the heavenly sanctuary, in the atonement made once for all, whosoever shall not confess his sins, and be partaker of the intercession of Christ, can have no part in the atonement of Christ, and when that sanctuary shall have been cleansed, and that atonement made, he will be cut off without mercy, he will have no other opportunity, his probation will be ended. Of such it will be said, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still." No longer will the precious cleansing blood be applied. These are they who shall wring out and drink the dregs of the cup that is in the hand of the Lord (Ps. 75:8); these are they who "shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." Rev. 14:10.

THIS cleansing of the heavenly sanctuary began in A. D. 1844, and in the very nature of the case must soon close. We are now living in the great day of atonement. Now is the time when it is urgent upon every soul to confess his sins, to put away all his transgressions, to be partaker of the intercession of Christ, to wash his robes and make them white in the blood of the Lamb. For soon the mystery of God will be finished, the work of the gospel will be closed, and the unmixed wrath of God and the Lamb will be poured upon all the wicked of the earth. J.

NOTES ON THE INTERNATIONAL LESSON.

THE TABERNACLE.

(July 29.—Ex. 40:1-16.)

THE tabernacle proper was thirty cubits (forty-five feet) long, by ten cubits (fifteen feet) broad, and the walls were ten cubits high. The sides were each made of twenty boards, and each board was of course one cubit and a half (twenty-seven inches) wide by ten cubits (fifteen feet) long. At the west end there were six boards, equaling nine cubits, which with the corner boards or posts, made up the ten cubits. The east end was closed only by a curtain of fine twined linen wrought with needle-work. A second curtain separated the tabernacle into two parts, the first of which was called the "holy place," which was twice as large as the second, or "most holy place," within the second veil. See 1 Kings 6:2, 19, 20.

THE several boards in the two sides and also in the west end were joined together by four, or some think five, bars of shittim (acacia) wood, run through rings of gold fastened to the boards. Both the bars and the boards were overlaid with gold. Each board was made with two tenons on the lower end and these fitted into sockets of silver placed upon the ground.

THERE is some difference of opinion as to

the shape of the roof, some supposing that it was flat, while others, and it would seem with better reason, maintain that the roof of the tabernacle "had a ridge, as all tents have had from the days of Moses down to the present day." If this view be correct, as seems probable, there were only four bars on each side, and the fifth one was in reality a ridge-pole. Smith, in his "Dictionary of the Bible," article "Temple," says that Ex. 26:28 might with equal propriety be translated: "The middle bar which is between the boards shall reach from end to end." His idea is that this bar was placed midway between the two sides but elevated some distance above them, thus forming a ridge in the roof of the tabernacle.

THE tabernacle had four coverings; first, a covering made of "ten curtains of fine twined linen, and blue, and purple, and scarlet, with cherubim of cunning work;" the second covering was composed of eleven curtains made of goats' hair; the third, of rams' skins dyed red, and the fourth, of badgers' skins. (For all the details the student is referred to the twenty-sixth and thirty-sixth chapters of Exodus.) The tabernacle proper was surrounded by a court one hundred and fifty feet long by seventy-five feet broad. This court was formed of curtains supported by pillars of brass, and, like the tabernacle, its eastern end was closed by curtains of fine linen wrought with needle-work.

THIS tabernacle was not of man's devising; it was not planned by Moses; nor was it, as some with little regard for the inspired record have suggested, patterned after anything used in idolatrous worship. For "Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." Heb. 8:5; Ex. 25:40. And again: "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. 25:9.

THE furniture of the tabernacle, like the tabernacle itself, was all made according to patterns which the Lord showed to Moses in the mount. First was the altar of burnt-offering which stood within the court a little less than midway between the door of the court and that of the tabernacle. It was upon this altar that the burnt-offerings were consumed. About midway between this altar and the door of the tabernacle stood the laver, in which the priests were required to wash their hands and feet before entering the tabernacle. Immediately inside of the tabernacle, on the north side, was the table of shew-bread, typical of Christ, the bread of life, while over against it on the south stood the golden candlestick with its seven lamps of fire. The single remaining article of furniture in the first apartment was the golden altar of incense, located directly in the center, north and south, and just before the veil which separated the two apartments. Within the veil was "the ark of the covenant overlaid round about with gold, wherein was . . . the tables of the covenant; and over it the cherubim of glory shadowing the mercy-seat." Heb. 8:4, 5.

"THE tables of the covenant" were the tables of stone upon which was inscribed the law of God. Compare Ex. 25:16; 34:28, and Deut. 4:12, 13. Over the testimony, or law, was placed the mercy-seat, which was the cover of the ark. This mercy-seat was of pure gold, a cubit and a half (twenty-seven inches) wide by two cubits and a half (forty-five inches)

long. And on the two ends of the mercy-seat were two cherubim of beaten gold, with "their faces turned toward each other, and looking reverently downward toward the mercy-seat, representing all the heavenly angels looking with interest and reverence to the law of God deposited in the ark in the heavenly sanctuary." One wing of each cherub was stretched forth on high, and the two touched above, thus overshadowing the mercy-seat, while the two remaining wings veiled their forms, even as did the wings of the living creatures, which are represented by Ezekiel as standing in a like relation to the real throne of God. See Eze. 1:4-26.

FOR the time being, and to the children of Israel, the ark containing the law, over which was the mercy-seat, was the throne of God. It was toward that ark, wherever it might be, that they were to pray, and it was there that the glory of the Lord was to be manifested. Said the Lord unto Moses: "And there will I meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony." Ex. 25:22. And it was so that when the tabernacle was completed, "the cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Ex. 40:34.

BUT what was the purpose, the meaning of all this? for God, "seeing that he is Lord of Heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything." Acts 17:24, 25. The apostle answers this question, for he says that both the tabernacle and its furniture were only patterns of things in the Heavens. Of the dedication of the tabernacle and its vessels he says: "Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the Heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us." Heb. 9:21-24.

— AND again of the work of Christ he says: "We have such a high priest, who is set on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. . . . For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things." Heb. 8:1-5.

THUS we learn that the service of the Levitical priesthood was typical of the work of Christ, that the sacrifices which they offered were simply shadows of his perfect offering, which alone could take away sins, and that even the tabernacle itself was only a representation of "the sanctuary, and of the true tabernacle" in Heaven. If anything more were needed to sustain or strengthen this view it would be supplied by the testimony of the apostle John. In describing a vision which he had of the throne of God, he says: "And there were seven lamps of fire burning before the throne" (Rev. 4:5); and again in verse 19 of chapter 11 we read: "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament."

HERE then are the originals, of which the like articles of furniture in the earthly sanctuary were but patterns, or types. And in this connection it may be well to consider that following the analogy, we must conclude that as the ark in which was deposited the law in the earthly tabernacle was a pattern of the ark in "the sanctuary, and the true tabernacle, which the Lord pitched, and not man," so the law itself, as given to Moses, and by him deposited in the ark by direct command of the Lord, was a copy of the law of God, which is deposited in the ark in the temple in Heaven, and which we are repeatedly assured in the Scriptures will be the rule of the Judgment.

C. P. BOLLMAN.

The Missionary.

NEWS FROM PITCAIRN.

RECENT news from Pitcairn Island is of the most encouraging nature. The truth seems to be firmly established there, and not only are all united in it, but they are doing what they can to present it to others. The following extracts from a letter written from the island some time since, will be of interest to all our readers:—

"Thank God, there is not one holding out against the present truth. Those who have done so can no longer reject the truth that is made so plain. Divisions have ceased, and we are a happy people, serving the Lord in unity of spirit, with one mind, rejoicing in the Sabbath of the Lord our God, making it indeed our delight. We cannot but thank God for sending his servant among us, and enlightening our once darkened minds by the knowledge of the truth. The prophecies of Daniel and the Revelation, which were once so dark and mysterious, and we thought could not be understood, are now plain, and of thrilling interest.

"In our services and gatherings nothing else is read but your books and papers. The solemnity and interest in our meetings are deepening as we feel the day of the Lord approaching. Earnest warnings are given to the careless and unconverted to prepare for that awful period so soon to break upon us. No one on the island could for a moment plead ignorance. We have learned two hymns from the 'Song Anchor' in the singing-school, 'My Beautiful Home on High' and 'Jesus My Redeemer.' The former is quite a favorite with the people. The daily readings, the Sabbath services, etc., are all the same as when I last wrote you, only brethren and sisters are delighting themselves more in the love of the truth. The Father of lights, from whom cometh every good and perfect gift, has in mercy remembered us."

"Since we have kept the Sabbath, we have had a good supply of flour and grain, which we prepare for Sabbath use, as it is better than our native food. Ships have also brought us clothing. Recounting these mercies, we cannot but lift up grateful hearts to our heavenly Father, and trace them back to the keeping of the Sabbath. We send our united thanks to you for coming among us and leaving the books."

"I trust that though small and isolated as we are, we may be instrumental in God's hand of doing good to the world at large. I will mention one instance of much interest. About three months ago a Captain L., with his wife, visited us. The Captain was an old friend of ours when only an officer, but is now himself master of a whaling ship. His wife is a professedly Christian woman of the Methodist Church. If America abounds with such women as Mrs. L., she may well be proud. This lady wins the affections of everyone; she attended all the meetings, and joined with a class in Sabbath-school in the morning. She is very earnest, and desires to know the present truth. I gave her as many of the SIGNS, pamphlets, and tracts, as we could spare, and all the titles of the books which we have, which she promised to buy and read when she got home. She is sincere, and I do believe will keep the Sabbath."

A LETTER FROM HONGKONG.

UNDER date of May 5, Brother A. La Rue, now in Hongkong, China, writes as follows to a friend in this office:—

"I have just returned from Canton, a city of 1,600,000 inhabitants, situated on the north bank of the Canton or Pearl River, ninety-six miles from Hongkong. The Pearl River is a magnificent stream, having in some places a width of nearly six miles, and is almost everywhere studded with beautiful green islands. The river is the great highway between Hongkong and Canton, and a great many very fine steamers, besides innumerable sailing craft of all descriptions, float upon its broad bosom and glide in and out among its emerald isles.

"For about fifty miles out from Hongkong the valley of the Pearl is narrow and the surrounding country very mountainous, but the rest of the way to Canton the valley is wide and the country looks like a garden.

"I regard Canton as a wonderful city in many respects. It is, I believe, the oldest city in China. Two thousand years ago it was called Nan-Woo-Ching, and was surrounded by a stockade of bamboo; it is now inclosed by a substantial brick wall nearly twenty feet thick and from twenty-five to forty feet high. The city has sixteen gates besides the two water gates. The streets are very narrow, ten feet is I think the widest, and many of them are not over six feet wide. Of course there are no wheeled carriages in use. It is said that 250,000 of the people of Canton live in boats, of which there are over 40,000.

"Canton has upwards of 120 heathen temples and one large Mohammedan mosque. I saw one pagoda that was eleven stories in height. To see so many places devoted to heathen worship reminds one of the words of the apostle, 'There be gods many and lords many,' and surely the Chinese have their share of them.

"I did not remain long in Canton, for I soon found I could do but little there at present, and living there was very expensive. There is in the city only one hotel for foreigners, and the regular price is one dollar per meal, and seventy-five cents for a bed. I however obtained a few subscribers for *Good Health*, and left one copy of 'Thoughts on Daniel and the Revelation' with the American consul, to be placed in the public library after he reads it.

"At present there is a much better opening for our work at Hongkong than at Canton. I am getting a little acquainted now in Hongkong, and though it is rather hard work, I find that I can sell some books, especially among the sailors. The first effort I made I sold

\$4.50 worth of books, and the next forenoon I sold \$15 worth. But best of all, we have a nice little mission here and a splendid chance to do ship work.

"I brought six distributors with me, and have them all up in different public places. They are well patronized, and some of them I have had to fill twice a day. I am of good courage, and feel sure that the blessing of God will attend the work here.

"I wish that some of my friends would write to me frequently; it takes two months to send a letter to the United States and get an answer if there is no delay, and the time seems very long."

NORTH PACIFIC T. AND M. SOCIETY.

THE first annual meeting of the session of the North Pacific Tract and Missionary Society for 1888, was held on the camp-ground at East Portland, Oregon, June 7, 1888, at 5 o'clock p. m., the president, Elder Samuel Fulton, in the chair. After singing, prayer was offered by Brother W. C. White. The report of the last meeting was read and approved. The report for 1887 and 1888 was then called for and read, showing a noticeable increase of work and financial growth over any previous year. Interesting remarks were made by Brother W. C. White concerning the work of the International Society.

The secretary then spoke of the growing interest of the North Pacific Tract and Missionary Society, stating that five societies and some forty-five members had been added during the year. Others followed with earnest remarks concerning their experience.

The second meeting was held June 10, at 9 a. m. Prayer was offered by Brother E. M. Morrison. The general topic of the meeting was a *résumé* of the results of the year's work. Brother O. Dickenson expressed a desire to know what had been done by the canvassers and what had been the results of their labor when followed by the living preacher. Brothers Benson and Reed responded to this inquiry, relating many personal experiences which showed that the hand of God is in the work and has blessed, in a large measure, their efforts. The following committees were appointed by the president:—

On Nominations—J. E. Graham, I. Morrison, and J. M. Cole; on Resolutions—C. A. Wyman, W. C. White, and B. Robb; on Auditing—H. W. Reed.

The third meeting was held June 11, at 9 a. m. Prayer by Brother G. W. Davis. The previous meeting having adjourned without having had a full canvass of the year's work, the topic was resumed. Brother B. Robb's report concerning the work done in British Columbia was very encouraging. The city of Victoria had been canvassed for the SIGNS, and some eighty subscriptions obtained. Papers had been placed upon vessels and in various reading-rooms. Brother Luke Reed, M. F. Russel, J. E. Fulton, J. Christiansen, and Charles Kline spoke of their experience in the canvassing work during last summer, and their determination to again take up the work of God and be faithful. All could realize that the Lord had indeed blessed these faithful men.

Interesting remarks were further made by Brother A. T. Jones, E. M. Morrison, S. Fulton, and others. Meeting then adjourned to call of chair.

The last meeting was held June 12, at 9 a. m. Prayer by Brother Bunch. The following resolutions were read and adopted:—

WHEREAS, The reports of our Conference laborers show that the circulation of our books is one of the most effective means of teaching the truths of the Third Angel's Message, and in many localities it

seems to be the only feasible way of introducing these truths; and,

WHEREAS, Our territory is a large one and our canvassers have generally attained good success, therefore,

Resolved, That we not only express our appreciation of the importance and value of this work, but we urge persons of ability to engage in the work, and we promise them our hearty co-operation and encouragement.

WHEREAS, British Columbia is an encouraging field of labor, and we find our efforts to spread abroad a knowledge of the message through the circulation of our books greatly hindered by the custom duties, therefore,

Resolved, That we request the General Conference Committee and the managers of our publishing houses to arrange for the printing of Canadian editions of such tracts, pamphlets, and books as are most needed, at some convenient point in British America.

WHEREAS, The work of the society has greatly increased, and the office now occupied by the society is inadequate, both in room and convenience, to meet the requirements of the work, therefore,

Resolved, That suitable quarters be secured either by purchase or lease upon the ground floor of some building as a depository of our society.

WHEREAS, A new book for the use of librarians has been prepared by the International Society, which renders the system of book-keeping much more simple than that in present use, therefore,

Resolved, That we recommend all librarians to obtain the book, and follow the suggestions therein contained.

WHEREAS, The plan of contributing money the fourth Sabbath of each month for the missionary work of local societies, is devised in the providence of God, therefore,

Resolved, That we enter heartily into the plan, and contribute as freely as we can each fourth Sabbath for the purpose.

WHEREAS, British Columbia offers an excellent field for missionary work, and much good may be done by the judicious distribution of books and papers, therefore,

Resolved, That we give due attention to this field and the support that is needed to carry forward the work where openings are presented to us.

The Committee on Nominations having reported, the following persons were duly elected for the ensuing year:—

President, Elder S. Fulton; Vice-President, Elder Wm. Potter; Secretary and Treasurer, Chas. A. Wyman; Directors—Dist. No. 1, J. C. Bunch; Dist. No. 2, J. W. Wills; Dist. No. 3, E. D. Hurlburt; Dist. No. 4, G. W. Davis.

During the workers' meeting, which followed the camp-meeting, instructions were given to librarians and all Tract and Missionary laborers. The meetings were quite interesting and profitable. A unity of work and interest was manifested with which to begin the work of the coming year. Altogether the session of the North Pacific Tract Society for 1888, was such as to inspire courage, create harmony, and build up the cause of the Third Angel's Message in this Conference.

REPORT OF LABOR.

No. of members, - - - - -	305
" reports, - - - - -	508
" missionary visits, - - - - -	2,930
" Bible-readings held, - - - - -	373
" letters written, - - - - -	1,105
" periodicals distributed, - - - - -	25,000
" pages of tracts loaned, - - - - -	110,950
" pages of tracts given away, - - - - -	104,522
" pages of tracts sold, - - - - -	164,522

FINANCIAL REPORT.

Amount rec'd from former secretary, - -	\$ 582 76
" " " accts. and sales, - - - - -	5,177 95
Total, - - - - -	\$5,760 71
Disbursements for purchase of stock, etc., -	5,551 59
Balance on hand, - - - - -	\$ 209 12
Due from reserve fund, - - - - -	905 00
" " N. P. Conf. on tents, - - - - -	373 50
" " societies and individuals, - - - - -	1,600 00
Value of stock, - - - - -	2,150 00
Total, - - - - -	\$5,237 62
Indebtedness to publishers, - - - - -	2,430 12
Standing of society, - - - - -	\$2,807 50

C. A. WYMAN, Secretary.

The Home Circle.

JUDGE NOT.

How do we know what hearts have vilest sin?
How do we know?
Many, like sepulchers, are foul within
Whose outward garb is spotless as the snow,
And many may be pure we think not so.
How near to God the souls of such have been,
What mercy secret penitence may win—
How do we know?

How can we tell who sinned more than we?
How can we tell?
We think our brother walked guiltily,
Judging him in self-righteousness. Ah, well!
Perhaps had we been driven through the hell
Of his untold temptations, we might be
Less upright in our daily walk than he—
How can we tell?

Care we condemn the ills that others do?
Dare we condemn?
Their strength is small, their trials not a few,
The tide of wrong is difficult to stem.
And if to us more clearly than to them
Is given knowledge of the good and true,
More do they need our help, and pity, too—
Dare we condemn?

God help us all, and lead us day by day.
God help us all!
We cannot walk alone the perfect way;
Evil allures us, tempts us, and we fall.
We are but human, and our power is small;
Not one of us may boast, and not a day
Rolls o'er our heads but each hath need to say,
God bless us all!

—Selected.

CAPITAL I.

"I DON'T like beefsteak for breakfast. I'm tired of beefsteak. I think we have it all the time. I wish there was mutton chops or omelet. And I don't like oatmeal either. I'd rather have buckwheat cakes any time."

So Hugh would grumble. Then his mother would say:—

"The rest of us like beefsteak better than anything else for breakfast, dear. And this is Monday morning, so Jane has no time for buckwheat cakes."

"I'm sure she could find time for that. She knows I like them. She could do the washing a little later I'm sure."

At school:—

"I don't want to play prisoner's base. I like to play ball better." And when playing ball: "I don't want to be right field. I want to be pitcher. If I can't be pitcher I won't be anything."

Selfish at home and abroad, in work, study, or play. Hugh seemed never to think of anyone but himself as having a wish or liking. Or if the thought ever came to him it was not accompanied with any idea of paying respect to such wishes or likings. The best seat near the evening lamp, the best or easiest position in any pursuit, the largest share of anything to be divided—all were unblushingly claimed by him.

"I'm going to have this desk," he said on the morning of the opening of school. "I like it best because there's a good light on it."

"I don't see that that is any reason why you should have it," said Will Sedly. "I like this myself or any of us would like it."

"I spoke for it first," said Hugh, "and I'm going to have it."

"I—I—I," laughed another boy. "That seems to be a well-beloved word with you,

Hugh. We hear it oftener than any other from you."

"It's the most precious sound in the world to him," said Will. "Spelt with the biggest possible I. Here, Capital I, you can't have that desk. Someone else is going to have a choice—someone with a little i."

It was not a pleasant name, was it? The boys kept it up on him unmercifully, and his brothers and sisters got hold of it, so that its sound became hateful to him. It set him thinking, too. The attention of all the boys being so fully called to his ugly fault they were always ready to watch for any show of it, and this led him to consider a little what a thing it was to be given up to the continual seeking of his own will and pleasure.

"Hurrah for a skating frolic!" cried the boys on being let loose from school one afternoon.

"The very weather for it. Let's get a good early start."

It was indeed a night in which nature seemed to have happily combined all the conditions necessary for the enjoyment of a rollicking crowd of boys. A light rain had fallen on a good depth of well-packed snow, followed by a keen frost which had left a crust as hard and smooth as ice.

"Now, mind, everyone be on hand at seven sharp," said Will Sedly, as all went home to supper.

Hugh went out into a shed to make a little repair which he knew to be necessary on his skates. The last rays of a glorious winter sunset streamed in on him as he took from his pocket a bit of newspaper in which he had wrapped a few tacks.

A word among others printed on it caught his attention—for the reason that he had heard it unpleasantly spoken so often of late. It was the word "selfish," and involuntarily he looked to see what might be said of it here.

"The selfish man," it read, "is the poorest man on earth. All his possessions are narrowed down to the one point of which himself is the center. And, oh, what a narrow point it is! He is alone, for everything else is outside and beyond and above him.

"There is no limit to the wealth of an unselfish man. He owns everything owned by others by virtue of his rejoicing in everything which brings joy to them. He is in blessed partnership with Christ our Lord in the ownership of everything created."

The words dwelt in Hugh's mind as he ate his supper and then set out for his evening's sport.

The moon was rising as the boys met at the school-house, and the earliest comers stacked their skates and engaged in a hide-and-seek race around the building until all should have gathered. Then with laughter and whoops and shouts which made the echoes ring, with eyes bright as the diamond-crusted snow, with every vein tingling in the frosty, invigorating air, the merry crowd took its way far beyond the limits of the town.

Hugh was a little more silent than his wont. He was trying to cipher out in his own mind that idea of being partner in all created

things through rejoicing in the well-being of others, instead of his own. As far as this streaming, silvery light which beamed down upon them—as far as those quiet stars could shine—that ownership with Christ must extend. The thought was vague and misty to him, but he liked it.

"Now, then," as the wide fields were reached, "every boy on runners and away! The best man reaches the hill first."

Straps were quickly adjusted and one after another they darted off.

Hugh was usually one of the first to strike out, always with an—

"I'll be there first. I can beat any one of you."

But as he bent over his skates a puzzled expression came on his face.

"I was perfectly sure these were all right," he said to himself, "and now look at this strap—almost worn in two. It won't last five minutes."

With a sudden thought he turned over the skate to where his initials should be. The skates had all been made by one man and were very much alike, with the initials of each boy painted under an end. He had felt sure he was getting his own when the party had left the school-house, but now he saw the initials S. B.

They stood for little Sam Brand, the smallest boy in the party. And as he quickly looked up he saw that the last boy except Sam had just started with a, "Whoop—ho, ho!" after the others. Sam was the son of a widow, and worked hard, Hugh knew, nearly every hour out of school. A frolic was a rare thing with him, and his face beamed as he rose from fastening his skates.

"Ready?" he asked with a kindly desire not to leave Hugh alone.

It was on the end of Hugh's tongue to say: "You've got my skate; yours is broken." But a sudden thought checked him. Perhaps the first unselfish impulse of his life came in the desire not to bring a cloud over little Sam Brand's joyousness.

"Hurry on," he said. "Something is a little wrong with my skate. Don't wait."

Sam glided away, adding his whoop to those which now sounded faintly from the far distance. When he came up with the others, one or two inquired where Hugh was.

"Some trouble with his skate," said Sam. "He'll soon be along."

"Oh, he needn't hurry! We can spare him as long as he wants."

Hugh thought it all out to himself in his homeward walk; a far quieter one than his outcoming; and before he arrived there, had made up his mind not to mar the full purity of his first act of self-denial by ever telling of it. Any boy with active limbs and love of fun can realize what a genuine self-denial it was.

But on the play-ground next morning little Sam ran to him with a look of concern.

"Look a-here," he said, "I'm ever so sorry, but it was not my fault; it was my skate you had that was out of order, and I had yours."

He paused, in fear of Hugh's anger.

"Never mind," said Hugh. "Here's your skate. I fixed it this morning."

"When did you find it out?" asked Sam.

Hugh turned away, but Sam persisted.

"When did you? Tell me."

"What's all the fuss?" asked Will Sedly, coming up.

"I do believe," cried Sam in great excitement, "that he found it out last night, and never told me, but came home and lost all his fun. Say, now—*did you?*"

"Don't be afraid of that," said Will. "It wouldn't be like Capital I."

The boys listened with astonishment as Sam told his story, ending with:—

"He isn't Capital I any longer. He's the smallest sort of a little i."

And so all the boys agreed.

Children, don't set your hearts too much on Capital I. Look at it, it is the smallest, narrowest letter in the alphabet, and the love of it is sure to narrow and contract the soul. It looks very like the figure one, you see, and it means just one, and no more.

But look beyond it and try some other letter. Try U, for instance. There are plenty of them all around you. It is a letter which may stand for every beloved one in the home circle, and for everyone far beyond in the great circle formed of the beloved ones of our Lord.—*Sydney Dayre, in New York Observer.*

FLOWERS IN CHINA.

CHINA is called the Flower Land not so much because it is a land of flowers, like Florida, but because China's people looked upon their country as having produced the flowers of civilization and culture. And whatever foreign nations may think of China now, the day was when China represented about all the culture and civilization of Eastern Asia, and it was from her that Japan borrowed her ethics and philosophy through the Confucian classics.

But many of the sweet flowers that adorn the gardens of America, are quite as abundant in China as America. The Chinese have a passion for flowers. You may see, on the hundreds of canals that cut up the country around Shanghai, boats whose dingy and miserable appearance betokens the poverty, even the beggary, of their occupants; and yet near the stern, on the top of the *sawbang*, or cooking canopy—the "galley"—you will see from two to a dozen pots of flowers. Little Chinese girls nearly always place a sprig of some bright flower in their glossy tresses of raven black, and they sometimes show a great deal of taste in the arrangement of their nose-gays.—*Vick's for April.*

THE desire to say some great thing has prevented the utterance of many a wholesome word, and anxiety to accomplish some wonderful work has crushed in the bud many an humble deed of exceeding grace and sweetness.—*Frederic R. Marvin.*

THERE is nothing so sweet as forgiveness.

Health and Temperance.

THE WINE QUESTION IN PALESTINE.

THE people of Syria and Palestine have credit for a greater degree of sobriety than they really deserve. In England and America it is generally supposed that a country under Mohammedan rule must be free from intemperance. Moreover, there is a popular impression that in wine-producing countries drunkenness is almost unknown. This view is held with regard to Palestine. In the streets of Jerusalem, for instance, it is not common to see a drunken person. Hasty and very erroneous conclusions have been based upon this fact, chiefly by travelers, some of whom mistake their first impressions for careful investigations. I have seen it stated by an eminent writer that the wine produced in Palestine was so pure that it would not readily intoxicate; that a person might drink twenty or more cups without being affected by it. I consider such statements as quite contrary to the truth.

Great quantities of wine are produced in Palestine, of which the larger part is consumed in the country, the rest being shipped to Europe. That Palestinian wine is so pure as not to cause intoxication, is a statement which might be accepted as a bit of pleasantry did I not know that it has been made in sober good faith. The fact is, the use of the wine of Palestine produces the legitimate and natural effects of wine; that is, it exhilarates and intoxicates.

While living in Jerusalem I observed this matter closely, and made many inquiries of persons who ought to know the facts, as physicians and officials of various kinds; and my conclusion is that, outside of the Mohammedan population, the use of liquor, in some form, is almost universal, and that among the Mohammedans themselves the evil is spreading rapidly. As a rule, the Turkish officers in the garrison use liquor freely, and I mention this because they are Moslems. In America, people drink liquor in places where it is sold, and go home drunk. In Jerusalem, people buy liquor, go home sober, and drink in their own houses. A banker who had lived all his life in Jerusalem, and who had special opportunities for knowing the habits of the citizens, told me that two-thirds of the people of the city went to bed every night under the influence of liquor.

In 1885-86 I made as careful an investigation as I could of the manufacture and sale of liquor in Palestine, and I ascertained that there were one hundred and thirty shops or places in Jerusalem where liquor, chiefly wine and *arak*, was sold. The shops were kept by Christians [so called] or Jews. It is very common for a Jewish woman to keep a liquor shop, and generally her shop and private house are the same. Not far from 1,600 bottles of wine are consumed every day, and an equal amount of *arak*. . . . Among the [so called] Christians, it is the Greeks who do most of the liquor selling. Wherever

these people are found in the towns about the Mediterranean, they are an undesirable class.

What I have said of the manufacture and sale of liquor thus far, applies to Jerusalem and other large cities, or towns where there is a mixed population. In a village occupied exclusively by Mohammedans, liquor, so far as I know, is not used. For generations the people have not been in the habit of drinking, and the present generation has inherited the habit of total abstinence. The use of liquor among Mohammedans, as well as every other class of the inhabitants, seems, however, to be increasing; and the fact causes missionaries, teachers, and others who are interested in the welfare of that country, great anxiety.—*Selah Merrill, D. D., LL.D., in S. S. Times.*

A LESSON ON "TREATING."

COLONEL FRED. KINSINGER tells a good story of Mr. Perry, an old Southern gentleman, who died several years ago back of Covington. Mr. Perry was an exceedingly polite man. He would go out of his way at any time to avoid offending a neighbor or a friend. One day a neighbor met him on the street with:

"Hello, Mr. Perry. I was just going in to get a drink. Come in and have something."

"Thank you, Mr. —; I don't care for anything," was the answer.

"But come in and take something, just for sociability's sake."

"Now, I want to be sociable and all that; I am anxious to be sociable, but I can't drink with you."

"All right, if you don't want to be sociable, I'll go without drinking," growled the friend, and silently walked along in the direction in which Mr. Perry was traveling.

Presently the pair drew near a drug store, when Mr. Perry broke out with:—

"Mr. —, I'm not feeling at all well to-day, and I think I'll go in this drug store and get some castor-oil. Won't you join me?"

"What, in a dose of castor-oil?"

"Yes."

"Naw; I hate the stuff," saying which a chill went over the man as visible in its effects to Mr. Perry as if the ague had seized him on the street.

"But I want you to take a glass of oil with me, just to be sociable, you know."

The friend still refused, when Mr. Perry said: "Your sociable whisky is just as distasteful to me as my sociable oil is to you. Don't you think I've as much reason to be offended with you as you have with me?"

The pair heartily shook hands; the dialogue was circulated in Covington, and Mr. Perry was never invited to drink again.—*Cincinnati Times Star.*

IF, from the exuberance of health and vitality, the girl should chance to make as much noise as a boy, she should not be checked or repressed, while he is sent out-of-doors to have his frolic out.—*Selected.*

"BE not among wine-bibbers; among riotous eaters of flesh." Prov. 23: 20.

News and Notes.

RELIGIOUS.

—Joseph Parker has completed his nineteenth year as pastor of City Temple, London.

—The first Y. M. C. Association was organized in the State of New York twenty-two years ago.

—The statement is published, said to be on Catholic authority, that only one Catholic Church in California is free of debt.

—It is stated that the first Protestant sermon ever heard in Western Alaska was preached only recently by a Baptist missionary.

—The Baptist missionaries in Alaska report that their work is very much hindered by determined opposition of the Greek Church, the terrible depravity of the people, and, worst of all, by the demoralizing influence of debased white men.

—India embraces a territory as large as the United States east of the Mississippi River, and has a population of 250,000,000. Of these 175,000,000 are Hindus, 50,000,000 are Mohammedans, and the remainder are divided among other religions, as Buddhism, Parseism.

—It is stated that in Philadelphia, Pa., with a population of 1,250,000, the Presbyterians have in their Sunday-schools 42,500 pupils; while in the whole State of California, with a population of 1,350,000, there are only about 25,000 children in the Sunday-schools of all the denominations.

—It seems from trustworthy reports that a considerable portion of Alaska is still in dense heathen darkness. Infanticide is frightfully common; and multitudes of the natives know nothing about Christianity except what they have learned from the priests of the Greek Church, and that little has only made it more difficult to reach them with the gospel.

—As defined by the late Methodist General Conference, the duties of "deaconesses are to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and, relinquishing wholly all other pursuits, devote themselves, in a general way, to such forms of Christian labor as may be suited to their abilities."

—The publishers of the Revised Version at the Oxford University Press now carry on the whole process of Bible production entirely on their own premises. The Oxford Press burns its own lamp-black for its ink, it makes its own ink, its own type, and its own paper at its own mills near Oxford, where a paper of exceptional thinness and opacity, known as India paper, is prepared, and, finally, it binds its own sheets in its own binding factory in London.

SECULAR.

—Athens, Greece, had a \$750,000 fire on the 8th inst.

—Alpena, Mich., had a \$300,000 fire on the 11th inst.

—A Zulu uprising in southeastern Africa is still feared.

—The annual sugar product of Cuba is 500,000 to 700,000 tons.

—Chicago and its immediate suburbs claim a population of 1,000,000.

—Three lives were lost in the great fire at Alpena, Mich., on the 11th inst.

—Hiram Sibly, the builder of the first overland line of telegraph, is dead.

—General Boulanger has resigned his seat in the French Chamber of Deputies.

—Ten thousand rabbits were killed in a single drive at Delano, Cal., on the 13th inst.

—Earthquake shocks were felt throughout Greece on the 12th inst.; no damage is reported.

—July 11 a cyclone visited Terra Alta, West Virginia, doing considerable damage to property.

—General Sheridan has been removed to Buzzard Bay, Mass., and is said to be improving in health.

—July 10 a hotel was burned in Cherokee, Cal., and one person, a young lady, perished in the flames.

—July 10 light showers of rain were reported in this State at various points from San Diego to Stockton.

—French engineers have prepared plans for a railroad, wagon, and foot-bridge across the Straits of Dover. The estimated cost of the structure is \$150,000,000.

—July 11 heavy gales on the river Tyne and the English Channel did a great deal of damage to shipping.

—Engineers advise tunneling Harlem River, at an expense of \$2,000,000, in preference to building a high bridge.

—Small-pox is reported to have broken out among the patients in the insane asylum on Ward's Island, New York.

—A battery of eight gas tanks at Ludlow, Ky., exploded on the 14th inst., injuring fifteen men, four of them fatally.

—Suffrage in Italy has been extended to all who pay the minimum taxes regardless of educational qualifications.

—A call has been issued for the national convention of the American party to meet in Washington, D. C., August 14.

—On the 14th inst. 200 members of a single church in Brooklyn, N. Y., took passage on the steamship *Servia* for Europe.

—At Omaha, Neb., on the 12th inst. the thermometer stood at 106° in the shade. There were numerous cases of sunstroke.

—A Florida planter has contracted to furnish to a New York dealer 1,000,000 heads of cabbage during the present season.

—The Sultan is, it is stated, preparing to resist anticipated Russian aggressions, and is negotiating a loan of \$50,000,000.

—The Mohave Indians in Arizona are said to be in danger of starvation and have applied to the Government for aid.

—The Berlin police have arrested five Socialists for posting seditious placards over copies of the speech from the throne.

—Sporadic cholera is prevalent in Hongkong, China. The disease is caused by bad water and impure food, and is not contagious.

—It is stated that the fleet which will accompany the Emperor William on his visit to Russia will be the largest ever put to sea by Germany.

—July 12 a cyclone devastated a portion of Eastern New York. A large number of buildings were utterly demolished and some lives were lost.

—On the 12th inst. an accident on the Virginia Midland Railroad resulted in the instant death of five persons, and the serious injury of twenty-five.

—It is reported that an insurrection has broken out at Port-au-Prince, Hayti, and that the insurgents have burned 500 houses, including the public buildings.

—The officers of the British steamer *Tyrian*, which arrived at Philadelphia on the 9th inst., report having felt, on the morning of the 2d, three heavy earthquake shocks in mid-ocean.

—July 11 a fire broke out in the Debers diamond mine at Kimberly, South Africa, and of the 800 men in the mine, 297 lost their lives. The manager of the company was one of the victims.

—On the 11th inst. a heavy gale did considerable damage to shipping in Boston Harbor; a number of small vessels, yachts, etc., were sunk and persons sleeping on board were drowned.

—Reports from Odessa indicate an abundant harvest in Southern Russia, and it is thought that the exports of bread-stuffs from that port will be immense during the coming season.

—The unsanitary condition of the Parliament building at Ottawa, Canada, is credited with causing the death of nine members of the Canadian House of Commons during the past year.

—According to the report of the United States grand jury for the district of Maryland, the most horrible cruelties are practiced upon the crews of oyster smacks in Chesapeake Bay.

—A London dispatch states that Bantam insurgents have plundered Tjilatjap, Java, and killed the native chiefs and the European inhabitants. Troops have been sent to quell the revolt.

—Three years ago California produced only 300,000 boxes of raisins, but last year the production reached 800,000 boxes, and it is confidently expected that this year the number will reach 1,500,000 boxes.

—The freshet in the Monongahela River, July 10 and 11, was almost unprecedented. At Greensborough, Pa., the river rose forty-two feet in less than twenty-four hours. The total damage is estimated at over \$3,000,000.

—July 9 a small boy, some matches, and a bale of hay caused a fire at Suisun, Cal., which destroyed property to the value of \$500,000. Seven-eighths of the town was destroyed and several hundred people were rendered homeless.

—Sunday, July 8, a Tennessee feud culminated in the killing of two men, the probable fatal wounding of three, and the more or less serious wounding of nearly a dozen, at the Laurel Fork meeting-house in Whitley County, that State.

—Minister Floquet, the head of the French cabinet, and General Boulanger fought a duel on the 13th inst. Both men were wounded, the General seriously; the weapons used were swords. France has a law against dueling, but it is a dead letter.

—Summer C. Welch, claim agent of the Chicago City Railway Company, was on the 11th inst. sentenced to six months' imprisonment for attempted jury bribing. The president and attorney of the same company will probably be indicted for the same offense.

—The Missouri, Kansas, and Texas Railway has brought suit to eject about 200 settlers from lands in Allen County, Kansas. The settlers have been occupying the land for twelve or fifteen years, but the railroad company claims that the land was granted to it by Congress in 1882.

—Race troubles are reported from Crittenden County, Ark. On the 12th inst. a party of whites went to the county seat and compelled the colored county judge and his deputies to leave the county. A colored minister was also ordered to leave. Bloodshed is feared.

—Late advices from the recently flooded districts in Mexico are to the effect that the loss of life and property was even greater than at first reported. Rations of bread and meat are being issued to the homeless people, but there is still an immense amount of suffering. Aid is being sent from various cities in the United States.

—Chairman Hoge, of the Burlington Grievance Committee of the Brotherhood of Engineers, and Chairman Murphy, of the Fireman's Brotherhood, were arrested in Chicago on the 10th inst., charged with conspiracy to destroy railroad property. The officers claim that the evidence in possession of the company is conclusive.

—It is stated that the high license law of Minnesota has reduced the number of saloons in St. Paul by nearly one-half; there is, however, no reason for supposing that there is any less liquor sold than before. The only difference is that high license gives the few who are able to pay it a monopoly of the business of making drunkards.

—Plans are on foot in both New York and Chicago for the construction of a system of underground railways in each of those great cities. It is proposed to operate the contemplated roads by electricity. In the case of Chicago it is proposed to go down to bed-rock—as low as 100 to 150 feet deep—and from a central point drive radiating tunnels.

—Until recently the best time made in locomotive building has been to turn out a complete railroad engine in twenty-four hours; this has been done by the Baldwin works in Philadelphia; but now the shops of the Pennsylvania Company at Altoona, turn out a full-sized (fifty-five ton), anthracite-burning locomotive in sixteen hours and fifty-five minutes.

—Doddridge and Richie Counties, West Virginia, which suffered severely from the freshet of the 10th inst., were visited on the 13th by a cloud-burst, which did even more damage than the previous flood. Many of the farmers are absolutely ruined, having lost not only their crops, but their farms as well, for the soil is washed from their fields, leaving them worthless for agricultural purposes.

Appointments.

THE HUMBOLDT CAMP-MEETING.

THE annual camp-meeting for Humboldt County, Cal., will be held (D. V.) at Rhonerville, commencing Wednesday evening, August 8, and closing Wednesday morning, August 15. Let all our people in that county begin at once to prepare to attend the meeting. Decide that you need the benefits of this gathering, and that you must attend. As you push in that direction you may expect the providence of God to open the way for you to come. And then come, bringing your friends, with your hearts full of faith and hope for the blessing of God to attend the labors of his servants and people in this encampment, and you will not be disappointed.

Let all who wish to rent tents write at once to J. N. Loughborough, Pacific Press, Oakland, Cal. The rents are the same as formerly: 10x12, \$4.00; 12x16, \$6.00. Let those also report who have tents of their own that they wish to place upon the camp. Do not delay in reporting, as there is none too much time to get in your orders so that the tents can be shipped and erected before the meeting.

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Some Five Hundred Dollar Logic.

We give below an extract from "The Abiding Sabbath and the Lord's Day"—A Review of the \$500 and \$1,000 "Prize Essays" by Alonzo T. Jones:—

It must be borne in mind that the book entitled "The Abiding Sabbath" was written to prove "the perpetual obligation of the Lord's day;" and that by the term "Lord's day," the author of the book means, in every instance, the first day of the week. Therefore, "being interpreted," the book, "The Abiding Sabbath," is an argument to prove the perpetual obligation of the first day of the week. It is likewise to be remembered that the trustees of Dartmouth College paid the Fletcher prize of five hundred dollars for the essay which composes the book "The Abiding Sabbath." This certainly is tangible proof that those trustees, and the Committee of Award appointed by them, considered that the object of the essay had been accomplished, and that thereby the perpetual obligation of the first day of the week had been proved.

In the first chapter of the book, from the scripture, "God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made" (Gen. 2:3), he proves the institution of the Sabbath at creation, and says: "Whatever institutions were given to man then, were given for all time."

And again: "'God rested the seventh day,' and by so doing has given to the law of the Sabbath the highest and strongest sanction possible, even to Deity. . . . It is therefore bounded by no limits of time, place, or circumstance, but is of universal and perpetual authority."

It was the seventh day upon which God rested from the work of creation; it was the seventh day which he then blessed; it was the seventh day which he then sanctified; and he says, "The seventh day is the Sabbath." Now if, as Mr. Elliott says, this institution was given to man "for all time," and that, too, "with the highest and strongest sanction possible even to Deity;" and if it is bounded "by no limits of time, place, or circumstance," how can it be possible that the first day of the week is the abiding Sabbath? It is clearly and absolutely impossible. The two things cannot stand together. God did not rest the first day of the week. He did not bless, nor did he sanctify, the first day of the week. He has never called the first day of the week the Sabbath; nor as such an institution has he ever given it any sanction of Deity, much less has he ever given it the "highest and strongest sanction possible even to Deity." Then upon no principle of truth can it ever be made to appear that the first day of the week is the abiding Sabbath.

Then in Part II, on the fourth commandment,—the "Sabbath of the Law,"—he says of the Sabbath therein given to Israel when God brought them out of Egypt: "The first institution of religion given to the emancipated nation was the very same with the first given to man" (p. 110). He says that it has "a meaning not for the Hebrews alone, but for the whole race of mankind;" that "the reason of the commandment recalls the ordinance of creation;" that "the ideas connected with the Sabbath in the fourth commandment are thus of the most permanent and universal meaning;" and that "the institution, in the light of the reasons assigned, is as wide as creation and as eternal as the Creator" (pp. 114, 126).

And yet into this commandment, which says as plainly as language can speak, "The seventh day is the Sabbath of the Lord thy God," Mr. Elliott proposes to read the first day as "the abiding Sabbath."

Before noticing his reasons for such a step, we would repeat one of his own paragraphs:—

"Long should pause the erring hand of man before it dares to chip away with the chisel of human reasonings one single word graven on the enduring tables by the hand of the infinite God. What is proposed? To make an erasure in a Heaven-born code; to expunge one article from the recorded will of the Eternal! Is the eternal tablet of his law to be defaced by a creature's hand? He who proposes such an act should fortify himself by reasons as holy as God and as mighty as his power. None but consecrated hands could touch the ark of God; thrice holy should be the hands which would dare to alter the testimony which lay within the ark."—Pp. 128, 129.

And so say we.

After proving that the ten commandments are of universal and perpetual obligation, he discovers that the decalogue "contains transient elements." He says:—

"It may be freely admitted that the decalogue in the form in which it is stated, contains transient elements. These, however, are easily separable. For example, the promise attached to the requirement of filial reverence, 'that thy days may be long upon the land which the Lord thy God giveth thee,' has a very evident reference to Israel alone, and is a promise of national perpetuity in possession of the promised land."

But lo, just here he discovers that this is not a "transient element," and that it has not "reference to Israel alone;" for he continues in the very same paragraph:—

"Even this element is not entirely of limited application, however, for Paul quotes the commandment in his letter to the Christians of Ephesus (Eph. 6:2), as 'the first . . . with promise,' evidently understanding the covenant of long life to have a wider scope than simply the Hebrew nationality. And it is clear that nothing can be imagined which could give more enduring stability to civil institutions than that law-abiding character which is based on respect for superiors and obedience to their commandments."—Pp. 120, 121.

His proposition is that "the decalogue contains transient elements." And to demonstrate his proposition, he produces as an "example," a "transient element" which he immediately proves is not a transient element at all. Then what becomes of his proposition? Well, by every principle of common logic, it is a miserable failure. But by this new, high-priced kind, this five-hundred-dollar-prize logic, it is a brilliant success.

You will want to read the remainder of this chapter and all the book too. It contains a thorough discussion of the principles which underlie the "Sabbath Question." "The Abiding Sabbath and the Lord's Day" is a pamphlet of 173 pages. Price, post-paid, 20 cents.

Address, PACIFIC PRESS PUBLISHING CO., OAKLAND, CAL.

The Signs of the Times.

OAKLAND, CAL., SIXTH-DAY, JULY 20, 1888.

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CAMP-MEETINGS FOR 1888.

GEORGIA, Reynolds,	July	18-24
NEBRASKA, Ainsworth,	"	19-23
WEST VIRGINIA, Clarksburgh,	"	24-31
VIRGINIA, Woodstock,	July 31 to Aug. 7	
INDIANA, Warsaw,	Aug.	6-14
CALIFORNIA, Rhonerville,	"	8-15
OHIO, Columbus,	"	10-21
TEXAS,	"	14-21
MICHIGAN, Alma,	"	14-21
NORTHEASTERN MICHIGAN,	"	21-28
SOUTHERN MICHIGAN,	Aug. 28 to Sept. 4	
VERMONT, West Randolph,	" 28	" 4
ILLINOIS,	Sept.	4-11
MAINE,	"	4-11
NEW YORK,	"	11-18
NEBRASKA,	"	11-18
INDIANA,	"	11-18
COLORADO, Denver,	"	18-25
CALIFORNIA, Oakland,	Sept. 20 to Oct. 2	
MICHIGAN, general meeting,	" 25	" 2
TENNESSEE,	Oct.	2-9
MISSOURI,	"	2-9

BROTHER W. H. SAXBY writes that work in the Washington, D. C., mission is progressing favorably. A hall for meetings has been secured for a year, at 1630 Fourteenth Street N. W. Several new workers are expected at the mission soon, and altogether the outlook is very encouraging.

ACCORDING to the terms of the treaty recently entered into between the Vatican and the United States of Colombia, the Romish clergy have entire control of the Government schools and universities, all church property is exempt from taxation, and the protection of Roman Catholicism as the State religion is guaranteed.

It is reported from Europe that the Pope contemplates withdrawing from Rome at an early day, owing to the attitude recently assumed by the Italian Government. But inasmuch as all the Italian Government asks is that the Pope attend to his own affairs and let the Government alone, it does not appear that the "successor of St. Peter" has any just ground of complaint. The threat to leave Rome is not original with Leo XIII.; Pius IX. made the same bid for sympathy, and had probably just as much intention of leaving "the eternal city" as has the present Pope, and no more.

SOME time ago a young hoodlum of San Francisco shot and killed a young girl on the street. He was immediately arrested, and after the usual delay was tried and convicted. The usual technicalities were interposed, and the case was twice appealed to the Supreme Court of the State, and afterwards to the Supreme Court of the United States, where it was refused a hearing. As a last resort, one of the lawyers, a man holding high office in the State, appealed to the Governor to let the young assassin loose upon society. The Governor refused to interfere in the just findings of law, and administered the following deserved rebuke:—

"I desire in this connection to say that there seems to be an evident effort to shield criminals from suffering the responsibility which follows in the path of crime—a desire which is on the increase instead of diminishing. So far as I am concerned, I will not tolerate nor sanction it. In this modern dispensation of justice, the criminal labors under the idea that he is an injured member of society, and that everything should be done to render his pathway to a point of escape from the penalty of the crime committed, easy and sure, but little thought being given to the victim of his lust, cowardice, and

passion. I will never be a party to the deification of crime or criminals."

Governor Waterman is deserving of all honor. Criminal lawyers need to be given to understand that the object of law is not to protect criminals and foster vice, but to protect society by the punishment of criminals. The duty of the attorney for a murderer is simply to secure a fair trial; if he goes beyond this, he makes himself a party to the crime.

ACCORDING to a recent dispatch to the New York *Evening Post*, the famous annual racing event on Derby day in England is made the occasion of wicked revelry, which is anything but creditable to the boasted civilization of this enlightened age. The dispatch says: "From the Sunday preceding the race, at Epsom and its neighborhood, the scene is disgraceful until Saturday. 'There are few places on the face of the globe,' says a competent eyewitness, 'where more sin and wickedness are perpetrated in a single week than here.'" It is also stated that the Prince of Wales is still a patron of these races; and that the princess also witnesses them.

AN INTERNATIONAL QUESTION.

WE have received from Brother La Rue, who is in China, a copy of the *Hongkong Daily Press*, of June 19, 1888, which contains an important item showing that there is a prospect that the Sunday-law question will soon be an international one. It appears that there is no Sunday law which embraces the port of Hongkong. The Rev. A. Gurney Goldsmith, seaman's chaplain, addressed a communication to the Chamber of Commerce, asking its support to a petition to the governor of the colony of Hongkong, humbly submitting, "that the time has now arrived when some decisive step may be taken, and respectfully solicit that their day of rest may be assured to them by legislation or otherwise." The Chamber of Commerce replied that:—

"The objects sought are worthy of every encouragement, but, in view of the many conflicting interests involved, the committee do not see their way to support legislation to compel total cessation of Sunday work in the harbor, and unless an unyielding law applicable to all classes and nationalities of vessels be passed, it would be unfair."

This shows clearly that just as soon as the Sunday-law agitators secure the national Sunday laws which they now demand, the way will then be opened for an *international* Sunday law. And when that time comes, then look out for the Pope to assume his place as the grand international Sunday boss. Then will be fulfilled the scripture, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb." Rev. 13:8.

A WILD PROJECT.

THE latest phase of the Jerusalem craze is a proposition to rebuild the city, as a recent New York dispatch says, "in harmony with the prophetic description of the Bible," whatever that may mean. A certain Rev. Dr. Silvertha, of Chicago, is at the head of this movement, and recently sailed for Europe in the interests of his project. The Doctor thinks that a large immigration from Europe and America will flow into Palestine early in the autumn; and that as only about one-sixth of the proposed population will be Jews, the rest being English and American, as soon as there are people enough to form the nucleus of a new nation, the powers of Europe will unite in declaring Palestine independent.

Of course all this seems a little visionary to sober-minded, common-sense people, especially if they happen to be Bible students and able to distinguish between prophecies relating to the earthly Jerusalem, and those relating to the heavenly city; but to the minds of quite a number of age-to-come enthusiasts, who flatter themselves that they are doing the Lord a wonderful service, the plan of the Chicago man no doubt seems practical enough.

It may not be just to the point to refer to Abraham in this connection, for he lived a long time ago and didn't own a foot of land in the city which it is now proposed to restore; and possibly he was a little old-foggy anyway, but inasmuch as he was "the friend of God" and the "father of the faithful," and didn't seem to care much about earthly cities, but "looked for a city which hath foundations, whose builder and maker is God," it might not be a bad thing for those who now aspire to be his children to follow his example, instead of speculating in corner lots in Jerusalem, and intriguing for place and power in Palestine.

ONE of the Eastern religious weeklies devotes some space to the consideration of the question, "Was Methuselah a good man?" After several paragraphs of conjecture, it winds up with a quotation from Matthew Henry, preceded by the remark, "Matthew Henry stands in doubt as to the character of Methuselah." Well, why shouldn't he, inasmuch as the Bible says not a word concerning the character of Methuselah, nor of several other of the patriarchs mentioned in the fifth chapter of Genesis. The strange thing, however, is that people should go to the writings of Matthew Henry, or any other man, to find out the character of a Bible personage of whose character the Bible itself says nothing. Unfortunately, too much of what is called comments on the Bible is nothing but speculation concerning something which the Bible has not revealed.

America's Rome correspondent writes that among the multitude of presents received by the Pope this year were, a row-boat, a boot-blackening machine, and a bicycle. His holiness should have been supplied with a pair of boxing-gloves, and a catcher's mask to make his outfit complete. The Pope is reported as preferring money to useless gifts, which are valuable only as curiosities. If he received the money equivalent of his presents he could purchase what his necessities require and keep the rest for a rainy day. While his holiness was the recipient of many ridiculous presents, probably nothing could be more ridiculous than presenting him the Constitution of the United States, unless we except the Declaration of Independence, both of which documents are the representative of thoughts diametrically opposed to the doctrines of the Vatican.—*America*.

"THE ABIDING SABBATH AND THE LORD'S DAY."

THE pamphlet with the above name is a *review* of the two most recent and popular books on the Sunday question. In this work Elder Jones has shown in a brief, pointed way, some of the artifices used to do away with the "Sabbath of the Lord." A wide circulation of this book will do much to enlighten thousands as to the merits of the Sabbath question.

This *review* is different from others published, in several particulars: 1. The high authority of the works reviewed. 2. It does not follow the author into every obscure point, but strikes boldly at the main issue. 3. Its style is such as to interest a large class of thinking people.

A copy of this *review* should be in the hands of every editor in this country. See notice on page 447 of this paper.

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